Muntakhab Ahadith

A Selection of Ahadith Relating to the Six Qualities of Da'wat and Tabligh

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PHONETICS

Arabic Letters	Names of Letters	Transli- teration	Pronunciation
ا	Alif	a	a, i, u, at
ب	ba	b	As in English.
ت	ta	t	A soft dental, like the Italian t.
ث	tha	th	Very nealy the sound of th as in thing.
ج	jim	j	As in English.
ح	ha	h	A strong aspirate, as in hall.
خ	kha	kh	Guttaral, like the Scotch ch in loch.
د	dal	d	A soft dental.
ذ	dhal	dh	A sound between dh and z.
ر	ra	r	Same as in English.
ز	za	z	Same as in English.
س	sin	s	Same as in English.
ش	shin	sh	Same as in English.
ص	sad	s	A strongly articulated sw.
ض	dad	d	A srtongly articulated th.
ط	ta	t	A strongly articulated palatal t.
ظ	za	z	A strongly articulated z.

ع	'ayn		A guttaral an, the pronunciation must be learnt by an Arabic teacher.
غ	ghain	gh	A strong guttaral gh.
ف	fa	f	As in English.
ق	qaf	q	A strongly articulated semi guttaral k.
ک	kaf	k	As in English.
ل	lam	l	As in English.
م	mim	m	As in English.
ن	nun	n	As in English.
ه	ha	h	As in English.
و	waw	w	As in English.
ء	Hamzah	'	Pronounced as a, i, u, preceded by a very slight aspiration
ی	ya	y	As in English.

Short Vowels

َ	Fathah	a	As in English.
ِ	Kasrah	i	As in English.
ُ	Dammah	u	As in English.
ء	Hamzah	'	Pronounced as a, i, u, preceded by a very slight as piration
كَلَّ	Shaddah Kalla		Pronounced with a sustained emphasis on that letter.

Long Vowels

جَاْ	"	a	Long vovels.
جُوْ	"	u	
جِیْ	"	i	

PREFACE

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ وَخَاتَمِ النَّبِيِّيْنَ مُحَمَّدٍ
وَآلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ وَمَنْ تَبِعَهُمْ بِاِحْسَانٍ وَدَعَا بِدَعْوَتِهِمْ اِلٰى يَوْمِ الدِّيْنِ اَمَّا بَعْدُ !

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad, his family, companions and those who followed him in an excellent manner and invited mankind towards Allah, till the Day of Resurrection.

This is a reality which can be stated without any ambiguity and exaggeration, that in the Islamic world of today the most powerfull, useful and all-encompassing effort, is the struggle of the *Tablighi Jamaat* whose center is situated at the *Tablighi Markaz* Nizamuddin, Delhi (India). The scope of this effort and its impact is not restricted to the Indian subcontinent, or Asia, but extends to many continents and to a host of Islamic and Non-Islamic states.

The history of such campaigns and revolutionary or reformative movements shows that, after passage of a period of time, or when the scope of the effort enlarges greatly (specially when, by means of it, the attainment of certain advantages and leadership becomes

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(1) In this assertion and testimony, there is no negation of the importance of all those useful efforts and movements which cater to the reality and needs of the present times, and which also create the ability to counter the prevailing trials, and tribulations. Here, the objective is only to acknowledge and highlight the effectiveness and vastness of the efforts being made from the *Tablighi Da'wat* and its Movement, in a positive manner.

apparent) then such weaknesses, unwanted objectives and neglect of the original goals set in, which reduce or even totally wipe out the true influence of the work.

However,the *Tablighi* effort (as far as the knowledge and observations of the writer Concern) has, to a large extent been saved from these tribulations up to now.

It is quite evident that the nature of this movement is based on giving others priority over oneself (despite one's dire needs), a passion for sacrifice, a quest for the pleasure of Allah, a desire for reaping rewards in the Hereafter, respect and honour of Islam and Muslims, humility and submissiveness to Allah, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allah, refraining as far as humanly possible from unprofitable and unnecessary preoccupations and undertaking protracted journeys, while enduring all sorts of hardships for the pleasure of Allah ﷻ have become a regular practice.

These special characteristics and distinctions of this work are attributable to the sincerity of its first preacher (Sheikh Muhammad Ilyas Rahimatullahi 'alaih), his preoccupation with Allah, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allah the Exalted. Beside this, it is also a consequence of those principles and preconditions which were declared essential by its first preacher from its very inception, and on which he always insisted and propagated. To think about the meanings and responsibilities inherent in the *Kalimah,* to acquire knowledge of the virtues of fulfilling all forms of obligatory worship, a consciousness of the virtues of knowledge and the remembrance of Allah along with a preoccupation with the remembrance of Allah, respect for Muslims with an appreciation and fulfillment of their rights, to correct the motives behind every action, so that it is done sincerely and solely for the pleasure of Allah, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allah, These are those elements and characteristics which have protected

this movement from becoming a political, material organization, geared for obtaining material benefits, fame and authority, and it has remained a purely religious movement aimed at attaining the pleasure of Allah.

These principles and elements, which have been considered essential for this movement, have been derived from the Quraan and *Sunnah*. They serve as its guardians to obtain the pleasure of Allah and protect *Deen* (religion) and their sources are the Quraan and Prophetic practices and traditions.

There was thus a need that all the relevant Quranic verses and *Ahadith* (Prophetic practices and sayings) be compiled in a book. Praise be to Allah, that the second preacher of this movement of inviting towards righteousness, Sheikh Muhammad Yusuf (son of the first preacher, Sheikh Ilyas Rahimatullahi 'alaih) who had a very profound and comprehensive knowledge of books of *Ahadith*, has collected all the relevant principles, rules and precautions from their original sources in the form of a book. He has been so comprehensive and extensive that this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance. It is perhaps the will of Providence that the writer's fortunate and worthy grandson Sheikh Sa'ad, (May Allah prolong his life and bless him with further works of this nature), has assumed the responsibility of publishing this book for general benefit. May Allah *Ta'ala* grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allah. وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ

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Dairah Shah 'Alamullah

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20 Dhi Qa'adah 1418 H

INTRODUCTION

قال تعالى: لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ﴿١٦٤﴾ [آل عمران: ١٦٤]

Allāh Subḥānahū wa Ta'ālā says: ...

Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad Ṣallallāhu 'alaihi wasallam) from amongst themselves (being human, people can easily benefit from his distinguished qualities), reciting unto them His verses (by means of these Qur'ānic verses, inviting them and advising them) and purifying them (of sins and correcting their conduct) and teaches them the Book (Qur'ān) and Al-Hikmah (his *Sunnah*), before which they were in manifest error.

Ale-'Imrān 3: 164

In the context of the above verse, Sheikh Sayyad Sulaimān Nadavi Raḥmatullāhi 'alaihi writes (in the preface of a book about Sheikh Muḥammad Ilyās Raḥmatullāhi 'alaihi and his religious movement) that Rasūlullāh Ṣallallāhu 'alaihi wasallam was given the following Divine obligations of prophethood: Invite towards Allāh by reciting the verses of the Qur'an, to purify people's undesirable traits, and to teach them the Book and Wisdom (*Sunnah*).

It has been substantiated by the Qur'ān and *Aḥādīthe- Saḥiḥa* (confirmed traditions) that the *Ummah* (followers) of the Last of the Prophets, Ṣallallāhu 'alaihi wasallam, was Divinely deputed for the guidance of all peoples (nations) of the world. Allāh Subḥānahū wa Ta'ālā says: ...

قال تعالى: كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ [آل عمران: ١١٠]

(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. Ale-'Imrān 3:110

This verse clearly implies that the Muslim *Ummah* is the deputy to the Prophet, in his ordained obligations of inviting towards righteousness, enjoining good, and forbidding evil. Hence, the obligations entrusted to Rasūlullāh Ṣallallāhu 'alaihi wasallam - invitation through recitation of the Qur'ān, purifying people of undesirable qualities, and teaching the Book and Wisdom - became the prime responsibilities of Muslim *Ummah* as well.

Therefore, Rasūlullāh Ṣallallāhu 'alaihi wasallam taught his *Ummah* to spend their life and wealth in inviting towards Allāh, learning and teaching Divine knowledge, Remembering and Worshipping Allāh. The *Saḥābah* gave preference to the above deeds over all worldly preoccupations. They were trained to practice these *A'māl* (actions) under all circumstances with complete dedication, patience, and forbearance withstanding all forms of difficulties and hardships. And they were taught to benefit others by sacrificing physically and materially.

In compliance with the command: ...

وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ

And strive hard in Allāh's cause, as you ought to strive Al-Ḥajj 22: 78

The *Saḥābah* strove in the manner of prophets with piety, austerity, discipline, self-sacrifice, and giving preference to others. Thus, an environment was created in which emerged models of excellence, who became the elite of the *Ummah*. The era in which the deeds of Rasūlullāh Ṣallallāhu 'alaihi wasallam were collectively practiced by the Ummah was declared to be the *Khair-ul-Qurūn*, (the best of all the times, or the best period of the *Ummah)*.

Then in successive periods, the religious elite of the *Ummah* spent their full effort and energy in fulfilling these Prophetic

obligations. The luminance of these self-sacrificing efforts is still illuminating the world of Islām.

In these times, Allāh Subḥānahū wa Ta'ālā placed in the heart of Sheikh Muḥammad Ilyās Raḥmatullāhi 'alaihi a restlessness and anxiety over the erosion in Islām and a burning desire to correct this state of Ummah. In the view of the religious elite of his times he was unique in this respect. He used to remain restless and concerned for the revival of all what was revealed to Rasūlullāh Ṣallallāhu 'alaihi wasallam by Allāh Subḥānahū wa Ta'ālā in the whole world. He advocated, with resolute determination, that any effort for the revival of *Deen* can only be effective and acceptable when it's done in the manner of Rasūlullāh Ṣallallāhu 'alaihi wasallam.

Therefore, such *Da'ī* (one who invites towards Islām) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islām - with the aspirations of prophets, particularly Muḥammad Ṣallallāhu 'alaihi wasallam. Not only should they posses a strong *Īmān* and virtuous deeds, but their inner inspirations should be like those of prophets. They should cherish a fervent love of Allāh and His fear, and a state of intimacy with Him.

In character and habits, they should adhere to the *Sunnah* of the Prophet Ṣallallāhu 'alaihi wasallam. Their love or hatred should be for the sake of Allāh. The motivating factor behind their inviting to Islām should be a deep compassion and mercy for Muslims, and kindness for all the creation of Allāh. The oft-repeated Devine principle for prophets, "Our reward is solely with Allāh," should be their hallmark. They should have no other objective except the pleasure of Allāh.

They should have such a passionate desire for the revival of *Deen* in the world that it keeps driving them, away of their routines, in the path of Allāh; while their lives and wealth becoming mere instruments in attaining this objective. There should be no notion of personal authority, status, wealth,

 INTRODUCTION

property, honour and fame; not even a desire for personal rest and comfort. Whether sitting, standing, speaking, or walking; every act or move should be geared in this direction.

To revive the ways of Rasūlullāh Ṣallallāhu 'alaihi wasallam in this effort and bring all facets of life according to the commandments of Allāh Subḥānahū wa Ta'ālā and the *Sunnah* of Rasūlullāh Ṣallallāhu 'alaihi wasallam, and to equip those struggling in this path with the above mentioned qualities the Six Points (of *Tablīgh*) were prescribed. All the contemporary scholars and religious elite supported and commended these six qualities.

Sheikh Yūsuf Raḥmatullāhi 'alaihi, son of Sheikh Ilyās Raḥmatullāhi 'alaihi, dedicated his whole life striving relentlessly with a directed zeal to promote the work in this direction and raise a group of workers equipped with these qualities. These qualities have been derived from reputable books of *Aḥadīth*, biography, and history, he compiled a three-volume book, *Ḥayāt-us-Saḥābah* (The Lives of the companions of the Prophet), which gives a representative glimpse of the life of Rasūlullāh Ṣallallāhu 'alaihi wasallam and his companions. By the grace of Allāh, this book was published during his lifetime.

The Sheikh had compiled another book of ḥadīth, *Muntakhab Aḥadīth*, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

Sheikh Muḥammad Yūsuf Raḥmatullāhi 'alaihi, spoke to numerous close friends and colleagues about this collection of *aḥādīth*. He used to thank Allāh, in gratitude and was well pleased with this collection. Allāh alone knows what aspirations were in his heart and how he wanted to present the collection, to make it illuminating and effective. This is how it was destined by Allāh.

By the grace of Allāh, the Urdu rendering of *Muntakhab Aḥadīth* has already been presented (Jamādiul-Auwal 1421 or September 2000). Now this collection of *aḥādīth* with its English translation is being presented. In translating this book, it has been tried that the language remains simple and easy to grasp. For the clarification of the meanings of certain *aḥādīth*, some sentences have been added in brackets. Besides this, some explanatory notes have also been added.

Since, the Sheikh could not review the draft of the book, considerable effort had to be made to correct the text of aḥadīth, and to make a critical analysis of the transmitters, and to classify the aḥadīth as *Sahīh*, *Ḥasan*, or *Dhaīf* (technical terms used in the classification of *ḥadīth*) and an explanation of the difficult words of *ḥadīth*. All the sources consulted have been referred to at the end of the book.

All precautions were taken in accomplishing this task and a group of scholars have substantially shared the burden. May Allāh Subḥānahū wa Ta'ālā bless all those associated with this venture with an excellent recompense. However, human error is always there. It is an earnest request to the scholars of *Deen* that they may kindly inform us of any amendments that may be needed. This collection was compiled by Sheikh Yūsuf Raḥmatullāhi 'alaihi for a specific objective, the importance of which has been adequately explained by Sheikh Sayyad Abul Hasan Ali Nadvi Raḥmatullāhi 'alaihi. It is, therefore, important to save this collection from any amendments or brevity.

Allāh Subḥānahū wa Ta'ālā appointed Prophets 'Alaihimus Salām to disseminate His word and knowledge for the eternal success of mankind. To benefit fully from these branches of sublime knowledge, it is essential that fervent belief be built according to the knowledge. While reading or listening to the words of Allāh or Rasūlullāh Ṣallallāhu 'alaihi wasallam, one should consider oneself completely ignorant. That is, belief in human experiences and research should be replaced by the

belief in the unseen, and the heart should affirm every word, read or heard as the truth.

An etiquette of reciting or listening to the Qur'ān is that one should imagine that Allāh Subḥānahū wa Ta'ālā is addressing him, similarly when one sits to read or listen to *ḥadīth*, one should think that Rasūlullāh Ṣallallāhu 'alaihi wasallam is directly addressing him. While reading or listening, the effect of the words will be proportionate to the greatness and respect that one has for the addressee and how attentive one is.

قال تعالى: وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ [المائدة: ٨٣]

Allāh Subḥānahū wa Ta'ālā says: ...

When they listen to what has been sent down to the Messenger (Muḥammad Ṣallallāhu 'alaihi wasallam), you see their eyes overflowing with tears because of the truth they have recognised.

Al-Māidah 5: 83

قال تعالى: فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ ﴿١٨﴾ [الزمر: ١٧-١٨]

Allāh Subḥānahū wa Ta'ālā says (at another place): ...

(O Muḥammad) announce the good news to my slaves. Those who listen to the Word and follow the best thereof (i.e. worship Allāh alone and repent to Him and avoid Tāghūt etc), those are (the one) whom Allāh has guided and those are the men of understanding.

(Az-Zumar 39: 17-18)

It is reported in Bukhārī

عن ابي هريرة رضي الله عنه عن النبي ﷺ قال: إذا قضى الله الأمر في السماء ضربت الملائكة بأجنحتها خضعانا لقوله كأنه سلسلة على صفوان، فإذا فزع عن قلوبهم، قالوا: ماذا قال ربكم؟ قالوا: الحق وهو العلي الكبير – (رواه البخاري)

Abu Hurairah Raḍiyallāhu 'anhu narrates: Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allāh decrees a matter in heaven, the

angels strike their wings in fear and submission to His word. The decree of their Rabb sounds to them like (the chiming of) a chain on a smooth rock. When their hearts are relieved from fear, they ask one another what did your Rabb say? They reply that whatever He said is the Truth, and He is the Most High and the Greatest. (Bukhārī)

In another narration from Bukhārī

عَنْ اَنَسٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتّٰى تُفْهَمَ—

(رواه البخاری)

Anas Raḍiyallāhu 'anhu narrates that whenever Nabī Ṣallallāhu 'alaihi wasallam would say something (important) he would repeat his words thrice, so that they are understood.

Therefore, it will be proper to read a *ḥadīth* three times. One should be engaged in this knowledge with discipline; suppressing ones personal desires. Practice to read and hear attentively, lovingly and respectfully. Conversations in between should be avoided. An attempt should be made to sit with *wuḍū*, in the position of *tashahhud*, without reclining. The objective is that the Qur'ān and words of *ḥadīth* affect the heart. Such a fervent belief be built on the promises of Allāh and His Prophet that it creates an earnest longing for *Deen* – the force which makes us perform every action according to the *Sunnah* of Rasūlullāh Ṣallallāhu 'alaihi wasallam, and to consult the scholars of *Deen*, for a systematic guidance in performing our deeds (actions) correctly.

I begin this book with an excerpt from the Preface of the book, *Amānil Aḥbār Sharḥ Ma'ānil Āthār* by Sheikh Muḥammad Yūsuf Raḥmatullāhi 'alaih. This book is a commentary on Imām Taḥāwi Raḥmatullāhi 'alaih's famous book of ḥadīth *Ma'ānil Āthār*, on the life and sayings of Rasūlullāh Ṣallallāhu 'alaihi wasallam and his companions.

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Quotation from the Preface of book Amāniyal Aḥbār Sharḥ Ma'āniyal Āthār by Sheikh Moḥammad Yousuf Raḥmatullāhi 'Alaihi

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ الإِنْسَانَ لِيُفِيْضَ عَلَيْهِ النِّعَمَ الَّتِيْ لَا يُفْنِيْهَا مُرُوْرُ الزَّمَانِ مِنْ خَزَائِنِهِ الَّتِيْ لَا تَنْقُصُهَا الْعَطَايَا وَلَا تَبْلُغُهَا الأَذْهَانُ، وَأَوْدَعَ فِيْهِ الْجَوَاهِرَ الْمَكْنُوْنَةَ الَّتِيْ بِاتِّصَافِهَا يَسْتَفِيْدُ مِنْ خَزَائِنِ الرَّحْمٰنِ وَيَفُوْزُ بِهَا أَبَدَ الْآبَادِ فِيْ دَارِ الْجِنَانِ. وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الأَنْبِيَاءِ وَالْمُرْسَلِيْنَ الَّذِيْ أُعْطِيَ بِشَفَاعَةِ الْمُذْنِبِيْنَ وَأُرْسِلَ رَحْمَةً لِلْعٰلَمِيْنَ، وَاصْطَفَاهُ اللّٰهُ تَبَارَكَ وَتَعَالٰى بِالسِّيَادَةِ وَالرِّسَالَةِ قَبْلَ خَلْقِ اللَّوْحِ وَالْقَلَمِ، وَاجْتَبَاهُ لِتَشْرِيْحِ مَا عِنْدَهُ مِنَ الْعَطَايَا وَالنِّعَمِ فِيْ خَزَائِنِهِ الَّتِيْ لَا تُعَدُّ وَلَا تُحْصٰى، وَكَشَفَ مِنْ ذَاتِهِ الْعُلْيَةِ عَلَيْهِ مَا لَمْ يَكْشِفْ عَلٰى أَحَدٍ، وَمِنْ صِفَاتِهِ الْجَلِيْلَةِ الَّتِيْ لَمْ يَطَّلِعْ عَلَيْهَا أَحَدٌ لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ، وَشَرَحَ صَدْرَهُ الْمُبَارَكَ لِإِدْرَاكِ مَا أُوْدِعَ فِي الإِنْسَانِ مِنَ الإِسْتِعْدَادَاتِ الَّتِيْ بِهَا يَتَقَرَّبُ الْعِبَادُ إِلَى اللّٰهِ تَعَالٰى حَقَّ التَّقَرُّبِ وَيَسْتَعِيْنُهُ فِيْ أُمُوْرِ دُنْيَاهُ وَآخِرَتِهِ، وَعَلَّمَهُ طُرُقَ تَصْحِيْحِ الأَعْمَالِ الَّتِيْ تَصْدُرُ مِنَ الإِنْسَانِ فِيْ كُلِّ حِيْنٍ وَآنٍ، فَبِصِحَّتِهَا يَنَالُ الْفَوْزَ فِي الدَّارَيْنِ وَبِفَسَادِهَا الْحِرْمَانَ وَالْخُسْرَانَ، وَرَضِيَ اللّٰهُ عَزَّ وَجَلَّ عَنِ الصَّحَابَةِ الْكِرَامِ الَّذِيْنَ أَخَذُوا عَنِ النَّبِيِّ الأَطْهَرِ الأَكْرَمِ الْعُلُوْمَ الَّتِيْ صَدَرَتْ مِنْ مِشْكٰوةِ نُبُوَّتِهِ فِيْ كُلِّ حِيْنٍ أَكْثَرَ مِنْ أَوْرَاقِ الأَشْجَارِ وَعَدَدَ قَطْرِ الأَمْطَارِ، فَأَخَذُوا الْعُلُوْمَ بِأَسْرِهَا وَكَمَالِهَا فَوَعَوْهَا وَحَفِظُوْهَا حَقَّ الْوَعْيِ وَالْحِفْظِ، وَصَحِبُوا النَّبِيَّ فِي السَّفَرِ وَالْحَضَرِ، وَشَهِدُوا مَعَهُ الدَّعْوَةَ وَالْجِهَادَ وَالْعِبَادَاتِ وَالْمُعَامَلَاتِ وَالْمُعَاشَرَاتِ فَتَعَلَّمُوا الأَعْمَالَ عَلٰى طَرِيْقَتِهِ بِالْمُصَاحَبَةِ، فَهَنِيْئًا لَهُمْ حَيْثُ أَخَذُوا الْعُلُوْمَ عَنْهُ بِالْمُشَافَهَةِ وَالْعَمَلَ بِهَا بِلَا وَاسِطَةٍ ثُمَّ لَمْ يَقْتَصِرُوا عَلٰى نُفُوْسِهِمُ الْقُدْسِيَّةِ بَلْ قَامُوا وَبَلَّغُوا كُلَّ مَا وَعَوْهُ وَحَفِظُوْهُ مِنَ الْعُلُوْمِ وَالأَعْمَالِ حَتّٰى مَلَأُوا الْعَالَمَ بِالْعُلُوْمِ الرَّبَّانِيَّةِ وَالأَعْمَالِ الرُّوْحَانِيَّةِ الْمُصْطَفَوِيَّةِ فَصَارَ الْعَالَمُ دَارَ الْعِلْمِ وَالْعُلَمَاءِ وَالإِنْسَانُ مَنْبَعَ النُّوْرِ وَالْهِدَايَةِ وَمَصْدَرَ الْعِبَادَةِ وَالْخِلَافَةِ.

All praises be to Allāh Subḥānahū wa Ta'ālā, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allah has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Raḥmān (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allāh's salutations be upon Muḥammad Ṣallallahu 'alaihi wasallam, the Chief of all Prophets and Apostles, the one bestowed with the distinction of interceding for the sinful, and the one sent as a mercy and blessing to mankind. Allāh had chosen him, before the creation of the Pen and the Preserved Tablet, to lead all Prophets and Apostles. And selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Allāh endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allāh revealed to him such of His glorious and illustrious attributes, which none knew before; neither a close angel nor an Apostle. His (The Prophet's) chest was opened and he was empowered with the capability to comprehend all the hidden qualities placed in man –qualities by means of which man can achieve a proximity to Allāh, and seek guidance in the affairs of this world and the Hereafter.

Allāh Subḥānahū wa Ta'ālā taught Rasūlullāh Ṣallallāhu 'alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the

worlds.

May Allāh Subḥānahū wa Ta'ālā be pleased with the *Saḥābah* Raḍiyallāhu 'anhum. They acquired the knowledge – knowledge, which is more numerous than the leaves of trees and the drops of rain– that continually stemed from Nabī Ṣallallāhu 'alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: *Da'wah* (preaching), *Jihād* (striving in the cause), *'Ibādah* (worship), and social affairs. Then they learned to practice these deeds according to the *Sunnah* of Rasūlullāh Ṣallallāhu 'alaihi wasallam in his presence.

Blessed are the *Saḥābah*, who acquired knowledge and its application directly from Rasūlullāh Ṣallallāhu 'alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others. Thus, illuminating the universe with Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. Men became fountains of light and guidance; and their lives became firmly grounded on worship and *Khilāfat*.

KALIMAH TAYYIBAH

None Is Worthy Of Worship But Allāh, Muhammad ﷺ Is The Messenger Of Allāh

IMAN

The literal meaning of Iman is to believe in someone's words relying solely on his authority.In religious terms, it implies belief in theUnseen relying solely on the authority of the Messenger of Allāh ﷺ

VERSES OF QUR'AN

قَالَ اللهُ تَعَالٰى: ﴿وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلاَّ نُوْحِيْٓ اِلَيْهِ اَنَّهُ لَآ اِلٰهَ اِلاَّ اَنَا فَاعْبُدُوْنِ﴾ [الانبياء: ٢٥]

Allāh ﷻ said to His Prophet: And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me.

(Al-Ambiyā:25)

وَقَالَ تَعَالٰى: ﴿اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ﴾ [الانفال: ٢]

Allāh ﷻ says: The believers are only those whose hearts tremble with fear whenever Allāh is mentioned. And when His verses are recited to them, these increase their faith; and in their *Rabb* (Sustainer) they vest their trust. *(Al-Anfāl:2)*

وَقَالَ تَعَالَى: ﴿فَأَمَّا الَّذِينَ آمَنُوا بِاللهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ لا وَّيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا﴾ [النساء: ١٧٥]

Allāh ﷻ says: And so, as for those who believe in Allāh and hold fast to Him, He will cause them to enter into a Mercy from Him and (bestow on them) a Bounty; and He will guide them to Him along a straight path.(An-Nisā:175)

وَقَالَ تَعَالَى: ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْاَشْهَادُ﴾ [المؤمن: ٥١]

Allāh ﷻ says: Indeed! We do help Our Messengers and those who believe in the life of this world and on the Day (of Resurrection) when the witnesses will stand up.

(Al-Mu'min:51)

وَقَالَ تَعَالَى: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ﴾ [الانعام: ٨٢]

Allāh ﷻ says: It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and do not mix their belief with *Zulm* (by wronging themselves, that is, by worshipping others besides Allāh), for them (only) there is peaceful security and they are the rightly guided.

(Al- An'ām:82)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ آمَنُوٓا اَشَدُّ حُبًّا لِّلّٰهِ﴾ [البقرة: ١٦٥]

Allāh ﷻ says: And those who believe are intense in their love for Allāh. (Al-Baqarah:165)

وَقَالَ تَعَالَى: ﴿قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ﴾ [الانعام: ١٦٢]

Allāh ﷻ said to His Prophet: Say! Verily, my *Salāt* and my sacrifice (of animals) and my living and my dying are for Allāh, *Rabb* (Sustainer) of the Worlds. (Al- An'ām:162)

AHADITH

﴿ 1 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ : اَلْاِيْمَانُ بِضْعٌ وَّسَبْعُوْنَ شُعْبَةً، فَاَفْضَلُهَا قَوْلُ لَآاِلٰهَ اِلَّا اللّٰهُ وَاَدْنَاهَا اِمَاطَةُ الْاَذٰى عَنِ الطَّرِيْقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْاِيْمَانِ.

رواه مسلم، باب بيان عدد شعب الايمان......، رقم: ١٥٣

1. Abu Hurairah ﷺ narrates that Rasûlullāh ﷺ said: *Iman*(faith) has more than seventy branches; the superior most one is saying of *Lāilāha illallāh* (There is none worthy of worship except Allāh); and the inferior most is the removal of an obstacle from the way; and *Hayā* is a branch of *Imān*. (Muslim)

Note: The essence of *Hayā* is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyād-us-Sālihin)

﴿ 2 ﴾ عَنْ اَبِىْ بَكْرٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ قَبِلَ مِنِّىَ الْكَلِمَةَ الَّتِىْ عَرَضْتُ عَلٰى عَمِّىْ فَرَدَّهَا عَلَىَّ فَهِىَ لَهُ نَجَاةٌ.

رواه احمد ٦/١

2. Abu Bakr ﷺ narrates that Rasûlullāh ﷺ said: He who accepts from me the *Kalimah*, which I presented to my uncle (Abu Talib at the time of his death) and he rejected it, this will be a means for his salvation. (Musnad Ahmad)

﴿ 3 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ : جَدِّدُوْا اِيْمَانَكُمْ قِيْلَ: يَا رَسُوْلَ اللّٰهِ! وَكَيْفَ نُجَدِّدُ اِيْمَانَنَا؟ قَالَ: اَكْثِرُوْا مِنْ قَوْلِ لَآ اِلٰهَ اِلَّا اللّٰهُ.

رواه احمد والطبرانى واسناد احمد حسن، الترغيب ٤١٥/٢

3. Abu Hurairah ﷺ narrates that Rasûlullāh ﷺ said: Renew your *Imān*! It was asked: O Rasûlullāh! How do we renew our *Imān*? He said: Say frequently *Lā ilāha illallāh*. (Musnad Ahmad, Tabarāni, Targhib)

﴿ 4 ﴾ عَنْ جَابِرِبْنِ عَبْدِاللّٰهِ رَضِىَ اللّٰهُ عَنْهُمَا يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: اَفْضَلُ الذِّكْرِ لَآاِلٰهَ اِلَّا اللّٰهُ وَاَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلّٰهِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء ان دعوة المسلم مستجابة، رقم: ٣٣٨٣

4. Jabir ibne-'Abdullāh ﷺ narrates: I heard Rasûlullāh ﷺ

saying: The best *Dhikr* (remembrance of Allāh) is *Lā ilāha illallāh*, and the best *Du'ā* (supplication) is *Alhamdulillāh* (Praise be to Allāh). (Tirmidhi)

Note: This *Kalimah* is the basis of the entire *Deen*. Without the belief in *Kalimah*, neither *Iman*(faith) nor *Aa 'mal* (deeds) are acceptable. *Alhamdulillah* (Praise be to Allāh) is said to be the best *Du'ā* because praising Allāh, Who is the Most Generous, amounts to asking Him for His help or favours. (Mazāhir Haque)

﴿ 5 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَاقَالَ عَبْدٌ: لَآاِلٰهَ اِلاَّ اللهُ قَطُّ مُخْلِصًا اِلاَّ فُتِحَتْ لَهٗ اَبْوَابُ السَّمَاءِ حَتّٰی تُفْضِیَ اِلَی الْعَرْشِ مَااجْتَنَبَ الْكَبَائِرَ۔

رواه الترمذی وقال:هذا حديث حسن غريب،باب دعاء ام سلمة رضی الله عنها،رقم: ٣٥٩٠

5. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: Whenever a slave (of Allāh) says *Lā ilāha illallāh* sincerely, the doors of the skies are opened (for it to ascend) until it reaches the *'Arsh* (Throne of Allāh, and is readily accepted) provided he abstains from major sins. (Tirmidhi)

Note: To say sincerely means that it is free from pretence and hypocrisy. Abstaining from major sins ensures its rapid acceptance, and even if it is recited without abstaining from the major sins, it is still beneficial and rewarding. (Mirqāt-ul-Mafātih)

﴿ 6 ﴾ عَنْ يَعْلَی بْنِ شَدَّادٍ قَالَ: حَدَّثَنِیْ اَبِیْ شَدَّادٌ وَعُبَادَةُ بْنُ الصَّامِتِ رَضِیَ اللهُ عَنْهُمَا حَاضِرٌ يُصَدِّقُهٗ قَالَ: كُنَّا عِنْدَالنَّبِیِّ ﷺ فَقَالَ: هَلْ فِيْكُمْ غَرِيْبٌ يَعْنِیْ اَهْلَ الْكِتَابِ؟ قُلْنَا لَا يَا رَسُوْلَ اللهِ! فَاَمَرَ بِغَلْقِ الْبَابِ وَقَالَ: اِرْفَعُوْا اَيْدِيَكُمْ وَقُوْلُوْا لَآاِلٰهَ اِلاَّاللهُ فَرَفَعْنَا اَيْدِيَنَا سَاعَةً، ثُمَّ وَضَعَ ﷺ يَدَهٗ ثُمَّ قَالَ: اَلْحَمْدُ لِلّٰهِ، اَللّٰهُمَّ اِنَّكَ بَعَثْتَنِیْ بِهٰذِهِ الْكَلِمَةِ وَاَمَرْتَنِیْ بِهَا وَوَعَدْتَنِیْ عَلَيْهَا الْجَنَّةَ وَاِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ، ثُمَّ قَالَ: اَلَا اَبْشِرُوْا فَاِنَّ اللهَ قَدْ غَفَرَ لَكُمْ۔

رواه احمد والطبرانی والبزار ورجاله موثقون،مجمع الزوائد ١٦٤/١

6. Ya'lā ibne-Shaddād ﷺ says that my father Shaddād narrated to me in the presence of 'Ubādah ibne-Sāmit Radiyallāhu 'anhuma who verified the narration. He said: We were present with Nabi

ﷺ. He inquired: Is there any stranger amongst you, that is, the people of the Book? We said: No, O Rasūlullāh! He then asked us to shut the door and said: Raise your hands and say *Lā ilāha illallāh*. So, we raised our hands for a while (and recited the *Kalimah*). Afterwards Nabi ﷺ lowered his hand and said: *Alhamdulillāh* (Praise be to Allāh). O Allāh! Verily, You have sent me with this *Kalimah* and have ordered me to convey it and have promised me Paradise on it, and verily, You do not break Your Promise. He then said addressing the *Sahābah*: Indeed, rejoice for Allāh has forgiven you!(Musnad Ahmad, Tabarāni, Bazzār, Majma-'uz-Zawāid)

﴿ 7 ﴾ عَنْ اَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ : مَا مِنْ عَبْدٍ قَالَ لَآ اِلٰهَ اِلَّا اللهُ ثُمَّ مَاتَ عَلٰى ذٰلِكَ اِلَّا دَخَلَ الْجَنَّةَ، قُلْتُ: وَاِنْ زَنٰى وَاِنْ سَرَقَ؟ قَالَ: وَاِنْ زَنٰى وَاِنْ سَرَقَ، قُلْتُ: وَاِنْ زَنٰى وَاِنْ سَرَقَ؟ قَالَ: وَاِنْ زَنٰى وَاِنْ سَرَقَ، قُلْتُ: وَاِنْ زَنٰى وَاِنْ سَرَقَ؟ قَالَ: وَاِنْ زَنٰى وَاِنْ سَرَقَ عَلٰى رَغْمِ اَنْفِ اَبِىْ ذَرٍّ . رواه البخارى باب الثياب البيض، رقم ٥٨٢٧

7. Abu Dhar ؓ narrates that Nabi ﷺ said: Whenever a slave *of Allāh said Lā ilāha illallāh and died believing in it, he surely* entered Paradise. I asked: Even if he had fornicated and even if he had stolen? He replied: Even if he had fornicated and even if he had stolen. I again asked: Even if he had fornicated and even if he had stolen? He repeated: Even if he had fornicated and even if he had stolen. I asked (the third time:) Even if he had fornicated and even if he had stolen? He emphasized: Even if he had fornicated and even if he had stolen, despite your disapproval O Abu Dhar! (Bukhāri)

Note: *Abu Dhar ؓ was surprised that despite such major sins,* how could a man enter Paradise while justice demanded that he should be subjected to punishment. Hence, Nabi ﷺ said emphatically to remove his astonishment that despite the disapproval of Abu Dhar, the man will enter Paradise; implying that even though he may have done sins, but because of his *Īmān* he will turn with repentance and get his sins forgiven; or Allāh will, out of His Infinite Mercy, forgive him and send him to Paradise without any punishment or after a punishment. In any case, He will eventually send him to Paradise. (Mu'āriful Hadīth)

﴿8﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَدْرُسُ الْإِسْلَامُ كَمَا يَدْرُسُ وَشْيُ الثَّوْبِ حَتّٰى لَا يُدْرٰى مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسُكٌ وَيُسْرٰى عَلٰى كِتَابِ اللهِ فِيْ لَيْلَةٍ فَلَا يَبْقٰى فِي الْأَرْضِ مِنْهُ آيَةٌ وَيَبْقٰى طَوَائِفُ مِنَ النَّاسِ الشَّيْخُ الْكَبِيْرُ وَالْعَجُوْزُ الْكَبِيْرَةُ يَقُوْلُوْنَ أَدْرَكْنَا آبَاءَنَا عَلٰى هٰذِهِ الْكَلِمَةِ لَا إِلٰهَ إِلَّا اللهُ فَنَحْنُ نَقُوْلُهَا. قَالَ صِلَةُ بْنُ زُفَرَ لِحُذَيْفَةَ: فَمَا تُغْنِيْ عَنْهُمْ لَا إِلٰهَ إِلَّا اللهُ وَهُمْ لَا يَدْرُوْنَ مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسُكٌ؟ فَأَعْرَضَ عَنْهُ حُذَيْفَةُ فَرَدَّدَهَا عَلَيْهِ ثَلَاثًا، كُلُّ ذٰلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّالِثَةِ فَقَالَ: يَا صِلَةُ تُنْجِيْهِمْ مِنَ النَّارِ. رواه الحاكم وقال هذا حديث صحيح على شرط مسلم ولم يخرجاه ٤٧٣/٤

8. Hudhaifah ﷺ narrates that Rasúlulláh ﷺ said: Islām will gradually fade as the design on cloth fades, until neither *Siyām* (fasting), nor *Zakāt* (charity) nor *Nusuk* (religious devotion and sacrifice) will be known. In a certain night, the Qur'ān will be lifted from the hearts of men leaving not a single verse on the earth, and only a few groups of people will remain, of old men and old women, saying: We found our forefathers reciting the *Kalimah Lā ilāha illallāh*, so we are reciting it. Silah ibne-Zufr said to Hudhaifah ﷺ: How will their saying of *Lā ilāha illallāh* benefit them when they neither know *Siyām*, nor *Zakāt*, nor *Nusuk*? Hudhaifah ﷺ evaded him. So he repeated his question thrice, each time Hudhaifah evaded him. Then, after the third time, he turned and faced him saying: O Silah! It will indeed save them from the Fire. (Mustadrak Hākim)

﴿9﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ لَا إِلٰهَ إِلَّا اللهُ نَفَعَتْهُ يَوْمًا مِنْ دَهْرِهِ يُصِيْبُهُ قَبْلَ ذٰلِكَ مَا أَصَابَهُ.

رواه البزار والطبراني ورواته رواة الصحيح، الترغيب ٤١٤/٢

9. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said: He who says *Lā ilāha illallāh*, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzār, Tabarānī, Targhīb)

﴿10﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا أُخْبِرُكُمْ بِوَصِيَّةِ نُوْحٍ ابْنَهُ؟ قَالُوْا: بَلٰى، قَالَ: أَوْصٰى نُوْحٌ ابْنَهُ فَقَالَ لِابْنِهِ: يَا بُنَيَّ إِنِّيْ أُوْصِيْكَ بِاثْنَتَيْنِ وَأَنْهَاكَ عَنِ اثْنَتَيْنِ. أُوْصِيْكَ بِقَوْلِ لَا إِلٰهَ إِلَّا اللهُ، فَإِنَّهَا لَوْ وُضِعَتْ فِيْ كِفَّةِ الْمِيْزَانِ

وَوُضِعَتِ السَّمٰوَاتُ وَالْاَرْضُ فِیْ كِفَّةٍ لَرَجَحَتْ بِهِنَّ، وَلَوْ كَانَتْ حَلْقَةً لَقَصَمَتْهُنَّ حَتّٰی تَخْلُصَ اِلَی اللهِ، وَبِقَوْلِ، سُبْحَانَ اللهِ الْعَظِيْمِ وَ بِحَمْدِهٖ، فَاِنَّهَا عِبَادَةُ الْخَلْقِ، وَبِهَا تُقْطَعُ اَرْزَاقُهُمْ، وَاَنْهَاكَ عَنِ اثْنَتَيْنِ، الشِّرْكِ وَالْكِبْرِ، فَاِنَّهُمَا يَحْجُبَانِ عَنِ اللهِ (الحديث) رواه

البزاروفيه محمد بن اسحاق وهو مدلس وهوثقة وبقية رجاله رجال الصحيح، مجمع الزوائد ١٠/٩٢

10. Abdullah ibne-'Umar ﷺ narrates that Rasúlullāh ﷺ said: Shall I not inform you of the advice of Núh ﷺ to his son? They said: Indeed do inform us. He said: Núh ﷺ advised his son saying: 0 my son! I advise you to act upon two things and forbid you from two. I advise you to say: *Lã ilãha illallãh*;if it were placed in one pan of the scale, and the skies and the earth in the other pan, it would outweigh them. And if these (the skies and the earth) were to form an invincible circle, it (the *Kalimah*) would break through the circle and would reach Allāh Ta'ālā. And I advise you to say: *Subhānallahil Azeem Wabihamdihí* (Glory be to the Most Exalted Allāh, and Praise be to Him), as it is the worship of the entire creation, and by it, their sustenance is allotted; and I forbid you from two; *Shirk* (polytheism) and *Kibr* (arrogance) because these two evils keep one away from Allāh Ta'ālā.

(Bazzār, Majma-'uz-Zawāid)

﴿ 11 ﴾ عَنْ طَلْحَةَ بْنِ عُبَيْدِاللهِ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِیُّ ﷺ : اِنِّیْ لَاَعْلَمُ كَلِمَةً لَا يَقُوْلُهَا رَجُلٌ يَحْضُرُهُ الْمَوْتُ اِلَّا وَجَدَ رُوْحُهُ لَهَا رَوْحًا حَتّٰی تَخْرُجَ مِنْ جَسَدِهٖ وَكَانَتْ لَهُ نُوْرًا يَوْمَ الْقِيَامَةِ. رواه ابو يعلى ورجاله رجال الصحيح، مجمع الزوائد ٣/٦٧

11. Talha ibne-'Ubaidullah ﷺ narrates that Rasúlullah ﷺ said: Indeed, I know a *Kalimah* which if recited by a dying man, will be a means of solace for his departing soul and will be a light for him on the Day of Resurrection (this *Kalimah* is *Lā ilāha illallāh*).

(Abu Ya'lā, Majma- 'uz-Zawāid)

﴿ 12 ﴾ عَنْ اَنَسٍ رَضِیَ اللهُ عَنْهُ (فِیْ حَدِيْثٍ طَوِيْلٍ) اَنَّ النَّبِیَّ ﷺ قَالَ : يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَآ اِلٰهَ اِلَّا اللهُ وَكَانَ فِیْ قَلْبِهٖ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيْرَةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَآ اِلٰهَ اِلَّا اللهُ وَكَانَ فِیْ قَلْبِهٖ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَآ اِلٰهَ اِلَّا اللهُ وَكَانَ فِیْ قَلْبِهٖ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً.

(وهو جزء من الحديث) رواه البخاری، باب قول الله تعالی: لما خلقت بيدی، رقم: ٧٤١٠

12. Anas ﷺ narrated (in a long narration) that Nabí ﷺ said: Each and everyone will be liberated from Fire, who had said *Lā ilāha illallāh*, and in his heart, there was goodness (*Ímān*) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (*Ímān*) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (*Ímān*) equal to the weight of a particle of dust. (Bukhārí)

﴿ 13 ﴾ عَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يَبْقٰى عَلٰى ظَهْرِ الْاَرْضِ بَيْتُ مَدَرٍ وَلَا وَبَرٍ اِلَّا اَدْخَلَهُ اللهُ كَلِمَةَ الْاِسْلَامِ بِعِزِّ عَزِيْزٍ اَوْ ذُلِّ ذَلِيْلٍ اِمَّا يُعِزُّهُمُ اللهُ عَزَّوَجَلَّ فَيَجْعَلُهُمْ مِنْ اَهْلِهَا اَوْيُذِلُّهُمْ فَيَدِيْنُوْنَ لَهَا. رواه احمد ٤/٦

13. Miqdād ibne Aswad ﷺ narrates: I heard Rasúlullāh ﷺ saying: There shall not remain upon the earth a house made of mud or of camel's hair in any city, village or desert, except that Allāh will make this *Kalimah* of Islām to enter into it, either with a big honour and love or with a submissive humiliation-either Allāh will honour them by making them from among the people of the *Kalimah*, or disgrace them by making them live as subjects of the Muslims. (Musnad Alimad)

﴿ 14 ﴾ عَنِ ابْنِ شِمَاسَةَ الْمَهْرِيِّ قَالَ: حَضَرْنَا عَمْرَوبْنَ الْعَاصِ وَهُوَ فِيْ سِيَاقَةِ الْمَوْتِ يَبْكِيْ طَوِيْلًا وَحَوَّلَ وَجْهَهُ اِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُوْلُ : يَا اَبَتَاهُ! اَمَا بَشَّرَكَ رَسُوْلُ اللهِ ﷺ بِكَذَا؟ اَمَا بَشَّرَكَ رَسُوْلُ اللهِ ﷺ بِكَذَا قَالَ فَاَقْبَلَ بِوَجْهِهٖ وَقَالَ : اِنَّ اَفْضَلَ مَا نُعِدُّ شَهَادَةُ اَنْ لَآ اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًارَسُوْلُ اللهِ، اِنِّي قَدْ كُنْتُ عَلٰى اَطْبَاقٍ ثَلٰثٍ، لَقَدْ رَاَيْتُنِيْ وَمَا اَحَدٌ اَشَدُّ بُغْضًا لِرَسُوْلِ اللهِ ﷺ مِنِّيْ، وَلَا اَحَبُّ اِلَيَّ اَنْ اَكُوْنَ قَدِاسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ مِنْهُ، فَلَوْمُتُّ عَلٰى تِلْكَ الْحَالِ لَكُنْتُ مِنْ اَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللهُ الْاِسْلَامَ فِيْ قَلْبِيْ اَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: اُبْسُطْ يَمِيْنَكَ فَلْاُ بَايِعْكَ فَبَسَطَ يَمِيْنَهُ، قَالَ :فَقَبَضْتُ يَدِيْ قَالَ: مَالَكَ يَاعَمْرُو؟ قَالَ قُلْتُ : اَرَدْتُ اَنْ اَشْتَرِطَ قَالَ : تَشْتَرِطُ بِمَاذَا؟قُلْتُ: اَنْ يُغْفَرَلِيْ قَالَ: اَمَا عَلِمْتَ يَا عَمْرُو اَنَّ الْاِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ ؟ وَاَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَاَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَمَا كَانَ اَحَدٌ اَحَبَّ اِلَيَّ مِنْ

رَسُوْلِ اللهِ ﷺ وَلَا اَجَلَّ فِيْ عَيْنَيَّ مِنْهُ، وَمَا كُنْتُ اُطِيْقُ اَنْ اَمْلَاَعَيْنَيَّ مِنْهُ اِجْلَالًا لَهُ وَلَوْ سُئِلْتُ اَنْ اَصِفَهُ مَا اَطَقْتُ لِاَنِّيْ لَمْ اَكُنْ اَمْلَاُ عَيْنَيَّ مِنْهُ وَلَوْ مُتُّ عَلٰى تِلْكَ الْحَالِ لَرَجَوْتُ اَنْ اَكُوْنَ مِنْ اَهْلِ الْجَنَّةِ ثُمَّ وَلِيْنَا اَشْيَاءَ مَا اَدْرِيْ مَا حَالِيْ فِيْهَا فَاِذَا اَنَا مُتُّ فَلَا تَصْحَبْنِي نَائِحَةٌ وَلَا نَارٌ فَاِذَا دَفَنْتُمُوْنِيْ فَسُنُّوا عَلَيَّ التُّرَابَ سَنًّا ثُمَّ اَقِيْمُوا حَوْلَ قَبْرِيْ قَدْرَ مَاتُنْحَرُ جَزُوْرٌ وَيُقْسَمُ لَحْمُهَا حَتّٰى اَسْتَاْنِسَ بِكُمْ،وَاَنْظُرَ مَاذَا اُرَاجِعُ بِهٖ رُسُلَ رَبِّيْ۔

رواه مسلم،باب كون الإسلام يهدم ما قبله......،رقم ٣٢١

14. Ibn-e-Shimãsa Al Mahri Rahimahullãh narrates that we were present with 'Amr ibnil-'Ás ﷺ while he was in the throes of death. After weeping continously, he turned his face towards the wall. At this, his son consoled him saying: O my father! Has Rasúlullãh ﷺ not given you the glad tidings of such and such? Has Rasúlullãh ﷺ not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of *Lã ilãha illallãh wa anna Muhammad ur Rasúlullãh* (There is none worthy of worship except Allãh, and that Muhammad is His Messenger). Indeed I have passed my life through three stages. I had seen myself when there was no one more bitter in hatred towards Rasúlullãh ﷺ than my self, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allãh placed Islam in my heart, I came to Rasúlullãh ﷺ and said: Give me your right hand so that I may pledge allegiance to you. He extended his right hand, but I withdrew my hand. At this, he asked: What is with you O 'Amr? I said: I want to make a condition. He said: Make a condition of what? I said: That I be forgiven! He said: Did you not know that (the acceptance of) Íslãm eradicates the sins committed before it and *Hijrah* (migration) eradicates the sins committed before it and that *Hajj* (pilgrimage) eradicates the sins committed before it. And (thereafter) no one was more revered to me than Rasúlullãh ﷺ. And I could not bear to fill my eyes (with the sight) of him out of reverence for him. And if I were asked to describe him, I would not be able to do so, as I never looked at him to my fill; and had I died in that state, I would have been hopefully amongst the people of Paradise. Afterwards, we were given responsibilities

regarding which I know not how I have fared. (This was the third phase of my life) So when I die (see that) I am not accompanied by a wailing woman, or a fire. When you have buried me, mould the mud upon my grave (in the shape of) a mound, then remain standing around my grave for such time as it would take to slaughter a camel and distribute its meat, so that I may feel solace from you, while I see what reply I give to the messengers (angels) of my *Rabb*. (Muslim)

﴿ 15 ﴾ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ : يَا ابْنَ الْخَطَّابِ! اِذْهَبْ فَنَادِ فِي النَّاسِ اِنَّهُ لَا يَدْخُلُ الْجَنَّةَ اِلاَّ الْمُؤْمِنُوْنَ. رواه مسلم، باب غلظ تحريم الغلول......، رقم: ٣٠٩

15. 'Umar ﷺ narrates Nabí ﷺ said: 0 son of Khattab! Go and announce amongst the people that indeed none shall enter Paradise except the *Mu'minún* (believers). (Muslim)

﴿ 16 ﴾ عَنْ اَبِيْ لَيْلٰى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : وَيْحَكَ يَا اَبَا سُفْيَانَ قَدْ جِئْتُكُمْ بِالدُّنْيَا وَالْآخِرَةِ فَاَسْلِمُوا تَسْلَمُوا. (وهو بعض الحديث) رواه الطبراني وفيه حرب بن الحسن الطحان وهو ضعيف وقد وثق، مجمع الزوائد ٦/ ٢٥٠

16. Abu Lailā ﷺ narrates that Nabí ﷺ said: Woe to you O Abu Sufyān! Indeed I have come to you with (the success of) this world and the Hereafter, so accept Íslām, and enter into safety. (Tabarāní, Majma-'uz-Zawāid)

﴿ 17 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: اِذَا كَانَ يَوْمُ الْقِيَامَةِ شُفِّعْتُ، فَقُلْتُ: يَا رَبِّ ! اَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ خَرْدَلَةٌ فَيَدْخُلُوْنَ، ثُمَّ اَقُوْلُ اَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ اَدْنٰى شَيْءٍ.

رواه البخاري، باب كلام الرب تعالى يوم القيامة ......، رقم: ٧٥٠٩

17. Anas ﷺ narrates: I heard Nabí ﷺ saying. When the Day of Resurrection will take place, I will be allowed intercession, so I will say: O my *Rabb*! Send to Paradise whoever had in their hearts a mustard seed of *Ímān* (Allāh ﷻ will accept my intercession), so they will enter Paradise. Then, I will say: Send to Paradise whoever had in his heart the smallest particle (of *Ímān*). (Bukhārí)

﴿ 18 ﴾ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَدْخُلُ اَهْلُ الْجَنَّةِ

الْجَنَّةَ وَاَهْلُ النَّارِ النَّارَ ثُمَّ يَقُوْلُ اللهُ تَعَالٰى: اَخْرِجُوْا مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ اِيْمَانٍ فَيُخْرَجُوْنَ مِنْهَا قَدِاسْوَدُّوْا، فَيُلْقَوْنَ فِيْ نَهْرِ الْحَيَاةِ فَيَنْبُتُوْنَ كَمَا تَنْبُتُ الْحِبَّةُ فِيْ جَانِبِ السَّيْلِ، اَلَمْ تَرَ اَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟.

رواه البخاری، باب تفاضل اهل الایمان فی الاعمال، رقم: ٢٢

18. Abu Sa'íd Al Khudrí ﷺ reports that Nabí ﷺ in a *Hadith Qudsi* narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allāh Ta'ālā will say: Take out from it whosoever had in his heart *Ímān* equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the River of Life from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream. Have you not seen how it comes out yellow and curved? (Bukhāri).

﴿ 19 ﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ سَاَلَهُ رَجُلٌ فَقَالَ: يَارَسُوْلَ اللهِ! مَا الْاِيْمَانُ؟ قَالَ: اِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَاَنْتَ مُؤْمِنٌ.

(الحدیث) رواه الحاکم و صححه، ووافقه الذهبی ١٤/١

19. Abu Umāmah ﷺ narrates that a man asked Rasúlullāh ﷺ: O Rasúlullāh! What is *Ímān*? He replied: When your good deed pleases you and your evil deed grieves you, then you are a *Mu'min* (believer). (Mustadrak Hākim)

﴿ 20 ﴾ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: ذَاقَ طَعْمَ الْاِيْمَانِ مَنْ رَضِيَ بِاللهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ ﷺ رَسُوْلًا.

رواه مسلم، باب الدليل على ان من رضی بالله ربا ......، رقم: ١٥١

20. 'Abbās ibne-'Abdul Muātalib ﷺ narrates: I heard Rasúlullāh ﷺ saying: He has indeed tasted the delightful flavour of *Ímān*: who is pleased with Allāh as *Rabb*, and with Islām as *Deen* (religion) and with Muhammad ﷺ as (Allah's) Messenger. (Muslim)

Note: It means that whosoever worships Allāh ﷻ and leads a life according to Islām with complete obedience to Rasúlullāh ﷺ along with a profound love for Allāh ﷻ and Rasúlullāh ﷺ has indeed tasted the sweetness of *Ímān*.

﴿ 21 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلٰثٌ مَنْ كُنَّ فِيْهِ وَجَدَ حَلَاوَةَ الْإِيْمَانِ: اَنْ يَكُوْنَ اللهُ وَرَسُوْلُهُ اَحَبَّ اِلَيْهِ مِمَّا سِوَاهُمَا، وَاَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ اِلَّا لِلّٰهِ، وَاَنْ يَكْرَهَ اَنْ يَعُوْدَ فِي الْكُفْرِ كَمَا يَكْرَهُ اَنْ يُقْذَفَ فِي النَّارِ.

رواه البخاری، باب حلاوة الایمان، رقم:١٦

21. Anas ﷺ narrates Nabí ﷺ said: Whosoever possesses the following three qualities will have tasted the sweetness of *Ímān*: The one who loves Allāh and His Rasúl more than anything else; the one who loves a person only for the sake of Allāh; and the one who hates to return to *Kufr* (disbelief) as he hates to be thrown into the Fire. (Bukhārī)

﴿ 22 ﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ اَنَّهُ قَالَ: مَنْ اَحَبَّ لِلّٰهِ، وَاَبْغَضَ لِلّٰهِ، وَاَعْطٰى لِلّٰهِ، وَمَنَعَ لِلّٰهِ فَقَدِ اسْتَكْمَلَ الْإِيْمَانَ.

رواه ابو داؤد، باب الدليل على زيادة الايمان و نقصانه، رقم: ٤٦٨١

22. Abu Umamah ﷺ narrates that Rasúlullāh ﷺ said: Anyone, who loves for the sake of Allāh alone and hates for the sake of Allāh alone; gives for the sake of Allāh alone and withholds for the sake of Allāh alone, has indeed perfected his iman. (Abu Dāwúd)

﴿ 23 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ لِاَبِيْ ذَرٍّ: يَا اَبَا ذَرٍّ! اَيُّ عُرَى الْإِيْمَانِ اَوْثَقُ؟ قَالَ: اللهُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ، قَالَ: الْمُوَالَاةُ فِي اللهِ وَالْحُبُّ فِي اللهِ وَالْبُغْضُ فِي اللهِ.

رواه البيهقى فى شعب الإيمان ٧٠٢٧

23. Ibne'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ asked Abu Dhar: O Abu Dhar! Which hand-hold of *Ímān* is most trustworthy? He replied: Allāh ﷻ, and His Rasúl know best. He said: Friendship for the sake of Allāh alone, love for the sake of Allāh alone and hatred for the sake of Allāh alone. (Baihaqí)

Note: It means that from amongst the branches of *Ímān*, the most lasting and invigorating is that, in one's dealings whether be it for making or breaking ties, for love or hatred, one looks solely to the pleasure of Allāh and acts according to His Commandments, leaving aside all his personal desires.

﴿ 24 ﴾ عَنْ اَنَسِ ابْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ : طُوْبٰى لِمَنْ آمَنَ بِیْ وَرَآنِیْ مَرَّةً وَطُوْبٰى لِمَنْ آمَنَ بِیْ وَلَمْ يَرَنِیْ سَبْعَ مِرَارٍ. رواه احمد ۱۵۵/۳

24. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: Good tidings to the one who has believed in me and seen me; and good tidings seven tir ies over to the one who has believed in me and has not seen me (Musnad Ahmad)

﴿ 25 ﴾ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيْدَ رَحِمَهُ اللهُ قَالَ: ذَكَرُوا عِنْدَ عَبْدِاللهِ اَصْحَابَ مُحَمَّدٍ ﷺ وَاِيْمَانَهُمْ قَالَ: فَقَالَ عَبْدُاللهِ اِنَّ اَمْرَ مُحَمَّدٍ ﷺ كَانَ بَيِّنًا لِمَنْ رَآهُ وَالَّذِیْ لَآ اِلٰهَ غَيْرُهُ مَا آمَنَ مُؤْمِنٌ اَفْضَلَ مِنْ اِيْمَانٍ بِغَيْبٍ ثُمَّ قَرَاَ: "الٓمّٓ ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ اِلٰى قَوْلِهٖ تَعَالٰى يُؤْمِنُوْنَ بِالْغَيْبِ". رواه الحاكم وقال هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبى ۲/ ۲۶۰

25. 'Abdur Rahmān ibne Yazid Rahimahullāh narrates that some people mentioned the *Sahābah* of Muhammad ﷺ and their *Imān* before 'Abdullāh ﷺ. So, 'Abdullāh said: Verily, the prophethood of Muhammad ﷺ was clear and obvious for anyone who had seen him. And I swear by the One, besides Whom there is no one worthy of worship, no believer has a faith better than the belief in the Unseen. He then recited (from Al-Baqarah:1) *Alif Lām Mím Dhālikal Kitābu lā rayba fih. . .bil Ghaib* "This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are Al-Muttaqiin; pious and righteous persons- who believe in the unseen!" (Mustadrak Hākim)

﴿ 26 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ : وَدِدْتُ اَنِّیْ لَقِيْتُ اِخْوَانِیْ، قَالَ فَقَالَ اَصْحَابُ النَّبِیِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَوَ لَيْسَ نَحْنُ اِخْوَانَكَ قَالَ اَنْتُمْ اَصْحَابِیْ وَلٰكِنْ اِخْوَانِیَ الَّذِيْنَ آمَنُوْا بِیْ وَلَمْ يَرَوْنِیْ. رواه احمد ۱۵۵/۳

26. Anas ibne Mālik ﷺ narrates that Rasúlullāh ﷺ said: I wish that I could meet my brothers. The *Sahābah* of Nabi ﷺ asked: Are we not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me. (Musnad Ahmad)

﴿ 27 ﴾ عَنْ اَبِیْ عَبْدِ الرَّحْمٰنِ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُوْلِ اللهِ ﷺ إِذْ طَلَعَ رَاكِبَانِ، فَلَمَّا رَآهُمَا قَالَ: كِنْدِيَّانِ مَذْحِجِيَّانِ حَتّٰى اَتَيَاهُ،فَإِذَا رِجَالٌ مِنْ مَذْحِجٍ، قَالَ فَدَنَا إِلَيْهِ اَحَدُهُمَا لِيُبَايِعَهُ، قَالَ فَلَمَّا اَخَذَ بِيَدِهٖ قَالَ: يَارَسُوْلَ اللهِ! اَرَاَيْتَ مَنْ رَآكَ فَآمَنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ مَاذَا لَهُ؟ قَالَ: طُوْبٰى لَهُ،قَالَ فَمَسَحَ عَلٰى يَدِهٖ فَانْصَرَفَ، ثُمَّ اَقْبَلَ الْآخَرُ حَتّٰى اَخَذَ بِيَدِهٖ لِيُبَايِعَهُ قَالَ: يَارَسُوْلَ اللهِ! اَرَاَيْتَ مَنْ آمَنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ وَلَمْ يَرَكَ قَالَ: طُوْبٰى لَهُ ثُمَّ طُوْبٰى لَهُ ثُمَّ طُوْبٰى لَهُ، قَالَ فَمَسَحَ عَلٰى يَدِهٖ فَانْصَرَفَ.

رواه احمد ٤/١٥٢

27. Abu 'Abdur Rahmān Al Juhani ﷺ narrated that we were sitting with Rasúlullāh ﷺ, when two riders appeared. When he saw them, he said: These two men appear to be from the tribe of Kindah, Madhhij! When they reached him, it became evident that they were, in fact, from Madhhij. One of them came close to him to pledge allegiance. Upon taking the hand of Rasúlullāh ﷺ, he said: O Rasúlallāh! What will be the reward for the one who has seen you and believes in you and verifies (that which) you (have been sent with) and follows you? Rasúlullāh ﷺ replied: Good tidings for him. So he passed his hand over the Prophet's hand and left, having made his pledge. Then the other came forward and took the Prophet's hand to pledge allegiance. He said: O Rasúlullāh! The one who believes in you, and verifies you and follows you although he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he passed his hand over the Prophet's hand and left, having made his pledge. (Musnad Ahmad)

﴿ 28 ﴾ عَنْ اَبِیْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثَلَاثَةٌ لَهُمْ اَجْرَانِ: رَجُلٌ مِنْ اَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهٖ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوْكُ إِذَا اَدّٰى حَقَّ اللهِ تَعَالٰى وَحَقَّ مَوَالِيْهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ اَمَةٌ فَاَدَّبَهَا فَاَحْسَنَ تَاْدِيْبَهَا وَعَلَّمَهَا فَاَحْسَنَ تَعْلِيْمَهَا ثُمَّ اَعْتَقَهَا فَتَزَوَّجَهَا فَلَهٗ اَجْرَانِ. رواه البخاري، باب تعليم الرجل امته واهله، رقم: ٩٧

28. Abu Músā ﷺ narrates that Rasúlullāh ﷺ said: There are three types of people, who will have a double reward: A man from among the people of the Book (Jew or Christian), who believed in his Prophet and (also) believed in Muhammad ﷺ; a

slave when he fulfils the rights (duties) of Allāh as well as the rights of his master; and a man who possessed a maid-servant and brought her up in an excellent manner and educated her with the best of knowledge and then set her free and married her, for him is a double reward. (Bukhāri)

Note: The objective of this *Hadíth* is to explain that a double reward will be recorded in respect of each and every of their deeds, compared with those of others. For example, if anyone offers *Salat*, he will receive a tenfold reward and when anyone of them from these three persons does the same action, his reward will be twenty-fold. (Mazāhir Haque)

﴿ 29 ﴾ عَنْ اَوْسَطَ رَحِمَهُ اللهُ قَالَ: خَطَبَنَا اَبُوْ بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقَالَ: قَامَ رَسُوْلُ اللهِ ﷺ مَقَامِيْ هٰذَا عَامَ الْاَوَّلِ، وَبَكَى اَبُوْبَكْرٍ، فَقَالَ اَبُوْ بَكْرٍ: سَلُوا اللهَ الْمُعَافَاةَ اَوْ قَالَ الْعَافِيَةَ فَلَمْ يُؤْتَ اَحَدٌ قَطُّ بَعْدَ الْيَقِيْنِ اَفْضَلَ مِنَ الْعَافِيَةِ اَوِ الْمُعَافَاةِ. رواه احمد ١/٣

29. Awsat Rahimahullāh narrated that Abu Bakr ﷺ addressed us saying: A year ago Rasúlullāh ﷺ stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr ﷺ said: Ask Allāh for *'Áfiyah* (well being) as no one has been given anything better than *'Áfiyah* after *Yaqín* (certainty in faith). (Musnad Ahmad)

﴿ 30 ﴾ عَنْ عَمْرِوبْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ قَالَ: اَوَّلُ صَلَاحِ هٰذِهِ الْاُمَّةِ بِالْيَقِيْنِ وَالزُّهْدِ وَاَوَّلُ فَسَادِهَا بِالْبُخْلِ وَالْاَمَلِ. رواه البيهقي ٧/٤٢٧

30. 'Amr bine Shoieb ﷺ narrates that indeed Nabí ﷺ said: The beginning of the reformation of this *Ummah* was due to firm belief and abstaining from worldly pleasures and the beginning of the decline of this *Ummah* will be due to miserliness and long hopes. (Baihaqi)

﴿ 31 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ اَنَّكُمْ كُنْتُمْ تَوَكَّلُوْنَ عَلَى اللهِ حَقَّ تَوَكُّلِهٖ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُوْ خِمَاصًا وَتَرُوْحُ بِطَانًا.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب في التوكل على الله، رقم: ٢٣٤٤

31. 'Umar ibnel-Khattāb ﷺ narrates that Rasúlullāh ﷺ said: Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomachs and return in the evening duly filled. (Tirmidhi)

﴿ 32 ﴾ عَنْ جَابِرِ بْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُمَا اَخْبَرَهُ اَنَّهُ غَزَا مَعَ رَسُوْلِ اللهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُوْلُ اللهِ ﷺ قَفَلَ مَعَهُ فَاَدْرَكَتْهُمُ الْقَائِلَةُ فِيْ وَادٍ كَثِيْرِ الْعِضَاهِ، فَنَزَلَ رَسُوْلُ اللهِ ﷺ وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّوْنَ بِالشَّجَرِ، فَنَزَلَ رَسُوْلُ اللهِ ﷺ تَحْتَ شَجَرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ، وَنِمْنَا نَوْمَةً فَاِذَا رَسُوْلُ اللهِ ﷺ يَدْعُوْنَا وَاِذَا عِنْدَهُ اَعْرَابِيٌّ، فَقَالَ اِنَّ هٰذَا اخْتَرَطَ عَلَيَّ سَيْفِيْ وَاَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِيْ يَدِهٖ صَلْتًا، فَقَالَ: مَنْ يَمْنَعُكَ مِنِّيْ؟ فَقُلْتُ: اللهُ، ثَلَاثًا، وَلَمْ يُعَاقِبْهُ وَجَلَسَ. رواه البخاري، باب من علق سيفه بالشجر...، رقم: ٢٩١٠

32. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrated that he accompanied Rasúlullāh ﷺ in an expedition towards Najd; and when Rasúlullāh ﷺ was returning from this expedition, he was with him. At noon, they reached a valley, full of thorny trees. Rasúlullāh ﷺ dismounted and the people dispersed amongst the trees, seeking shade. Rasúlullāh ﷺ rested under a tree and hung his sword on it. We slept for a while when Rasúlullāh ﷺ suddenly called us, and there was a Bedwi disbeliever with him. He said: This (Bedwi) drew my sword at me while I was asleep. So I woke up, while the naked sword was in his hand and he said to me: Who can save you from me? I said to him three times: Allāh! Rasúlullāh ﷺ did not punish him and sat down. (Bukhārī)

﴿ 33 ﴾ عَنْ صَالِحِ بْنِ مِسْمَارٍ وَجَعْفَرِ بْنِ بُرْقَانَ رَحِمَهُمَا اللهُ اَنَّ النَّبِيَّ ﷺ قَالَ لِلْحَارِثِ بْنِ مَالِكٍ: مَا اَنْتَ يَا حَارِثُ بْنَ مَالِكٍ! قَالَ: مُؤْمِنٌ يَا رَسُوْلَ اللهِ، قَالَ: مُؤْمِنٌ حَقًّا؟ قَالَ: مُؤْمِنٌ حَقًّا. قَالَ فَاِنَّ لِكُلِّ حَقٍّ حَقِيْقَةً، فَمَا حَقِيْقَةُ ذٰلِكَ؟ قَالَ: عَزَفْتُ نَفْسِيْ مِنَ الدُّنْيَا، وَاَسْهَرْتُ لَيْلِيْ، وَاَظْمَاْتُ نَهَارِيْ، وَكَاَنِّيْ اَنْظُرُ اِلٰى عَرْشِ رَبِّيْ حِيْنَ يُجَاءُ بِهٖ وَكَاَنِّيْ اَنْظُرُ اِلٰى اَهْلِ الْجَنَّةِ يَتَزَاوَرُوْنَ فِيْهَا، وَكَاَنِّيْ اَسْمَعُ عُوَاءَ اَهْلِ النَّارِ، فَقَالَ النَّبِيُّ ﷺ: مُؤْمِنٌ نُوِّرَ قَلْبُهٗ. رواه عبد الرزاق في مصنفه، باب الايمان والاسلام ١٢٩/١١

33. Sālih ibne-Mismār and Ja'far ibne-Burqān Rahimahullāh

narrate that Nabí ﷺ asked Hārith ibne-Mālik: How are you, O Hārith ibne-Mālik? He replied: A *Mu'min*, O Rasúlullāh! He asked: A true *Mu'min*! He replied: A true *Mu'min*. Nabí ﷺ said: For every truth, there is a reality. So what is the reality of your *Ímān*? He replied: I have turned myself away from the world, and pass my nights awake (in worship) and pass my days in thirst (fasting). And as if I am seeing the *'Arsh* (Throne) of my *Rabb* when it shall be brought, and as if I am seeing the people of Paradise visiting one another therein, and as if I am hearing the howling of the people of the Fire! At that, Rasúlullāh ﷺ said: (Hārith is) A *Mu'min* whose heart has been enlightened. (Musannaf 'Abdur Razzāq)

﴿ 34 ﴾ عَنْ مَاعِزٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ اَنَّهُ سُئِلَ اَيُّ الْاَعْمَالِ اَفْضَلُ؟ قَالَ: اِيْمَانٌ بِاللهِ وَحْدَهُ، ثُمَّ الْجِهَادُ، ثُمَّ حَجَّةٌ بَرَّةٌ، تَفْضُلُ سَائِرَ الْعَمَلِ كَمَا بَيْنَ مَطْلَعِ الشَّمْسِ اِلَى مَغْرِبِهَا.

رواه احمد ٤/٣٤٢

34. Mā'iz ؓ narrates that Nabí ﷺ was asked which of the deeds are most virtuous? He said: *Ímān* on Allāh the One, then *Jihād*, and then an accepted *Hajj*. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Musnad Ahāmad)

﴿ 35 ﴾ عَنْ اَبِي اُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ذَكَرَ اَصْحَابُ رَسُوْلِ اللهِ ﷺ يَوْمًا عِنْدَهُ الدُّنْيَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: اَلَا تَسْمَعُوْنَ؟ اِنَّ الْبَذَاذَةَ مِنَ الْاِيْمَانِ، اِنَّ الْبَذَاذَةَ مِنَ الْاِيْمَانِ يَعْنِي: التَّقَحُّلَ.

رواه ابو داؤد، باب النهى عن كثير من الارفاه رقم: ٤١٦١

35. Abu Umāmah ؓ narrates that one day the *Sahābah* of Rasúlullāh ﷺ mentioned about the (luxuries of the) world in his presence. So, Rasúlullāh ﷺ (drawing the attention of the *Sahābah* to emphasize strongly the importance of the topic) said: Behold! Will you not listen? Behold! Will you not listen? Verily, a simple, humble hardy life emanates from *Ímān*. Verily, a simple, humble hardy life emanates from *Ímān*. Meaning thereby, a hardy life with simple clothes and giving up luxuries of life to such an extent that a person's skin becomes dry. (Abu Dāwúd)

Note: This does not mean that *Ímān* is limited to a hardy life but *Iman* encompasses within itself numerous distinguished qualities.

﴿ 36 ﴾ عَنْ عَمْرِوبْنِ عَبَسَةَ رَضِيَ اللهُ عَنْهُ قَالَ: فَاَيُّ الْاِيْمَانِ اَفْضَلُ؟ قَالَ: الْهِجْرَةُ، قَالَ: فَمَا الْهِجْرَةُ؟ قَالَ: تَهْجُرُ السُّوْءَ. (وهوبعض الحديث) رواه احمد ٤/١١٤

36. 'Amr ibne- 'Abasah ﷺ asked: Which *Ímān* is the best? He (Nabí ﷺ) replied: *Hijra* (generally it means migration). And then asked: What is *Hijra*? He (Nabí ﷺ) replied: To forsake evil.
(Masnad Ahmad)

﴿ 37 ﴾ عَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ الثَّقَفِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُوْلَ اللهِ! قُلْ لِي فِي الْاِسْلَامِ قَوْلًا لَا اَسْاَلُ عَنْهُ اَحَدًا بَعْدَكَ، وَفِي حَدِيْثِ اَبِي اُسَامَةَ: غَيْرَكَ، قَالَ: قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ. رواه مسلم، باب جامع اوصاف الاسلام، رقم: ١٥٩

37. Sufyān ibne-'Abdullāh Aththaqafí ﷺ narrated that I asked: O Rasúlallāh! Tell me something most important about Islām, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allāh, and be steadfast therein.
(Muslim)

Note: First, to believe in Allāh and in all of His attributes, then comply with His Commandments and those of His Messenger. This *Ímān* and compliance thereof ought not to be transitional but should be held steadfastly to.
(Mazhāir Haque)

﴿ 38 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِوبْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الْاِيْمَانَ لَيَخْلَقُ فِيْ جَوْفِ اَحَدِكُمْ كَمَا يَخْلَقُ الثَّوْبُ الْخَلِقُ فَاسْئَلُوا اللهَ اَنْ يُجَدِّدَ الْاِيْمَانَ فِي قُلُوْبِكُمْ. رواه الحاكم وقال هذا حديث لم يخرج فى الصحيحين ورواته مصريون ثقات،وقد احتج مسلم فى الصحيح، ووافقه الذهبى ١/٤

38. 'Abdullāh ibne-'Amr ibnil-'Ás Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Verily, the *Ímān* in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allāh to renew the *Ímān* in your hearts. (Mustadrak Hākim)

﴿ 39 ﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ اللهَ تَجَاوَزَ لِيْ عَنْ اُمَّتِيْ مَا وَسْوَسَتْ بِهِ صُدُوْرُهَا مَا لَمْ تَعْمَلْ اَوْتَكَلَّمْ.

رواه البخارى، باب الخطاو النسيان فى العتاقة ......رقم: ٢٥٢٨

39. Abu Hurairah ﷺ narrates that Nabí ﷺ said: Verily, Allāh

has forgiven my *Ummah* the evil promptings or desires of their hearts, as long as they do not act upon them or speak of them. (Bukhãri)

﴿ 40 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ نَاسٌ مِنْ اَصْحَابِ النَّبِيِّ ﷺ فَسَاَلُوْهُ: اِنَّا نَجِدُ فِيْ اَنْفُسِنَا مَا يَتَعَاظَمُ اَحَدُنَا اَنْ يَتَكَلَّمَ بِهِ قَالَ: اَوَقَدْ وَجَدْتُمُوْهُ؟ قَالُوْا: نَعَمْ، قَالَ: ذٰلِكَ صَرِيْحُ الْاِيْمَانِ. رواه مسلم، باب بيان الوسوسة في الايمان ... رقم: ٣٤٠

40. Abu Hurairah ؓ narrates that some of the *Sahãbah* ؓ came to Nabí ﷺ and asked him: We find that, in our hearts, arise such thoughts that we would be ashamed to talk of them. He said: Well, do you indeed feel like that? We said: Yes. He replied: That is pure *Ímãn*. (Muslim)

Note: This means that when these thoughts instigate you and far from believing in them, you do not even want to utter them. Then indeed this is the sign of perfect *Ímãn*. (Nawawí)

﴿ 41 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَكْثِرُوْا مِنْ شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللهُ قَبْلَ اَنْ يُحَالَ بَيْنَكُمْ وَبَيْنَهَا. رواه ابو يعلى باسناد جيد قوي، الترغيب ٢/٤١٦

41. Abu Hurairah ؓ narrates that Rasúlullãh ﷺ said: Testify frequently *Lã ilãha illallãh*(None is worthy of worship except Allãh) before a barrier (death or illness) comes between you and it. (Musnad Abu Ya'lã, Targhíb)

﴿ 42 ﴾ عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ اَنَّهُ لَا اِلٰهَ اِلَّا اللهُ دَخَلَ الْجَنَّةَ. رواه مسلم، باب الدليل على ان من مات ... رقم: ١٣٦

42. 'Uthmãn ibne-'Affãn ؓ narrates that Rasúlullãh ﷺ said: He, who died knowing (and believing) that there is none worthy of worship except Allãh, will enter Paradise. (Muslim)

﴿ 43 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ اَنَّ اللهَ حَقٌّ دَخَلَ الْجَنَّةَ. رواه ابو يعلى في مسنده ١/١٥٩

43. 'Uthmãn ibne-'Affãn ؓ narrates that Rasúlullãh ﷺ said: He, who died knowing that Allãh is true and He exists, will enter Paradise. (Musnad Abu Ya'lã)

﴿ 44 ﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : قَالَ اللهُ تَعَالٰى: اِنِّيْ اَنَا اللهُ لَآ اِلٰهَ اِلَّا اَنَا مَنْ اَقَرَّ لِيْ بِالتَّوْحِيْدِ دَخَلَ حِصْنِيْ وَمَنْ دَخَلَ حِصْنِيْ اَمِنَ مِنْ عَذَابِيْ.

رواه الشيرازي وهو حديث صحيح، الجامع الصغير ٢٤٣/٢

44. 'Alí ﷺ narrates that Nabí ﷺ said in a Hadíth Qudsi that Allāh Ta'ālā says: Indeed I am Allāh, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (Shirāzi, Jāmi· 'us-Saghír)

﴿ 45 ﴾ عَنْ مَكْحُوْلٍ رَحِمَهُ اللهُ يُحَدِّثُ قَالَ: جَاءَ شَيْخٌ كَبِيْرٌ هَرِمٌ قَدْ سَقَطَ حَاجِبَاهُ عَلٰى عَيْنَيْهِ فَقَالَ : يَا رَسُوْلَ اللهِ! رَجُلٌ غَدَرَ وَفَجَرَ وَلَمْ يَدَعْ حَاجَةً وَلَا دَاجَةً اِلَّا اقْتَطَفَهَا بِيَمِيْنِهٖ، لَوْ قُسِمَتْ خَطِيْئَتُهٗ بَيْنَ اَهْلِ الْاَرْضِ لَاَوْبَقَتْهُمْ، فَهَلْ لَهٗ مِنْ تَوْبَةٍ؟ فَقَالَ النَّبِيُّ ﷺ: اَاَسْلَمْتَ؟ فَقَالَ: اَمَّا اَنَا فَاَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ، فَقَالَ النَّبِيُّ ﷺ : فَاِنَّ اللهَ غَافِرٌ لَكَ مَا كُنْتَ كَذٰلِكَ وَمُبَدِّلٌ سَيِّاٰتِكَ حَسَنَاتٍ فَقَالَ: يَا رَسُوْلَ اللهِ! وَغَدَرَاتِيْ وَفَجَرَاتِيْ؟ فَقَالَ: وَغَدَرَاتُكَ وَفَجَرَاتُكَ، فَوَلَّى الرَّجُلُ يُكَبِّرُ وَيُهَلِّلُ.

التفسير لابن كثير ٣٤٠/٣

45. Makahúl Rahimahullāh narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasúlullāh A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasúlullāh ﷺ asked: Have you embraced Islam? He replied: As for me, I bear witness that there is none worthy of worship except Allāh, Alone, without partner, and that Muhammad is His slave and Messenger.

Nabí ﷺ said: Then, indeed Allāh will keep forgiving you and replacing your evil deeds with righteous ones as long as you are faithful to the words of this *Kalimah*. At this, the old man exclaimed: O Rasúlullāh! And my betrayals and my fornication? Nabí ﷺ replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): *Allāhú Akbar, Lā ilāha illallāh.* (Tafsir ibn Kathir)

﴿ 46 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِوبْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ اللهَ سَيُخَلِّصُ رَجُلاً مِّنْ اُمَّتِيْ عَلٰى رُؤُوْسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَّتِسْعِيْنَ سِجِلاًّ، كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُوْلُ: اَتُنْكِرُ مِنْ هٰذَا شَيْئًا؟ اَظَلَمَكَ كَتَبَتِيَ الْحَافِظُوْنَ؟ يَقُوْلُ: لَا،يَارَبِّ! فَيَقُوْلُ: اَفَلَكَ عُذْرٌ؟ فَيَقُوْلُ: لَا،يَارَبِّ! فَيَقُوْلُ: بَلٰى، اِنَّ لَكَ عِنْدَنَا حَسَنَةً فَاِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَيُخْرَجُ بِطَاقَةٌ فِيْهَا اَشْهَدُ اَنْ لَاۤ اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ، فَيَقُوْلُ: اُحْضُرْ وَزْنَكَ، فَيَقُوْلُ: يَارَبِّ! مَا هٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلَّاتِ؟ فَقَالَ: فَاِنَّكَ لَا تُظْلَمُ قَالَ: فَتُوْضَعُ السِّجِلَّاتُ فِيْ كِفَّةٍ وَالْبِطَاقَةُ فِيْ كِفَّةٍ فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ، وَلَا يَثْقُلُ مَعَ اسْمِ اللهِ شَيْءٌ

رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء فيمن يموت......، رقم: ٢٦٣٩

46. 'Abdullâh ibne-'Amr ibnil 'Ás Radliyallâhu 'anhuma narrates: I heard Rasúlullâh ﷺ saying: Indeed Allâh will summon a man from my *Ummah* in the presence of the entire creation on the Day of Resurrection and ninety-nine scrolls (of evil deeds) will be unrolled in front of him, while each scroll (length) being as far as the eye can see. He (Allâh) will ask: Do you deny anything (written) here? Have My scribes done any injustice to you? He will say: No, my *Rabb*. Allâh will say: Have you got any excuse for it? He will reply: No, my *Rabb*. Allâh will say: We have with us a good deed of yours, and verily, today no injustice will be done to you. Then a piece of paper will be brought forth written therein will be these words:

> I bear witness that there is none worthy of worship except Allâh, and I bear witness that Múhammad is His slave and Messenger.

Then Allâh will say: Go and have it weighed. He will say: 0 my *Rabb*, what is (the weight of) this paper as compared to all of these scrolls? Allâh will say: Indeed there will be no injustice to you. The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. Thereupon, compared to the weight of the piece of paper, the pan of scrolls will begin to fly. And nothing can outweigh the name of Allâh. (Tirmidhi)

﴿ 47 ﴾ عَنْ اَبِيْ عَمْرَةَ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ اَشْهَدُ اَنْ لَاۤ اِلٰهَ

إِلَّا اللهُ وَاَنِّی رَسُوْلُ اللهِ لَا يَلْقَی اللهَ عَبْدٌ مُؤْمِنٌ بِهَا اِلَّا حَجَبَتْهُ عَنِ النَّارِ يَوْمَ الْقِيَامَةِ، وَفِی رِوَايَةٍ: لَا يَلْقَی اللهَ بِهِمَا اَحَدٌ يَوْمَ الْقِيَامَةِ اِلَّا اُدْخِلَ الْجَنَّةَ عَلٰی مَاكَانَ فِيْهِ.

رواه احمد و الطبرانی فی الكبير و الاوسط ورجاله ثقات، مجمع الزوائد ١/١٦٥

47. Abu 'Amrah Al Ansāri ﷺ narrates that Nabi ﷺ said: I bear witness that there is none worthy of worship except Allāh, and that I am His Messenger. Any slave (of Allāh) who meets Allāh with this belief, this *Kalimah* will keep him away from Fire on the Day of Resurrection. In another narration: Anyone who meets Allāh on the day of Judgement testifying these two, (Oneness of Allāh and Prophethood of Muhammad ﷺ) shall enter Paradise, despite all his sins. (Musnad Ahmad, Tabarani, Majma-'uz-Zawāid)

Note: Commentators in the light of this and similar *Ahādíth* state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allāh or after he has withstood punishment. (Mu'ārif ul Hadith)

﴿ 48 ﴾ عَنْ عِتْبَانَ بْنِ مَالِكٍ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: لَا يَشْهَدُ اَحَدٌ اَنْ لَآ اِلٰهَ اِلَّا اللهُ وَاَنِّی رَسُوْلُ اللهِ فَيَدْخُلَ النَّارَ، اَوْ تَطْعَمَهُ.

(وهو بعض الحديث) رواه مسلم، باب الدليل على ان من مات ... رقم: ١٤٩

48. 'Itbān ibne-Mālik ﷺ narrates that Nabi ﷺ said: Anyone who bears witness that there is none worthy of worship except Allāh and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

﴿ 49 ﴾ عَنْ اَبِیْ قَتَادَةَ عَنْ اَبِيْهِ رَضِیَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ شَهِدَ اَنْ لَآ اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللهِ فَذَلَّ بِهَا لِسَانُهُ وَاطْمَاَنَّ بِهَا قَلْبُهُ لَمْ تَطْعَمْهُ النَّارُ.

رواه البيهقي في شعب الايمان ١/٤١١

49. Abu Qatādah ﷺ narrates from his father that Rasúlullāh ﷺ said: He who bears witness that there is none worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Baihaqí)

﴿ 50 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: مَا مِنْ نَفْسٍ تَمُوْتُ

وَهِيَ تَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاَنِّي رَسُوْلُ اللّٰهِ يَرْجِعُ ذٰلِكَ اِلٰى قَلْبِ مُوْقِنٍ اِلَّا غَفَرَ اللّٰهُ لَهَا.

رواه احمد ٥/٢٢٩

50. Mu'ādh ibne-Jabal ﷺ narrates that Nabi ﷺ said: Anyone who dies, bearing witness with the certainty of his heart that there is none worthy of worship but Allāh and that I am His Messenger, will be forgiven by Allāh. (Musnad Ahmad)

﴿ 51 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ وَمُعَاذٌ رَدِيْفُهُ عَلَى الرَّحْلِ قَالَ: يَا مُعَاذَ بْنَ جَبَلٍ! قَالَ: لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ، قَالَ يَا مُعَاذُ! قَالَ: لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ ثَلَاثًا قَالَ: مَامِنْ اَحَدٍ يَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ، صِدْقًا مِنْ قَلْبِهِ اِلَّا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ. قَالَ يَا رَسُوْلَ اللّٰهِ اَفَلَا اُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: اِذًا يَتَّكِلُوا، وَاَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَاَثُّمًا.

رواه البخاري، باب من خص بالعلم قوما...، رقم: ١٢٨

51. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said, while Mu'ādh ﷺ was riding behind him on the same camel's saddle: O Mu'ādh ibneJabal! Mu'ādh replied: Here I am at your service, may you be blessed, O Rasúlullāh! He again said: O Mu'ādh! He again replied: Here I am at your service, may you be blessed, O Rasúlullāh! this happened thrice, then Rasúlullāh ﷺ said: Anyone who bears witness that there is none worthy of worship except Allāh and that Muhammad is His Messenger truthfully from his heart, then Allāh will forbid him from the Fire. Mu'ādh said: O Rasúlullāh! Should I not inform people that they may rejoice? He replied: Consequently, they will depend on this alone (and give up their good deeds). However, Mu'ādh ﷺ narrated this *Hadith*, at the time of his death, for fear of the sin (of concealing knowledge). (Bukhāri)

Note: Commentators give two explanations to the *Ahādith* in which Hell (Fire) is forbidden, only on bearing witness of *La ilaha illallahu Muhammad-ur-Rasúlullāh* "There is none worthy of worship except Allāh and Muhammad is the Messenger of Allāh". One is deliverance from eternal Punishment of Hell, i.e. they would not be in Hell forever like unbelievers or polytheists, though they would be in

Hell for such time until Punishment for their sins is over. The second meaning is that bearing testimony to *La ilaha illallahu Muhammad-ur-Rasúlullāh* encompasses the whole of Islām. One who testifies to this truly and thoughtfully will indeed mould his life according to the tenets of Islām. (Mazāhir Haque)

﴾ 52 ﴿ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ : اَسْعَدُ النَّاسِ بِشَفَاعَتِىْ يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَآ اِلٰهَ اِلَّااللهُ خَالِصًا مِّنْ قِبَلِ نَفْسِهٖ.

(وهو بعض الحديث) رواه البخارى، باب صفة الجنة والنار، رقم: ٦٥٧٠

52. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He will be the most blessed by my intercession on 'the Day of Resurrection who says *Lā ilāha illallāh* with all the sincerity of his heart. (Bukhāri)

﴾ 53 ﴿ عَنْ رِفَاعَةَ الْجُهَنِيِّ رَضِىَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِىُّ ﷺ : اَشْهَدُ عِنْدَ اللهِ لَا يَمُوْتُ عَبْدٌ يَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّااللهُ،وَاَنِّىْ رَسُوْلُ اللهِ صِدْقًا مِّنْ قَلْبِهٖ، ثُمَّ يُسَدِّدُ اِلَّا سَلَكَ فِى الْجَنَّةِ .

(الحديث) رواه احمد ١٦/٤

53. Rifā'ah Al Juhani ﷺ narrates that Nabí ﷺ said: I testify before Allāh that any slave of Allāh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allāh, and that I am the Messenger of Allāh, and maintains righteous deeds, will certainly enter Paradise. (Musnad Ahmad)

﴾ 54 ﴿ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ : اِنِّىْ لَاَعْلَمُ كَلِمَةً لَا يَقُوْلُهَا عَبْدٌ حَقًّا مِنْ قَلْبِهٖ فَيَمُوْتُ عَلٰى ذٰلِكَ اِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ، لَآ اِلٰهَ اِلَّا اللهُ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبى ١/٧٢

54. 'Umar ibnil-Khattāb ﷺ said: I heard Rasúlullāh ﷺ saying: Verily I know a *Kalimah*, which no slave of Allāh says truthfully from his heart, and then dies in that state, except that Allāh will surely forbid him from the Fire; that *Kalimah* is *Lā ilāha illallāh*.
(Mustadrak Hākim)

﴿ 55 ﴾ عَنْ عِيَاضٍ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ رَفَعَهُ قَالَ: إِنَّ لَآ إِلٰهَ إِلَّا اللهُ كَلِمَةٌ، عَلَى اللهِ كَرِيْمَةٌ، لَهَا عِنْدَ اللهِ مَكَانٌ، وَهِيَ كَلِمَةٌ مَنْ قَالَهَا صَادِقًا اَدْخَلَهُ اللهُ بِهَا الْجَنَّةَ وَمَنْ قَالَهَا كَاذِبًا حَقَنَتْ دَمَهُ وَاَحْرَزَتْ مَالَهُ وَلَقِيَ اللهَ غَدًا فَحَاسَبَهُ.

رواه البزار ورجاله موثقون، مجمع الزوائد ١/١٧٤

55. 'Iyyad Al Ansārí ﷺ ascribes to Rasúlullāh ﷺ that he said: Verily *Lā ilāha illallāh* is a *Kalimah* regarded precious by Allāh. It has with Allāh a high status. And it is a *Kalimah* that he who says it truthfully, Allāh will send him to Paradise, and he who says it insincerely, it will save his blood (life) and protect his wealth (in this world) but when he will meet Allāh on the Day of Judgement, He will take him into account. (Bazzār. Majma- 'uz-Zawāid)

Note: The *Kalimah* becomes a source of protection for one's life and property even if it is said insincerely. This is because he is apparently a Muslim and as such he will neither be killed nor his property confiscated as is done with a fighting unbeliever.

﴿ 56 ﴾ عَنْ اَبِيْ بَكْرٍ الصِّدِّيْقِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ شَهِدَ اَنْ لَآ إِلٰهَ إِلَّا اللهُ يُصَدِّقُ قَلْبُهُ لِسَانَهُ دَخَلَ مِنْ اَيِّ اَبْوَابِ الْجَنَّةِ شَاءَ. رواه ابو يعلى ١/٦٨

56. Abu Bakr Siddiq ﷺ narrates that Nabí ﷺ said: He who bears witness to *Lā ilāha illallāh* there is none worthy of worship except Allāh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya'lā)

﴿ 57 ﴾ عَنْ اَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: اَبْشِرُوْا وَبَشِّرُوْا مَنْ وَرَاءَكُمْ اَنَّهُ مَنْ شَهِدَ اَنْ لَآ إِلٰهَ إِلَّا اللهُ صَادِقًا بِهَا دَخَلَ الْجَنَّةَ.

رواه احمد والطبراني في الكبير ورجاله ثقات، مجمع الزوائد ١/١٥٩

57. Abu Músa ﷺ narrates that Nabí ﷺ said: Take good news, and give good news to others, that he, who bears witness to *Lā ilāha illallāhu*- there is none worthy of worship except Allāh and is truthful in his testimony thereof, will enter Paradise.

(Musnad Amad, Tabarāni, Majma- 'uz-Zawāid)

﴿ 58 ﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ شَهِدَ اَنْ لَآ إِلٰهَ

إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ مُخْلِصًا دَخَلَ الْجَنَّةَ.

مجمع البحرين في زوائد المعجمين ٦١/١ ٥ قال المحقق: صحيح لجميع طرقه

58. Abu Darda ﷺ narrates that Nabi ﷺ said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allāh, and that Muhammad is His slave and Messenger. (Majma- 'ul-Bahrain)

﴿ 59 ﴾ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِي عَارِضَتَيِ الْجَنَّةِ مَكْتُوبًا ثَلَاثَةَ أَسْطُرٍ بِالذَّهَبِ: السَّطْرُ الْأَوَّلُ لَآ إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ، وَالسَّطْرُ الثَّانِي مَا قَدَّمْنَا وَجَدْنَا وَمَا أَكَلْنَا رَبِحْنَا وَمَا خَلَّفْنَا خَسِرْنَا، وَالسَّطْرُ الثَّالِثُ أُمَّةٌ مُذْنِبَةٌ وَرَبٌّ غَفُورٌ. رواه الرافعي وابن النجار وهو حديث صحيح، الجامع الصغير ٦٤٥٠/١

59. Anas ﷺ narrates that Rasúlullāh ﷺ said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: *Lā ilāha illallāhu Muhammad-ur-Rasúlullāh* (There is none worthy of worship except Allāh, Muhammad is the Messenger of Allāh). The second line read: What we had sent forth, we found (the reward) thereof, and what we had consumed, we benefitted from it, and what we had left behind, was a loss. And the third line read: Sinful *Ummah* and Ever Forgiving *Rabb*. (Jāmi- 'us-Saghir)

﴿ 60 ﴾ عَنْ عِتْبَانَ بْنِ مَالِكٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَنْ يُوَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ لَآ إِلٰهَ إِلَّا اللهُ يَبْتَغِي بِهَا وَجْهَ اللهِ إِلَّا حَرَّمَ اللهُ عَلَيْهِ النَّارَ.

رواه البخاري، باب العمل الذي يبتغى به وجه الله تعالى، رقم ٦٤٢٣

60. 'Itbān ibne-Malik Al Ansari ﷺ narrates that Nabi ﷺ said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said *Lā ilāha illallāh* seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhāri)

﴿ 61 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: مَنْ فَارَقَ الدُّنْيَا عَلَى الْإِخْلَاصِ لِلّٰهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، فَارَقَهَا وَاللهُ عَنْهُ رَاضٍ. رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٢٣٢/٢

61. Anas ibne-Mâlik ﷺ narrates that Nabi ﷺ said: He who departs from the world with, sincere belief in Allāh alone Who

has no partners, and having established *Salāt* and paid *Zakāt*, departs in such a state that Allāh is pleased with him.

(Mustadrak Hākim)

Note: Sincere belief means that he was obedient from the core of his heart.

﴿ 62 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: قَدْ أَفْلَحَ مَنْ أَخْلَصَ قَلْبَهُ لِلْإِيْمَانِ وَجَعَلَ قَلْبَهُ سَلِيْمًا وَلِسَانَهُ صَادِقًا وَنَفْسَهُ مُطْمَئِنَّةً وَخَلِيْقَتَهُ مُسْتَقِيْمَةً وَجَعَلَ أُذُنَهُ مُسْتَمِعَةً وَعَيْنَهُ نَاظِرَةً.

(الحديث) رواه احمد ١٤٧/٥

62. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ said: Indeed, he is successful who has sincerely dedicated his heart to *Īmān* and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his *Nafs*, the innerself, satisfied (by the rememberence of Allāh), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of *Īmān*). (Musnad Ahmad)

﴿ 63 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ.

رواه مسلم، باب الدليل على من مات ..... رقم، ٢٧٠

63. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma said: I heard Rasúlullāh ﷺ saying: He, who meets Allāh, not ascribing any partner to Him, enters Paradise. And he, who meets Allāh ascribing a partner to Him, enters the Fire. (Muslim)

﴿ 64 ﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا فَقَدْ حَرَّمَ اللهُ عَلَيْهِ النَّارَ.

عمل اليوم والليلة للنسائي برقم: ١١٢

64. 'Ubādah ibne-Sāmit ﷺ said: I heard Rasúlullāh ﷺ saying: He who died not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him. ('Amalul Yaumi wal Lailah lin Nasai)

﴿ 65 ﴾ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ مَاتَ وَهُوَ لَا يُشْرِكُ بِاللهِ شَيْئًا فَقَدْ حَلَّتْ لَهُ مَغْفِرَتُهُ.

رواه الطبراني في الكبير واسناده لا باس به، مجمع الزوائد ١٦٤/١

65. Nawwās ibne-Sam'an ؓ narrates that he heard Nabí ﷺ saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him.

(Tabarān, Majma- 'uz-Zawāid)

﴿ 66 ﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! هَلْ سَمِعْتَ مُنْذُ اللَّيْلَةِ حِسًّا؟ قُلْتُ: لَا قَالَ: إِنَّهُ أَتَانِيْ آتٍ مِنْ رَبِّيْ، فَبَشَّرَنِيْ أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِيْ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا رَسُوْلَ اللهِ! أَفَلَا أَخْرُجُ إِلَى النَّاسِ فَأُبَشِّرُهُمْ، قَالَ: دَعْهُمْ فَلْيَسْتَبِقُوا الصِّرَاطَ.

رواه الطبرانی فی الکبیر ۲۰/۵۹

66. Mu'ādh ؓ narrates that Nabí ﷺ asked: O Mu'adh! Did you hear a sound last night? I replied: No. Nabí ﷺ then said: Verily, an angel came to me from my *Rabb*, and gave me the good tidings that whoever from my *Ummah* dies, not ascribing any partner to Allāh, will enter Paradise. I said: O Rasúlullāh! Should I not go out to the people and give them these good tidings? Nabí ﷺ replied: Leave them on their own, so that they may compete in righteousness. (Tabarāni)

﴿ 67 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! أَتَدْرِيْ مَا حَقُّ اللهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللهِ؟ قَالَ قُلْتُ: اللهُ وَرَسُوْلُهُ أَعْلَمُ قَالَ: فَإِنَّ حَقَّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللهِ عَزَّوَجَلَّ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا. (الحديث) رواه مسلم باب الدليل على ان من مات ......، رقم: ۱٤٤

67. Mu'ādh ibne-Jabal ؓ narrates that Nabí ﷺ said: O Mu'ādh! Do you know what is Allāh's right upon His slaves and what are the slave's rights upon Allāh? I replied: Allāh and His Rasúl know best. He said: Indeed, Allāh's right upon His slaves is that they worship Him, and do not ascribe any partners to Him. And the slave's rights upon Allāh Subhānahú wa Ta'ālā is that He will not punish anyone who does not ascribe any partner to Him.

(Muslim)

﴿ 68 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا وَلَا يَقْتُلُ نَفْسًا لَقِيَ اللهَ وَهُوَ خَفِيْفُ الظَّهْرِ

رواه الطبرانی فی الکبیر وفی اسناده ابن لهیعة، مجمع الزوائد ۱/۱٦۷ ابن لهیعة صدوق، تقریب التهذیب

68. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He, who meets Allāh not ascribing any partner to Him, and not having killed anyone, will meet Allāh with the least burden on his back. (Tabarāni, Majma-'uz-Zawāid)

﴿ 69 ﴾ عَنْ جَرِيْرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا وَلَمْ يَتَنَدَّ بِدَمٍ حَرَامٍ أُدْخِلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ.

رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ١٦٥/١

69. Jarir ﷺ narrates that Nabi ﷺ said: He who dies, not ascribing any partner to Allāh, and has not shed blood unjustly, will be sent to Paradise, from any of its doors he desires.

(Tabarāni, Majma- 'uz-Zawāid)

BELIEF IN THE UNSEEN

Believing in Allāh Ta 'ālā and in the Unseen Truths, and believing in all that Rasúlullāh ﷺ has presented as a certainty, and rejecting material experiences, human perceptions and mortal pleasures, if they are contrary to what has been revealed to Rasúlullāh ﷺ.

Belief in Allāh Ta'ālā and His Attributes, His Messenger, and in Predestination.

VERSES OF QUR'AN

قَالَ اللهُ تَعَالٰى: ﴿ لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ؕ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴾

[البقرة: ١٧٧]

(When the Jews and Christians said as our *Qiblah* and that of the Muslims is the same, how can we be punished? Answering these thoughts) Allāh ﷻ said: It is not righteousness that you turn your faces towards the East or towards the West but the righteousness is this that they believe in Allāh and the Last Day, and in the angels, and the

Books, and the Prophets; and given their wealth, for love of Him to relatives, the orphans, the needy and the traveller and to those who ask, and to set slaves free and establish *Salāt* and give *Zakāt*. And those who fulfill their oaths (treaty) when they make one, and those who are patient in extreme poverty and illness, and at the time of stress during battle. Such are the truthful and such are the pious.(Al-Baqarah:177)

وَقَالَ تَعَالَىٰ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ﴾ (فاطر: ٣)

Allāh ﷻ says: O mankind! Remember Allāh's favours to you! Is there any Creator other than Allāh Who provides for you sustenance from the sky and the earth? None is worthy of worship but He. How then are you turning away (from Him). (Fātir:3)

وَقَالَ تَعَالَىٰ: ﴿بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ ۖ وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾ [الانعام: ١٠١]

Allāh ﷻ says: The Originator of the heavens and the earth! How can He has a child when He has no wife, and He created all things and is the Knower of all things? (Al-An'ām:101)

وَقَالَ تَعَالَىٰ: ﴿أَفَرَءَيْتُم مَّا تُمْنُونَ ۝ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ﴾

[الواقعة: ٥٨، ٥٩]

Allāh ﷻ says: Have you seen the semen that you emit (in the womb of the women)? Do you create it (transform this semen into a perfect human being), or are We the Creator?

(Al-Wāqi'ah:58-59)

وَقَالَ تَعَالَىٰ: ﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ۝ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ﴾

[الواقعة: ٦٣، ٦٤]

Allāh ﷻ says: Have you seen that which you cultivate (sow

into the ground)? Is it you who cause it to grow, or are We the Grower? (Al-Wāqi ah:63-64)

وَقَالَ تَعَالَى: ﴿ أَفَرَءَيْتُمُ الْمَآءَ الَّذِي تَشْرَبُونَ ○ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ
نَحْنُ الْمُنزِلُونَ ○ لَوْ نَشَآءُ جَعَلْنَـٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ○ أَفَرَءَيْتُمُ النَّارَ الَّتِي
تُورُونَ ○ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ الْمُنشِـُٔونَ ﴾ [الواقعة: ٦٨-٧٢]

Allāh ﷻ says: Have you observed the water which you drink? Is it you who cause it to come down from the rain-clouds, or are We the Causer? If We willed We could turn it bitter. Why then do you not give thanks? Have you observed the fire that you kindle? Is it you who have grown the tree that serves as its fuel, or were We the Grower? (Al-Wāqi'ah:68-72)

وَقَالَ تَعَالَى: ﴿ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ط يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ
الْمَيِّتِ مِنَ الْحَيِّ ط ذَٰلِكُمُ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ○ فَالِقُ الْإِصْبَاحِ ج وَجَعَلَ الَّيْلَ سَكَنًا
وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ط ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ○ وَهُوَ الَّذِي جَعَلَ لَكُمُ
النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَـٰتِ الْبَرِّ وَالْبَحْرِ ط قَدْ فَصَّلْنَا الْآيَـٰتِ لِقَوْمٍ يَعْلَمُونَ ○
وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ط قَدْ فَصَّلْنَا الْآيَـٰتِ
لِقَوْمٍ يَفْقَهُونَ ○ وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَآءِ مَآءً ط فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ج وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ لا
وَجَنَّـٰتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَـٰبِهٍ ط انظُرُوا إِلَىٰ ثَمَرِهِ
إِذَا أَثْمَرَ وَيَنْعِهِ ط إِنَّ فِي ذَٰلِكُمْ لَآيَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴾ [الانعام: ٩٥-٩٩]

Allāh ﷻ says: Indeed, Allāh is the One Who splits the seed and the pit (of fruits etc. for sprouting). He brings forth the living from the dead, and the dead from the living. Such is Allāh. How then are you turning away? He is the Cleaver of the daybreak; and He has appointed the night for resting in

tranquility, and the sun and the moon for calculating (time). That is the measuring of the Mighty, the Wise. And He is the One Who has set for you the stars that you may be guided by them, in your course in the darkness of the land and the sea. We have explained Our revelations for people who have knowledge. And He is the One Who has produced you from a single soul, and has given you a place of residing (on the earth) and then an abode (in your graves). We have explained Our revelations for people who have understanding. And He is the One Who sends down water from the sky, with which We bring forth vegetation of every kind and from them We bring forth green blades, from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen of which spring lush bunches bending with their weight; and gardens of grapes, and olive, and pomegranate, alike (featured) and unlike. Look at their fruits when they bear fruit and ripen. Indeed, herein verily are signs for those who believe. (Al-An'ām: 95-99)

وَقَالَ تَعَالَىٰ: ﴿فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَٰوَٰتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَٰلَمِينَ ۝ وَلَهُ الْكِبْرِيَآءُ فِي السَّمَٰوَٰتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [الجاثية:٣٦، ٣٧]

Allāh ﷻ says: So praise be to Allāh, Sustainer of the heavens, and Sustainer of the earth, the Sustainer of the worlds. And to Him (Alone) belongs Majesty in the heavens and the earth. And He is the Mighty, the Wise. (Al-Jāthiyah: 36-37)

وَقَالَ تَعَالَىٰ: ﴿قُلِ اللَّهُمَّ مَٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَآءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ تُولِجُ الَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي الَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ﴾ [آل عمران:٢٦/٢٧]

Allāh ﷻ said to His Prophet: Say! O Allāh! Possessor of Sovereignty! You give Sovereignty to whom You will, and You withdraw Sovereignty from whom You will. You exalt whom You

will, and You abase whom You will. In Your Hand is (all) the good. Indeed, You are able to do all things. You cause the night to pass into the day and You cause the day to pass into night, and You bring forth the living from the dead and the dead from the living, and You give sustenance to whom You choose without limit.

(Ale'Imrān: 26-27)

وَقَالَ تَعَالَىٰ: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ○ وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

[الانعام: ٥٩، ٦٠]

Allāh ﷻ says: And with Him (Allāh) are the keys of the unseen (of which) none but He knows. And He knows what is in the land and in the sea. And there is not a leaf that falls but that He knows about it, and not a grain (seed) in the darkness of the earth, nor a thing alive (organic), or dry (inorganic) but that (it is noted) in a clear record. And He is the One Who takes your souls by night (when your are asleep), and has knowledge of all that you have done by day. And He brings you back to life each day that a term appointed (your life period) be fulfilled. And afterward unto Him is your return. Then He will proclaim unto you what you used to do.

(Al-An'ām: 59-60)

وَقَالَ تَعَالَىٰ: ﴿قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ﴾

[الانعام: ١٤]

Allāh ﷻ says to His Prophet: Say: Shall I choose for a protecting friend other than Allāh, the Originator of the heavens and the earth, Who feeds and is never fed?

(Al-An'ām: 14)

وَقَالَ تَعَالَىٰ: ﴿وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ﴾

[الحجر: ٢١]

Allāh ﷻ says: And nothing exists, except that We have treasures of it. And We do not send it down except in an appointed measure.
(Al-Hijr: 21)

وَقَالَ تَعَالَى: ﴿أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾ [النساء: ١٣٩]

Allāh ﷻ says: Do these hypocrites seek honour, and power at the hands of disbelievers? Verily, then to Allāh belongs all honour and power. (An-Nisā: 139)

وَقَالَ تَعَالَى: ﴿وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ [العنكبوت: ٦٠]

Allāh ﷻ says: And so many a moving (living) creature carry not their own provision. Allāh provides for them and for you. He is the Hearer, the Knower. (Al-'Ankabūt: 60)

وَقَالَ تَعَالَى: ﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ﴾

[الانعام: ٤٦]

Allāh ﷻ says to His Prophet: Say (to mankind): what do you think, if Allāh took away your hearing and your sight and sealed your hearts, Who is there other than Allāh Who could restore it for you? See how We display Our revelations to them? Yet still they turn away. (Al-An'ām: 46)

وَقَالَ تَعَالَى: ﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ ۝ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ﴾ [القصص: ٧١-٧٢]

Allāh ﷻ says to His Prophet ﷺ Say (to mankind): Have you considered, if Allāh made the night unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you the light? Will you then not hear? Say (to mankind): Have you

considered, if Allāh made the day unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you night wherein you rest? Will you then not see?(Al-Qasas: 71-72)

وَقَالَ تَعَالٰى: ﴿وَمِنْ اٰيٰتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ○ اِنْ يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ○ اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَيَعْفُ عَنْ كَثِيْرٍ﴾ [الشورى: ٣٢-٣٤]

Allāh ﷻ says: And of His signs are the ships, like (floating) mountains in the sea; If He wills, He calms the wind so that they keep still upon its surface. Indeed, herein are signs for every patient and grateful (heart). Or (if He wills), He causes them to perish, on account of that which they have earned and He forgives much. (Ash-Shúrā: 32-34)

وَقَالَ تَعَالٰى: ﴿وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ؕ يٰجِبَالُ اَوِّبِيْ مَعَهٗ وَالطَّيْرَ ۚ وَاَلَنَّا لَهُ الْحَدِيْدَ﴾ [سبا: ١٠]

Allāh ﷻ says: And indeed We had given Dāwúd grace from Us (by saying): O hills Glorify Allāh with him! And (O) birds you also. And We made the iron soft for him. (Saba:10)

وقال تعالى: ﴿فَخَسَفْنَا بِهٖ وَبِدَارِهِ الْاَرْضَ ۫ فَمَا كَانَ لَهٗ مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ ۗ وَمَا كَانَ مِنَ الْمُنْتَصِرِيْنَ﴾ [القصص: ٨١]

Allāh ﷻ says: (Because of the mischief of Qarún) We made him sink into the earth with his dwelling. Then he had no group and party to help him other than Allāh, nor was he of those who could save himself. (Al-Qasas:81)

وَقَالَ تَعَالٰى: ﴿فَاَوْحَيْنَا اِلٰى مُوْسٰى اَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ؕ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيْمِ﴾ [الشعراء: ٦٣]

Allāh ﷻ says: Then We revealed to Músā (saying)! Strike the sea with your staff. And (as he did this) it parted, (causing many through ways) and each part was like a huge mountain. (Ash-Sh'ara: 63)

وَقَالَ تَعَالٰى: ﴿وَمَآ اَمْرُنَآ اِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾ [القمر: ٥٠]

Allāh ﷻ says: And Our ordaining (a thing and its coming into being) is but one act like the twinkling of an eye (Al-Qamar: 50)

وَقَالَ تَعَالٰى: ﴿ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ﴾ [الاعراف: ٥٤]

Allāh ﷻ says: Indeed He (Allāh) is the One Alone Who creates and He is the One Alone Whose Orders prevail.

(Al-A'rāf: 54)

وَقَالَ تَعَالٰى: ﴿ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ﴾ [اعراف: ٥٩]

Allāh ﷻ says: (Every messenger gave the same message to his people; worship Allāh) You have none worthy of worship but Him. (Al-A'rāf:59)

وَقَالَ تَعَالٰى: ﴿ وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ﴾ [لقمان: ٢٧]

Allāh ﷻ says: And if all the trees on the earth were pens, and the seas, with seven more seas to help it (were made ink), even then the words of Allāh (describing His wonders, grandeur and majesty) would not be exhausted. Indeed, Allāh is Mighty, Wise.

(Luqmān: 27)

وَقَالَ تَعَالٰى: ﴿ قُلْ لَّنْ يُّصِيْبَنَآ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰنَا ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ﴾ [التوبة: ٥١]

Allāh ﷻ says: said to His Prophet: Say! Nothing befalls us save that which Allāh has decreed for us. He is our Protector, Lord and Helper; (so there is some good in whatever befalls us), and in Allāh let the believers put their trust. (At-Tawbah: 51)

وَقَالَ تَعَالٰى: ﴿ وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗ اِلَّا هُوَ ۚ وَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ؕ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ﴾

[يونس: ١٠٧]

Allāh ﷻ says: If Allāh inflicts you with hurt, there is none who can

remove it but Him; and if He desires good for you, there is none who can repel His Bounty. He causes it to reach whomsoever He wills of His bondsmen; He is Forgiving, the Merciful. (Yúnus: 107)

AHADITH

﴿ 70 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا اَنَّ جِبْرِيْلَ قَالَ لِلنَّبِيِّ ﷺ: حَدِّثْنِيْ مَا الْإِيْمَانُ؟ قَالَ: الْإِيْمَانُ اَنْ تُؤْمِنَ بِاللهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّيْنَ وَتُؤْمِنَ بِالْمَوْتِ وَبِالْحَيَاةِ بَعْدَ الْمَوْتِ وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ وَالْحِسَابِ وَالْمِيْزَانِ وَتُؤْمِنَ بِالْقَدْرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ قَالَ : فَإِذَا فَعَلْتُ ذٰلِكَ فَقَدْ آمَنْتُ ؟ قَالَ: إِذَا فَعَلْتَ ذٰلِكَ فَقَدْ آمَنْتَ

(وهو قطعة من حديث طويل)، رواه احمد ١/٣١٩

70. Ibne-'Abbâs Radiyallahu 'anhuma narrates that Jibrail ﷺ asked Nabi ﷺ: Tell me what is *Imân*? Nabi ﷺ replied: *Imân* is that you believe in Allāh and the Last Day, and in the angels, and the Books, and in the Prophets, and that you believe in death, and life after death, and that you believe in Paradise and Hell, and the Accountability, and the Scale (of deeds), and that you believe in all (aspects of) destiny, its good and its bad. Jibrail ﷺ said: Then if I do that, have I believed? Rasúlullâh ﷺ replied: If you do that, you have believed. (Musnad Ahmad)

﴿ 71 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْإِيْمَانُ اَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ، وَبِلِقَائِهِ، وَرُسُلِهِ ، وَتُؤْمِنَ بِالْبَعْثِ.

(الحديث) رواه البخاري، باب سؤال جبريل عليه السلام النبي ﷺ ...، رقم: ٥٠

71. Abu Hurairah ﷺ narrates that Nabi ﷺ said: *Imân* is that you believe in Allāh, and His angels, and meeting Him (in the Hereafter), and His Messengers, and that you believe in the Resurrection. (Bukhâri)

﴿ 72 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ مَاتَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، قِيْلَ لَهُ اُدْخُلْ مِنْ اَيِّ اَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شِئْتَ.

رواه احمد وفي اسناده شهر بن حوشب وقد وثق،مجمع الزوائد١/١٨٢

72. 'Umar ibnil-Khattāb ﷺ narrates that he heard Nabi ﷺ saying: He who dies believing in Allāh, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Ahmad)

﴿ 73 ﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ وَلِلْمَلَكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَإِيْعَادٌ بِالشَّرِّ وَتَكْذِيْبٌ بِالْحَقِّ، وَأَمَّا لَمَّةُ الْمَلَكِ فَإِيْعَادٌ بِالْخَيْرِ وَتَصْدِيْقٌ بِالْحَقِّ، فَمَنْ وَجَدَ ذٰلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللهِ فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ الْأُخْرٰى فَلْيَتَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ثُمَّ قَرَأَ: ﴿اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَآءِ﴾ الآية.

رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ومن سورة البقرة، رقم: ٢٩٨٨

73. 'Abdullāh ibne-Mas'ūd ﷺ narrates that Rasúlullāh ﷺ said: Verily in the heart of man, a thought is stirred by *Shaitān*, and a thought is stirred by an angel. As for the thought stirred by *Shaitān*, it instigates towards the doing of evil, and falsifying the Truth. And as for the thought stirred by the angel, it urges towards the good, and confirmation of the Truth. So he, who finds in his heart the thought of doing good and affirming the Truth, should know that it is (guidance) from Allāh and should praise (and thank) Allāh, and he who finds in his heart the other thought (from *Shaitān*) should seek refuge in Allāh from *Shaitān*, the accursed; and then Rasúlullāh ﷺ recited this verse from the Qur'ān, "*Shaitān* makes you fear poverty and bids you to commit evil deeds" (*Sūrah* Baqarah: 268) (Tirmidhī)

﴿ 74 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَجِلُّوا اللهَ يَغْفِرْ لَكُمْ.

رواه احمد ٥/١٩٩

74. Abu Dardā' ﷺ narrates that Rasúlullāh ﷺ said: Revere Allāh (hold Allāh in the highest regard, the Exalted, Majestic and Glorious), He will forgive you. (Musnad Ahmad)

﴿ 75 ﴾ عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيْمَا رَوٰى عَنِ اللهِ تَبَارَكَ وَتَعَالٰى أَنَّهُ قَالَ: يَا عِبَادِيْ! إِنِّيْ حَرَّمْتُ الظُّلْمَ عَلٰى نَفْسِيْ، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِيْ! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُوْنِيْ أَهْدِكُمْ، يَا عِبَادِيْ! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُوْنِيْ أُطْعِمْكُمْ، يَا عِبَادِيْ! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُوْنِيْ

أَكْسُكُمْ، يَا عِبَادِيْ إِنَّكُمْ تُخْطِئُوْنَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوْبَ جَمِيْعًا، فَاسْتَغْفِرُوْنِيْ أَغْفِرْ لَكُمْ، يَا عِبَادِيْ! إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّيْ فَتَضُرُّوْنِيْ، وَلَنْ تَبْلُغُوا نَفْعِيْ فَتَنْفَعُوْنِيْ، يَا عِبَادِيْ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَازَادَ ذٰلِكَ فِيْ مُلْكِيْ شَيْئًا، يَا عِبَادِيْ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذٰلِكَ مِنْ مُلْكِيْ شَيْئًا، يَا عِبَادِيْ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، قَامُوا فِيْ صَعِيْدٍ وَاحِدٍ فَسَأَلُوْنِيْ، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذٰلِكَ مِمَّا عِنْدِيْ إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِيْ إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيْهَا لَكُمْ، ثُمَّ أُوَفِّيْكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُوْمَنَّ إِلَّا نَفْسَهُ.

رواه مسلم، باب تحريم الظلم،رقم: ٦٥٧٢

75. Abu Dhar ﷺ, narrates from Nabi ﷺ in one of *Hadíth Qudsi* that *Allāh Tabāraka wa Ta'ālā* has said: O My slaves! I have indeed made oppression unlawful upon Myself and have made it unlawful for you, so do not oppress one another. O My slaves! All of you are astray, except whom I have guided, so seek guidance from Me, I will guide you. O My slaves! All of you are hungry except whom I have fed, so seek food from Me, I will feed you. O My slaves! All of you are naked, except whom I have clothed, so seek clothing from Me, I will clothe you. O My slaves! Verily you commit errors day and night, and I forgive all sins, so seek forgiveness from Me, I will forgive you. O My slaves! You will not be able to harm Me, and succeed in such a purpose; and neither will you be able to benefit Me and succeed in such a purpose. O My slaves! Even if the first and last of you, men and *jinn*, were as pious as the one with the most pious heart amongst you, that would not cause any increase in My Kingdom. O My slaves! Even if the first and last of you, men and *jinn* were as wicked as the one with the most wicked heart amongst you, that would not cause any decrease in My Kingdom. O My slaves! Even if the first and last of you, men and *jinn* were to stand in one plain and ask of Me, and I were to give every one what he asked, that would not decrease of what I possess even to the extent of the water which a needle when dipped into the sea can take out from it. O My slaves! They are only your deeds which I put to your account and then pay

you in full for them, so he who finds (therein) good, should praise Allāh, and he who finds otherwise should undoubtedly blame no one but himself alone. (Muslim)

﴿ 76 ﴾ عَنْ اَبِىْ مُوْسٰى الْاَشْعَرِيِّ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَامَ فِيْنَا رَسُوْلُ اللّٰهِ ﷺ بِخَمْسِ كَلِمَاتٍ فَقَالَ: اِنَّ اللّٰهَ عَزَّوَجَلَّ لَا يَنَامُ وَلَايَنْبَغِيْ لَهُ اَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ اِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّوْرُلَوْ كَشَفَهُ لَاَحْرَقَتْ سُبُحَاتُ وَجْهِهٖ مَا انْتَهٰى اِلَيْهِ بَصَرُهُ مِنْ خَلْقِهٖ

رواه مسلم، باب فى قوله عليه السلام: ان الله لاينام...... رقم: ٤٤٥

76. Abu Músā Al Ash'arí ﷺ narrates that Rasúlullāh ﷺ stood amongst us and made five statements: 1. Verily Allāh ﷻ does not sleep, nor He seeks to sleep. 2. He lowers the scale (of sustenance) and raises it. 3. The deeds of the night are lifted up to Him before the deeds of the day. 4. And the deeds of the day before the deeds of the night. 5. His veil is Light (between Him and His creation). If He were to raise it, the sublime splendour of His Face would set ablaze all His creation where His glance reaches. (Muslim)

Note: The verses and *Ahādith* in which the faces, eyes, hands or other physical traits of Allāh are mentioned, are allegorical. Their meaning is beyond human comprehension.

﴿ 77 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّ اللّٰهَ خَلَقَ اِسْرَافِيْلَ مُنْذُ يَوْمَ خَلَقَهُ صَآفًّا قَدَمَيْهِ لَا يَرْفَعُ بَصَرَهُ، بَيْنَهُ وَبَيْنَ الرَّبِّ تَبَارَكَ وَ تَعَالٰى سَبْعُوْنَ نُوْرًا، مَا مِنْهَا مِنْ نُوْرٍ يَدْنُوْ مِنْهُ اِلَّا احْتَرَقَ.

مصابيح السنة للبغوى وعده من الحسان ٤/ ٣١

77. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Verily Allāh *Ta'ālā* has created Isrāfil ﷺ. From the day he was created he has been keeping both his feet in line, not raising his eyes. There are seventy (veils of light) between him and the Sustainer, Blessed and Exalted. If he were to come near any of those (veils of light), he would be set ablaze. (Masābih-hus-*Sunnāh*)

﴿ 78 ﴾ عَنْ زُرَارَةَ بْنِ اَوْفٰى رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِجِبْرِيْلَ: هَلْ رَاَيْتَ رَبَّكَ؟فَانْتَفَضَ جِبْرِيْلُ وَقَالَ: يَامُحَمَّدُ ! اِنَّ بَيْنِيْ وَبَيْنَهُ سَبْعِيْنَ حِجَابًا مِنْ نُوْرٍ لَوْ دَنَوْتُ مِنْ بَعْضِهَا لَاحْتَرَقْتُ.

مصابيح السنة للبغوى وعده من الحسان ٤/ ٣٠

78. Zurārah ibne-Awfa ﷺ narrates that Rasúlullāh ﷺ asked Jibrail ﷺ: Have you seen your *Rabb* (Sustainer)? Jibrail ﷺ trembled and replied: O Muhammad! Indeed between me and Him are seventy veils of light, if I were to come close to any of them, I would be burnt. (Masābih-hus-*Sunnāh*)

﴿ 79 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: قَالَ اللّٰهُ عَزَّوَجَلَّ: اَنْفِقْ اُنْفِقْ عَلَيْكَ، وَقَالَ: يَدُ اللّٰهِ مَلْاَىٰ لَا يَغِيْضُهَا نَفَقَةٌ،سَحَّاءُ اللَّيْلَ وَالنَّهَارَ وَقَالَ: اَرَاَيْتُمْ مَا اَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْاَرْضَ فَاِنَّهُ لَمْ يَغِضْ مَا فِىْ يَدِهٖ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيْزَانُ يَخْفِضُ وَ يَرْفَعُ.

رواه البخاری، باب قوله وکان عرشه علی الماء،رقم: ٤٦٨٤

79. Abu Hurairah ﷺ reported from Rasúlullāh ﷺ narrating in a *Hadith Qudsi* that Allāh ﷻ said: Spend, (O man), I shall spend on you. And then Rasúlullāh ﷺ said: The Hand (treasures) of Allāh is full and spending day and night continuously does not effect its fullness. And he said: Do you see, what He spent since He created the sky and the earth? And His *'Arsh* (Throne) was over the waters. Indeed this has not decreased that which is in His Hand? In His Hand is the Scale (of justice), whereby he raises and lowers (people). (Bukhari)

﴿ 80 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقْبِضُ اللّٰهُ الْاَرْضَ يَوْمَ الْقِيَامَةِ، وَ يَطْوِى السَّمَاءَ بِيَمِيْنِهٖ ثُمَّ يَقُوْلُ: اَنَا الْمَلِكُ، اَيْنَ مُلُوْكُ الْاَرْضِ؟

رواه البخاری، باب قول اللّٰه تعالی ملك الناس، رقم:٧٣٨٢

80. Abu Hurairah ﷺ reports that Nabí ﷺ in a *Hadíth Qudsi* narrated: Allāh shall seize the earth on the Day of Resurrection, and fold the sky in His right hand, then He will say: I am the King. Where are the kings of the earth? (Bukhāri)

Note: The attribute of seizing the earth, folding the sky, the Hand of Allāh, and the like are all Truth, the reality of which is beyond our grasp as it does not have any resemblance with the attributes of creation. Allāh has no resemblence to His creation; neither in His Entity, nor in His Attributes, but in words alone. Allāh and His Attributes are far above the comprehension of any of His creation.

﴿81﴾ عَنْ اَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنِّىْ اَرٰى مَا لَا تَرَوْنَ وَاَسْمَعُ مَالَا تَسْمَعُوْنَ، اَطَّتِ السَّمَاءُ وَحُقَّ لَهَا اَنْ تَئِطَّ مَا فِيْهَا مَوْضِعُ اَرْبَعِ اَصَابِعَ اِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ لِلّٰهِ سَاجِدًا، وَاللهِ لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَّلَبَكَيْتُمْ كَثِيْرًا، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ اِلَى الصُّعُدَاتِ تَجْاَرُوْنَ اِلَى اللهِ، لَوَدِدْتُ اَنِّىْ كُنْتُ شَجَرَةً تُعْضَدُ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في قول النبي ﷺ لو تعلمون ......، رقم: ٢٣١٢

81. Abu Dhar ﷺ narrates that Rasúlullãh ﷺ said: Verily I see what you do not see, and I hear what you do not hear. The sky creaks (with the Greatness and Magnificence of Allãh), and it is its right to creak! There is not, therein, the space of four fingers, but that an angel is lowering its forehead in prostration to Allãh. By Allãh! If you knew what I know, you would have laughed little and wept much, and you would not have taken pleasure from your wives in beds, and you would have gone out to the tops of the lofty heights, supplicating fervently to Allãh. Indeed, I wish that I were (but) a plant to be plucked (from the earth)!

(Tirmidhi)

﴿82﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ لِلّٰهِ تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مِائَةً غَيْرَ وَاحِدَةٍ مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ هُوَ اللهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ الْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيْمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيْعُ الْبَصِيْرُ الْحَكَمُ الْعَدْلُ اللَّطِيْفُ الْخَبِيْرُ الْحَلِيْمُ الْعَظِيْمُ الْغَفُوْرُ الشَّكُوْرُ الْعَلِىُّ الْكَبِيْرُ الْحَفِيْظُ الْمُقِيْتُ الْحَسِيْبُ الْجَلِيْلُ الْكَرِيْمُ الرَّقِيْبُ الْمُجِيْبُ الْوَاسِعُ الْحَكِيْمُ الْوَدُوْدُ الْمَجِيْدُ الْبَاعِثُ الشَّهِيْدُ الْحَقُّ الْوَكِيْلُ الْقَوِىُّ الْمَتِيْنُ الْوَلِىُّ الْحَمِيْدُ الْمُحْصِى الْمُبْدِئُ الْمُعِيْدُ الْمُحْيِى الْمُمِيْتُ الْحَىُّ الْقَيُّوْمُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الْاَحَدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْاَوَّلُ الْاٰخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِى الْمُتَعَالِى الْبَرُّ التَّوَّابُ الْمُنْتَقِمُ الْعَفُوُّ الرَّؤُوْفُ مَالِكُ الْمُلْكِ ذُوالْجَلَالِ وَالْاِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِىُّ الْمُغْنِى الْمَانِعُ الضَّارُّ النَّافِعُ النُّوْرُ الْهَادِى الْبَدِيْعُ الْبَاقِى الْوَارِثُ الرَّشِيْدُ الصَّبُوْرُ.

رواه الترمذي وقال: هذا حديث غريب، باب حديث في اسماء الله ......، رقم: ٣٥٠٧

82. Abu Hurairah ؓ narrates that Rasúlulláh ﷺ said: Verily there are ninety-nine names of Allāh; one hundred less one, he who memorizes them enters Paradise. He is Allāh besides Whom there is none worthy of worship, He is:

الرحمن	Ar-Rahmān	The Compassionate
الرحيم	Ar-Raheem	The Most Merciful
الملك	Al-Malik	The King
القدوس	Al-Quddús	The Most Holy
السلام	As-Salām	The Granter of peace and Free of all Blemishes
المؤمن	Al-Mu'mim	The Granter of safety and security
المهيمن	Al-Muhaimin	The Guardian of all things
العزيز	Al- 'Azeez	The Mighty
الجبار	Al-Jabbār	The Overpowering
المتكبر	Al-Mutakabbir	The Greatest in Majesty
الخالق	Al-Khāliq	The Creator
البارئ	Al-Bāri	The One Who brings creation into being
المصور	Al-Musawwir	The One Who designs and gives shape to the creation
الغفار	Al-Ghaffār	The Continually Forgiving
القهار	Al-Qahhār	The Most Dominant
الوهاب	Al- Wahhāb	The Most Generous Bestower
الرزاق	Ar-Razzāq	The Provider
الفتاح	Al-Fattāh	The Opener to the way to victory And mercy
العليم	Al-'Aleem	The All Knowing
القابض	Al-Qābid	The Withholder of

		sustenance and life
اَلْبَاسِطُ	Al-Bâsit	The Plentiful Giver
اَلْخَافِضُ	Al-Khāfid	The Abaser
اَلرَّافِعُ	Al-Rāfi'	The Exalter
اَلْمُعِزُّ	Al-Mu'iz	The Giver of honour and dignity
اَلْمُذِلُّ	Al-Mudhil	The Giver of disgrace
اَلسَّمِيْعُ	As-Sami'	The All Hearing
اَلْبَصِيْرُ	Al-Baseer	The All Seeing
اَلْحَكَمُ	Al-Hakam	The Indisputable Judge
اَلْعَدْلُ	Al-'Adl	The Just
اَللَّطِيْفُ	Al-Lateef	The Most Gracious
اَلْخَبِيْرُ	Al-Khabeer	The All Aware
اَلْحَلِيْمُ	Al- Haleem	The Clement
اَلْعَظِيْمُ	Al- 'Azeem	The Incomparably Great
اَلْغَفُوْرُ	Al-Ghafúr	The All Forgiving
اَلشَّكُوْرُ	Ash-Shakúr	The Grateful Rewarder and Recompenser
اَلْعَلِيُّ	Al- 'Aliyyu	The Most High
اَلْكَبِيْرُ	Al-Kabeer	The Most Great
اَلْحَفِيْظُ	Al-Hafeez	The Protector
اَلْمُقِيْتُ	Al-Muqeet	The Sustainer and Controller of all Things
اَلْحَسِيْبُ	Al- Haseeb	The Reckoner
اَلْجَلِيْلُ	Al-Jaleel	The Majestic
اَلْكَرِيْمُ	Al-Kareem	The Generous and Benevolent
اَلرَّقِيْبُ	Ar-Raqeeb	The Watcher of all things.

اَلْمُجِيْبُ	Al-Mujeeb	The Answerer and Responder
اَلْوَاسِعُ	Al-Wāsi'	The Vast in His Knowledge and Goodness
اَلْحَكِيْمُ	Al-Hakeem	The Most Wise
اَلْوَدُوْدُ	Al- Wadúd	The Most Loving
اَلْمَجِيْدُ	Al-Majeed	The Glorious and Exalted
اَلْبَاعِثُ	Al-B ā'ith	The Resurrector of the dead
اَلشَّهِيْدُ	Ash-Shaheed	The Witness
اَلْحَقُّ	Al-Haq	The Absolute True in His Being and Attributes
اَلْوَكِيْلُ	Al- Wakeel	The Trustee
اَلْقَوِيُّ	Al-Qawí	The Most Powerful
اَلْمَتِيْنُ	Al-Mateen	The Most Firm
اَلْوَلِيُّ	Al- Walí	The Loving Patron and Supporter
اَلْحَمِيْدُ	Al- Hameed	The Praiseworthy
اَلْمُحْصِيْ	Al-Muhsí	The All-Knowing
اَلْمُبْدِئُ	Al-Mubdi'u	The Originator of Creation
اَلْمُعِيْدُ	Al-Mu'eed	The Recreator of Creation
اَلْمُحْيِيْ	Al-Muhyí	The Giver of Life
اَلْمُمِيْتُ	Al-Mumeet	The Giver of Death
اَلْحَيُّ	Al- Hayy	The ever Living
اَلْقَيُّوْمُ	Al-Qayyúm	The Eternal Sustainer
اَلْوَاجِدُ	Al- Wājid	The Self-Sufficient
اَلْمَاجِدُ	Al-Mājid	The Grand
اَلْوَاحِدُ	Al- Wāhid	The One
اَلْاَحَدُ	Al-Ahad	The Single
اَلصَّمَدُ	As-Samad	The One Who depends on none and all others depend on

		Him
اَلْقَادِرُ	Al-Qādir	The Most Powerfully Able
اَلْمُقْتَدِرُ	Al-Muqtadir	The Prevailing
اَلْمُقَدِّمُ	Al-Muqaddim	The Advancer
اَلْمُؤَخِّرُ	Al-Muakhkhir	The Delayer
اَلْاَوَّلُ	Al-Awwal	The First
اَلْاٰخِرُ	Al- 'Ákhir	The Last
اَلظَّاهِرُ	Az-Zãhir	The Manifest
اَلْبَاطِنُ	Al-Bãtin	The Hidden
اَلْوَالِى	Al-Wālí	The Governor
اَلْمُتَعَالِى	Al-Muta 'ālí	The Sublime
اَلْبَرُّ	Al-Barr	The Amply Beneficent
اَلتَّوَّابُ	At-Tawwāb	The Acceptor of Repentance
اَلْمُنْتَقِمُ	Al-Muntaqim	The Avenger
اَلْعَفُوُّ	Al- 'Afwu	The Pardoner
اَلرَّؤُوْفُ	Ar-Raúf	The Benevolent, Sympathetic
مَالِكُ الْمُلْكِ	Mālik ul Mulk	The Ruler of the Kingdom
ذُوالْجَلَالِ وَالْاِكْرَامِ	Dhul Jālal wal Ikrām	The Sustainer of Majesty and Splendour
اَلْمُقْسِطُ	Al-Mu qsit	The Most Equitable
اَلْجَامِعُ	Al-Jāmi'	The Gatherer
اَلْغَنِىُّ	Al-Ghaní	The Self-Sufficient, Independent
اَلْمُغْنِىُ	Al-Mughaní	The Granter of Weblth and Sufficiency
اَلْمَانِعُ	Al-Māni'u	The Depriver
اَلضَّارُّ	Ad-Dārru	The Afflicter of Harm
اَلنَّافِعُ	An-Nāfi'	The Granter of Benefits
اَلنُّوْرُ	An-Núr	The Light

اَلْهَادِى	Al-Hādi	The Guide
اَلْبَدِيْعُ	Al-Badí'	The First Causer and Creator
اَلْبَاقِى	Al-Baqí	The Enduring
اَلْوَارِثُ	Al- Wārith	The Inheritor
اَلرَّشِيْدُ	Ar-Rasheed	The Perfect Director
اَلصَّبُوْرُ	As-Sabúr	The Most Forbearing

Note: Allāh ﷻ has many names as mentioned in the Qur'an and *Ahādíth*. Of them, ninety nine are in this *Hadíth*.
(Mazāhir-e- Haque)

﴿ 83 ﴾ عَنْ اُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ اَنَّ الْمُشْرِكِيْنَ قَالُوا لِلنَّبِيِّ ﷺ: يَامُحَمَّدُ! اُنْسُبْ لَنَا رَبَّكَ، فَاَنْزَلَ اللهُ تَبَارَكَ وَتَعَالٰى ﴿قُلْ هُوَ اللهُ اَحَدٌ ○ اَللهُ الصَّمَدُ ○ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ○ وَلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ﴾. (رواه احمد ٥/١٣٤)

83. Ubayy ibne-K'ab ﷺ narrates that once the *Mushrikeen* (polytheists) said to Nabí ﷺ: O Muhammad! What is the lineage of your *Rabb*? Thereupon Allāh ﷻ, sent down (*Surah* Ikhlas): "Say (O Muhammad)! He is Allāh, The One. Allāh, the Self-Sufficient upon Whom all depend. He does not give birth, nor was He born, and there is none comparable to Him". (Musnad Ahmad)

﴿ 84 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: (قَالَ اللهُ عَزَّوَجَلَّ): كَذَّبَنِى ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذٰلِكَ، وَشَتَمَنِىْ وَلَمْ يَكُنْ لَهُ ذٰلِكَ، اَمَّا تَكْذِيْبُهُ اِيَّاىَ اَنْ يَقُوْلَ: اِنِّىْ لَنْ اُعِيْدَهُ كَمَا بَدَاْتُهُ، وَاَمَّا شَتْمُهُ اِيَّاىَ اَنْ يَقُوْلَ: اتَّخَذَ اللهُ وَلَدًا، وَاَنَا الصَّمَدُ الَّذِىْ لَمْ اَلِدْ وَلَمْ اُوْلَدْ، وَلَمْ يَكُنْ لِىْ كُفُوًا اَحَدٌ. رواه البخارى، باب قوله الله الصمد، رقم: ٤٩٧٥

84. Abu Hurairah ﷺ reported that Rasúlullāh ﷺ narrated in a *Hadíth Qudsi* that Allāh ﷻ said: The son of Adam belies Me and it was not right for him to do so. And he has abused Me, although it was not right for him to do so. He accuses Me of lying by saying that I shall never resurrect him, as I had originally created him; and he abuses Me by saying that Allāh has taken a son, while I am the Self-Sufficient upon Whom all depend, neither have I been born, nor has anyone been born (to Me), and none can be compared to Me. (Bukhāri)

﴿ 85 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يَزَالُ النَّاسُ يَتَسَاءَلُوْنَ حَتّٰى يُقَالَ: هٰذَا خَلَقَ اللهُ الْخَلْقَ فَمَنْ خَلَقَ اللهَ؟ فَإِذَا قَالُوا ذٰلِكَ فَقُوْلُوْا: اللهُ اَحَدٌ اللهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا اَحَدٌ، ثُمَّ لْيَتْفُلْ عَنْ يَسَارِهِ ثَلَاثًا وَلْيَسْتَعِذْ مِنَ الشَّيْطَانِ الرَّجِيْمِ.

رواه ابو داؤد، مشكوة المصابيح،رقم: ٧٥

85. Abu Hurairah رضى الله عنه narrates: I heard Rasúlullāh ﷺ saying: People will not cease to ask amongst themselves (about Allāh), until (they cross all bounds) and say: Allāh created creation, but who (then) created Allāh? When they say such a thing, say to them: Allāh is One, Allāh is the Self-Sufficient upon Whom all depend, He did not give birth, nor was He given birth to, and there is none like (comparable to) Him. Then spit lightly on your left side three times and seek refuge (in Allāh) from *Shaitān* the accursed. (Abu Dāwúd, Mishkāt-ul-Masābíh)

﴿ 86 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: قَالَ اللهُ تَعَالٰى: يُؤْذِيْنِى ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَاَنَا الدَّهْرُ، بِيَدِى الْاَمْرُ، اُقَلِّبُ اللَّيْلَ وَالنَّهَارَ.

رواه البخارى، باب قول الله تعالى يريدون ان يبدلوا كلام الله، رقم: ٧٤٩١

86. Abu Hurairah رضى الله عنه reports that Nabi ﷺ in a *Hadith Qudsi* narrates that Allāh ﷻ has said: The son of Adam hurts Me by abusing Time (era), whereas I am Time (era). Authority of all affairs is in My Hand and I alternate the night and the day. (Bukhārí)

﴿ 87 ﴾ عَنْ اَبِىْ مُوْسٰى الْاَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا اَحَدٌ اَصْبَرَ عَلٰى اَذًى سَمِعَهُ مِنَ اللهِ، يَدَّعُوْنَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيْهِمْ وَيَرْزُقُهُمْ.

رواه البخارى،باب قول الله تعالى ان الله هو الرزاق......رقم: ٧٣٧٨

87. Abu Musā Al Ash'arí رضى الله عنه narrates that Nabi ﷺ said: No one is more patient over injurious words which he hears than Allāh! Men (the *Mushrikín*) attribute a son to Him, yet He keeps them in a state of well being and provides for them! (Bukharí)

﴿ 88 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا خَلَقَ اللهُ الْخَلْقَ كَتَبَ فِىْ كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: اِنَّ رَحْمَتِىْ تَغْلِبُ غَضَبِىْ.

رواه مسلم، باب فى سعة رحمة الله تعالى......رقم: ٦٩٦٩

88. Abu Hurairah رضى الله عنه reported that Nabi ﷺ in a *Hadith Qudsi*

said: When Allāh had created the creation, He wrote in His Book which is with Him above the Throne: Indeed My Mercy prevails over My Anger. (Muslim)

﴿ 89 ﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوْبَةِ، مَا طَمِعَ بِجَنَّتِهِ اَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنِطَ مِنْ جَنَّتِهِ اَحَدٌ. رواه مسلم، باب في سعة رحمة الله تعالى......رقم: ٦٩٧٩

89. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: Verily if the believer were to know what punishments Allāh has (for the transgressors), none would have any hope left for His Paradise, and if the disbeliever were to know of the Mercy of Allāh, none would have despaired of His Paradise. (Muslim)

﴿ 90 ﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ لِلّٰهِ مِائَةَ رَحْمَةٍ، اَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْاِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ، فَبِهَا يَتَعَاطَفُوْنَ، وَ بِهَا يَتَرَاحَمُوْنَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلٰى وَلَدِهَا، وَاَخَّرَ اللهُ تِسْعًا وَتِسْعِيْنَ رَحْمَةً، يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ. رواه مسلم، باب في سعة رحمة الله تعالى......رقم: ٦٩٧٤

وَفِيْ رِوَايَةٍ لِمُسْلِمٍ: فَاِذَا كَانَ يَوْمُ الْقِيَامَةِ اَكْمَلَهَا بِهٰذِهِ الرَّحْمَةِ. (رقم: ٦٩٧٧)

90. Abu Hurairah ﷺ narrates that Nabī ﷺ said: Verily Allāh has one hundred Mercies. He has sent down from these one Mercy among the *jinn*, men, animals, and creeping insects. By it, they (all) show kindness to one another, and by it, they show mercy to one another, and by it, a beast shows kindness to its young; and Allāh has withheld ninety-nine Mercies which He will grant to His slaves on the Day of Resurrection. (Muslim) And in another version of Muslim: When it will be the Day of Resurrection, He will complete them with this Mercy (and that is, He will bestow upon His slaves the complete one hundred Mercies). (Muslim)

﴿ 91 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ اَنَّهُ قَالَ: قُدِمَ عَلٰى رَسُوْلِ اللهِ ﷺ بِسَبْيٍ، فَاِذَا امْرَاَةٌ مِنَ السَّبْيِ، تَبْتَغِيْ، اِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، اَخَذَتْهُ فَاَلْصَقَتْهُ بِبَطْنِهَا وَاَرْضَعَتْهُ، فَقَالَ لَنَا رَسُوْلُ اللهِ ﷺ: اَتَرَوْنَ هٰذِهِ الْمَرْاَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ قُلْنَا: لَا وَ اللهِ! وَهِيَ تَقْدِرُ عَلٰى اَنْ لَا تَطْرَحَهُ، فَقَالَ رَسُوْلُ اللهِ ﷺ: اَللهُ اَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا. رواه مسلم، باب في سعة رحمة الله تعالى......رقم: ٦٩٧٨

91. 'Umar ibnil-Khatāb ﷺ narrates that some prisoners (of war) were brought before Rasúlullāh ﷺ, and a woman from amongst the prisoners was searching (for her child). Upon finding the infant among the prisoners, she took him, placed him with her body and began nursing him. Rasúlullāh ﷺ said to us: Do you think this woman can cast her son into the fire? We replied: No, by Allāh, so long as she is in a position not to cast him. Rasúlullāh ﷺ said: Indeed, Allāh is more Merciful to His slaves than this woman is to her son! (Muslim)

﴿ 92 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: قَامَ رَسُوْلُ اللّٰهِ ﷺ فِیْ صَلٰوةٍ وَقُمْنَا مَعَهُ، فَقَالَ اَعْرَابِیٌّ وَهُوَ فِی الصَّلٰوةِ: اَللّٰهُمَّ ارْحَمْنِیْ وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا اَحَدًا فَلَمَّا سَلَّمَ النَّبِیُّ ﷺ قَالَ لِلْاَعْرَابِیِّ: لَقَدْ حَجَّرْتَ وَاسِعًا یُرِیْدُ رَحْمَةَ اللّٰهِ.

رواه البخاری، باب رحمة الناس والبهائم، رقم: ٦٠١٠

92. Abu Hurairah ﷺ narrated that Rasúlullāh ﷺ stood up for *Salāt*, and we, too, stood up with him. A villager, while he was engaged in *Salāt*, supplicated loudly: O Allāh! Bestow Mercy on me and Múhammad and do not bestow Mercy on anyone besides us! When Nabí ﷺ (completed *Salāt* and) offered *Salam*, he said to the villager: Undoubtedly you have confined a very vast thing, meaning Allāh's Mercy. (Bukhāí)

﴿ 93 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ اَنَّهُ قَالَ: وَالَّذِیْ نَفْسُ مُحَمَّدٍ بِیَدِهٖ لَا یَسْمَعُ بِیْ اَحَدٌ مِنْ هٰذِهِ الْاُمَّةِ یَهُوْدِیٌّ وَلَا نَصْرَانِیٌّ، ثُمَّ یَمُوْتُ وَلَمْ یُؤْمِنْ بِالَّذِیْ اُرْسِلْتُ بِهٖ، اِلَّا کَانَ مِنْ اَصْحَابِ النَّارِ. رواه مسلم، باب وجوب الإيمان ...... رقم: ٣٨٦

93. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: By the One in Whose Hand is the life of Muhammad, anyone from mankind, Jew or Christian, who hears of me and then dies without believing in that with which I have been sent, will certainly be among those who go to Hell. (Muslim)

﴿ 94 ﴾ عَنْ جَابِرِبْنِ عَبْدِ اللّٰهِ رَضِیَ اللّٰهُ عَنْهُمَا قَالَ: جَاءَتْ مَلَائِکَةٌ اِلَی النَّبِیِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: اِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: اِنَّ الْعَیْنَ نَائِمَةٌ وَالْقَلْبَ یَقْظَانُ، فَقَالُوْا: اِنَّ لِصَاحِبِکُمْ هٰذَا مَثَلًا، قَالَ: فَاضْرِبُوْا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: اِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: اِنَّ

الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ،فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا،فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ، فَقَالُوا: أَوِّلُوهَا لَهُ يَفْقَهْهَا،فَقَالَ بَعْضُهُمْ:إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ،فَقَالُوا: فَالدَّارُ: الْجَنَّةُ، وَالدَّاعِي: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللهَ، وَمُحَمَّدٌ ﷺ فَرْقٌ بَيْنَ النَّاسِ.

رواه البخاري، باب الإقتداء بسنن رسول الله ﷺ رقم:٧٢٨١

94. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that some angels came to Nabi ﷺ while he was sleeping. Some of them said: Verily he is sleeping. And others said: Verily, his eyes are sleeping but his heart is awake. Then they said: Undoubtedly, there is an example for this companion of yours. One of them said: Then set forth an example for him. Some of them said: He is sleeping. The others said: His eyes are sleeping, but his heart is awake. Then they said: His example is that of a man who has built a house and offered therein a feast and sent an invitor. So, whoever accepted the invitation, entered the house, and ate of the feast. And whoever did not accept the invitation did not enter the house, nor did he eat of the feast. Then the angels said: Interpret this (example) to him so that he may understand it. Some of them said: He is sleeping. the others said: Verily, his eyes are sleeping, but his heart is awake! Then they said: The house stands for Paradise, the invitor is Muhammad ﷺ; whoever obeys Muhammad ﷺ, obeys Allāh and whoever disobeys Muhammad ﷺ, disobeys Allāh. And Muhammad ﷺ has distinguished the people (that is, through his message the good is distinguished from bad and the believers from the unbelievers). (Bukhāri)

Note: The sleeping of the prophets 'Alaihimus Salām is different from that of common people. A man during sleep becomes unaware of his surroundings and happenings; whereas this is not the case with prophets. Their sleep relates only to their eyes, whereas their hearts continue to be devoted to Allāh ﷻ. (Bazlul Majhūd)

﴿ 95 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِيَ اللهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ

الْعُرْيَانُ، فَالنَّجَاءَ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلَى مَهْلِهِمْ فَنَجَوا، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ، فَذٰلِكَ مَثَلُ مَنْ أَطَاعَنِيْ فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِيْ وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ.

رواه البخاري باب الإقتداء بسنن رسول الله ﷺ رقم:٧٢٨٣

95. Abu Músā ﷺ narrates that Nabí ﷺ said: Indeed my example and the example of what Allāh has sent with me, is that of a man who came to some people and said: O my people! Verily I have seen the (enemy's) army with my own eyes, and indeed I am a sincere Warner, so protect yourself! So, a group of his people obeyed him; and left at night proceeding out stealthily till they were safe. While another group of them disbelieved him and stayed at their place till the morning. So, the army attacked them at dawn, destroying and annihilating them. Hence, this is the example of the one who obeys me and follows what I have come with (Qur'ān and *Sunnāh*), and the example of the one, who disobeys me and disbelieves in the Truth which I have come with. (Bukhari)

Note: Traditionally, Arabs attacked at dawn. Those who wished to avoid this danger, travelled in the early part of the night.

﴿ 96 ﴾ عَنْ عَبْدِاللهِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ عُمَرُ بْنُ الْخَطَّابِ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! إِنِّيْ مَرَرْتُ بِأَخٍ لِيْ مِنْ قُرَيْظَةَ فَكَتَبَ لِيْ جَوَامِعَ مِنَ التَّوْرَاةِ، أَلَا أَعْرِضُهَا عَلَيْكَ؟ قَالَ: فَتَغَيَّرَ وَجْهُ رَسُوْلِ اللهِ ﷺ قَالَ عَبْدُ اللهِ يَعْنِيْ ابْنَ ثَابِتٍ، فَقُلْتُ لَهُ: أَلَا تَرَى مَا بِوَجْهِ رَسُوْلِ اللهِ ﷺ فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: رَضِيْنَا بِاللهِ تَعَالَى رَبًّا وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ ﷺ رَسُوْلًا، قَالَ: فَسُرِّيَ عَنِ النَّبِيِّ ﷺ وَقَالَ: وَالَّذِيْ نَفْسُ

وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ ﷺ رَسُوْلًا، قَالَ: فَسُرِّيَ عَنِ النَّبِيِّ ﷺ وَقَالَ: وَالَّذِيْ نَفْسُ
مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيْكُمْ مُوْسَى ثُمَّ اتَّبَعْتُمُوْهُ وَتَرَكْتُمُوْنِيْ لَضَلَلْتُمْ، إِنَّكُمْ حَظِّيْ مِنَ الْأُمَمِ وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّيْنَ.

رواه احمد ٤/٢٦٥

96. 'Abdullāh ibne-Thābit ﷺ narrates that 'Umar ibnil-Khattab ﷺ came to Nabí ﷺ and said: O Rasúlullāh! Indeed, I passed by a brother of mine from (the tribe of) Quraizah; so he wrote me some comprehensive (passages) from the Tówrait. Should I not

show them to you? ('Abdullāh) said: Thereupon, the face of Rasúlullāh ﷺ changed colour. 'Abdullāh ibne-Thābit then said: So I said to Umar: Do you not see the expression (of anger) on the face of Rasúlullāh ﷺ? 'Umar ؓ (realizing his mistake hastily) said:

We are pleased with Allāh Ta'ālā as our *Rabb* and with Islam as our Religion and with Muhammad ﷺ as His Messenger.

'Abdullāh said: At that the anger of Nabí ﷺ subsided, and he said: By the One in Whose Hand is the life of Muhammad, if Músā were to appear among you, and then you followed him, and forsook me, you would indeed go astray. Verily you are my share from amongst the nations, and I am your share from amongst the prophets (your success thus lies in following me).

(Musnad Ahamad)

﴿ 97 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: كُلُّ اُمَّتِیْ يَدْخُلُوْنَ الْجَنَّةَ اِلَّا مَنْ اَبٰی، قَالُوْا: يَا رَسُوْلَ اللهِ! وَمَنْ يَاْبٰی؟ قَالَ: مَنْ اَطَاعَنِیْ دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِیْ فَقَدْ اَبٰی.

رواه البخاری، باب الإقتداء بسنن رسول الله ﷺ رقم: ٧٢٨٠

97. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: All of my *Ummah* will enter into Paradise, except he who refused. The Sahābah said: O Rasúlullāh! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobeyed me, refused! (Bukhārí)

﴿ 98 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِیَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰی يَكُوْنَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهٖ.

رواه البغوی فی شرح السنة ١/٢١٣، قال النووی: حديث صحيح، رويناه فی كتاب الحجة باسناد صحيح، جامع العلوم والحكم ص ٣٦٤

98. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: None of you would attain perfection in *Ímān*, until his desires are made subject to that (*Deen*) which I have brought. (Sharh-hus-*Sunnāh* lil Baghawi, Jāmi'ul'Ulúm wal Hukum)

﴿ 99 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ لِیْ رَسُوْلُ اللهِ ﷺ: يَا بُنَیَّ اِنْ قَدَرْتَ اَنْ تُصْبِحَ وَتُمْسِیَ لَيْسَ فِیْ قَلْبِكَ غِشٌّ لِاَحَدٍ فَافْعَلْ، ثُمَّ قَالَ لِیْ: يَا بُنَیَّ وَذٰلِكَ مِنْ سُنَّتِیْ، وَمَنْ اَحْيَا سُنَّتِیْ فَقَدْ اَحَبَّنِیْ وَمَنْ اَحَبَّنِیْ كَانَ مَعِیَ فِی الْجَنَّةِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء فی الاخذ بالسنة رقم: ٢٦٧٨

99. Anas ibne-Malik ﷺ narrates that Rasúlullāh ﷺ said to me: Sonny! If you can keep your heart, morning and evening, devoid of deceit and ill-will towards anyone, then do so. Then he said to me: Sonny! And this is my *Sunnāh,* and he, who revives my *Sunnāh,* has indeed loved me; and he who loves me will be with me in Paradise. (Tirmidhi)

﴿100﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: جَاءَ ثَلَاثَةُ رَهْطٍ اِلٰى بُيُوْتِ اَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُوْنَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ ،فَلَمَّا اُخْبِرُوا كَاَنَّهُمْ تَقَالُّوْهَا فَقَالُوا: وَاَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ ؟ قَدْ غَفَرَ اللهُ لَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَاَخَّرَ، فَقَالَ اَحَدُهُمْ: اَمَّا اَنَا فَاَنَا اُصَلِّي اللَّيْلَ اَبَدًا، وَقَالَ آخَرُ: اَنَا اَصُوْمُ الدَّهْرَ وَلَا اُفْطِرُ، وَقَالَ آخَرُ: اَنَا اَعْتَزِلُ النِّسَاءَ فَلَا اَتَزَوَّجُ اَبَدًا، فَجَاءَ اِلَيْهِمْ رَسُوْلُ اللهِ ﷺ فَقَالَ: اَنْتُمُ الَّذِيْنَ قُلْتُمْ كَذَا وَكَذَا؟ اَمَا وَاللهِ اِنِّيْ لَاَخْشَاكُمْ لِلّٰهِ وَاَتْقَاكُمْ لَهُ، لٰكِنِّيْ اَصُوْمُ وَاُفْطِرُ، وَاُصَلِّيْ وَاَرْقُدُ، وَاَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّيْ.

رواه البخاری، باب الترغیب فی النکاح، رقم: ٥٠٦٣

100. Anas ibne-Mālik ﷺ narrates that a group of three (men) came to the houses of the wives of Rasúlullāh ﷺ asking about the worship of Allāh by Nabi ﷺ. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasúlullāh ﷺ when Allāh has forgiven his past and future sins. So one of them said: As for me, I will offer *Salat* throughout the night forever, and another said: I will fast forever and I will not break my fast. And another said: I will forsake women, never to marry. Then Rasúlullāh ﷺ came to them and said: Are you the ones who have said such and such? Behold. By Allāh! Indeed I am the one who fears Allāh most amongst you, and the most pious amongst you. Yet (in spite of that) I fast, and break fast, and offer *Salāt* and I sleep (at night) and I marry women, so whoever turns away from my *Sunnāh* is not from me! (Bukhari)

﴿101﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ اُمَّتِيْ فَلَهُ اَجْرُ شَهِيْدٍ.

رواه الطبرانی باسناد لا بأس به،الترغیب ١/٨٠

101. Abu Hurairah ﷺ narrates that Nabi ﷺ said: He who holds fast to my *Sunnāh* during the time of corruption in my *Ummah,* for him is the reward of a Martyr. (Tabarāni, Targhib)

﴿102﴾ عَنْ مَالِكِ بْنِ أَنَسٍ رَحِمَهُ اللهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابُ اللهِ وَسُنَّةُ نَبِيِّهِ.

رواه الإمام مالك في الموطاء، النهي عن القول في القدر ص٧٠٢

102. Mālik ibne-Anas Rahimahullāh reports that a saying of Rasúlullāh ﷺ had reached him in which he said: I have left with you two things; and you shall never go astray as along as you hold fast to them: the Book of Allāh, and the *Sunnāh* of His Prophet. (Muatta Imām Malik)

﴿103﴾ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: وَعَظَنَا رَسُوْلُ اللهِ ﷺ يَوْمًا بَعْدَ صَلٰوةِ الْغَدَاةِ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُوْنُ وَوَجِلَتْ مِنْهَا الْقُلُوْبُ، فَقَالَ رَجُلٌ: إِنَّ هٰذِهٖ مَوْعِظَةُ مُوَدِّعٍ فَبِمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُوْلَ اللهِ؟ قَالَ: أُوْصِيْكُمْ بِتَقْوَى اللهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَ اخْتِلَافًا كَثِيْرًا، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُوْرِ، فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ، عَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ.

رواه الترمذي، وقال: هذا حديث حسن صحيح، باب ماجاء في الاخذ بالسنة الجامع الترمذي ٢/٥ طبع فاروقي كتب خانه، ملتان

103. 'Irbād ibne-Sāriyāh ؓ narrates that one day Rasúlullāh ﷺ after the morning *Salāt*, gave us a profound heart rending sermon, causing the eyes to flow and the hearts to tremble. So a man said: Indeed this is a sermon of one bidding farewell! So what do you enjoin upon us, O Rasúlullāh? He replied: I enjoin you with Allāh's *Taqwa* (fear and obedience) and to hear and obey those in authority, even if he be an Abyssinian slave! For verily whoever lives among you, shall see many disagreements. And I warn you to beware of innovations in *Deen*, for verily they are misguidance. So whoever among you sees those times, he must adhere steadfastly to my *Sunnāh*, and the *Sunnāh* of my rightly guided *Khulfah* (successors). (Tirmidhi)

﴿104﴾ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِيْ يَدِ رَجُلٍ، فَنَزَعَهُ فَطَرَحَهُ وَقَالَ: يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِيْ يَدِهٖ فَقِيْلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُوْلُ اللهِ ﷺ: خُذْ خَاتَمَكَ انْتَفِعْ بِهٖ قَالَ: لَا، وَاللهِ لَا آخُذُهُ أَبَدًا،

وَقَدْ طَرَحَهُ رَسُوْلُ اللهِ ﷺ . رواه مسلم، باب تحريم خاتم الذهب ...... رقم: ٥٤٧٢

104. 'Abdullāh ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ saw a gold ring on the hand of a man; so he removed it and threw it away and said: How does anyone of you want to place a burning coal in his hand? It was said to the man, after Rasúlullāh ﷺ had left: Take your ring and benefit thereby. He replied: No! By Allāh, I will never take it, as Rasúlullāh ﷺ had thrown it away. (Muslim)

Note: It is forbidden for men to wear golden ornaments.

﴿105﴾ قَالَتْ زَيْنَبُ: دَخَلْتُ عَلٰى أُمِّ حَبِيْبَةَ زَوْجِ النَّبِيِّ ﷺ حِيْنَ تُوُفِّيَ أَبُوْهَا أَبُوْ سُفْيَانَ بْنُ حَرْبٍ فَدَعَتْ أُمُّ حَبِيْبَةَ بِطِيْبٍ فِيْهِ صُفْرَةٌ خَلُوْقٌ أَوْغَيْرُهُ فَدَهَنَتْ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا ثُمَّ قَالَتْ: وَاللهِ مَالِيْ بِالطِّيْبِ مِنْ حَاجَةٍ غَيْرَ أَنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلٰى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلٰى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. رواه البخاري، باب تحد المتوفى عنها اربعة اشهر وعشرا، رقم: ٥٣٣٤

105. Zainab Radiyallāhu 'anha narrates: I called upon Umme Hābibah Radiyallāhu 'anha, the wife of Nabi ﷺ, when her father Abu Sufyān ibne-Harb had passed away. Umme Habibah asked for a perfume, containing some yellow substance Khaluq or something else. She applied some of it on a maid, then, rubbed the two sides of her own face (with it) and then said: By Allāh! I have no need for fragrance but that I heard Rasúlullāh ﷺ saying: It is not permissible for a woman who believes in Allāh and the Last Day to mourn over a deceased for more than three days, except over a husband, which is for four months and ten days. (Bukhāri)

Note: Khalúq is a type of combined fragrance of which saffron is a major ingredient.

﴿106﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ : مَتَى السَّاعَةُ يَا رَسُوْلَ اللهِ ؟ قَالَ: مَا أَعْدَدْتَ لَهَا؟ قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيْرِ صَلٰوةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، وَلٰكِنِّيْ أُحِبُّ اللهَ وَرَسُوْلَهُ، قَالَ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ.

رواه البخاري، باب علامة الحب في الله ... رقم: ٦١٧١

106. Anas ibne-Malik ﷺ narrates that indeed a man asked Nabí ﷺ: When would be the Last Hour O Rasúlulláh? Rasúlulláh ﷺ replied: What have you prepared for it? He replied: I have not prepared for it with much of *Salāt*, nor *Saum*, nor *Sadaqah*; but I love Allāh and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world). (Bukhārí)

﴿107﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! إِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ نَفْسِيْ، وَإِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ أَهْلِيْ وَمَالِيْ، وَإِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ وَلَدِيْ، وَإِنِّيْ لَأَكُوْنُ فِي الْبَيْتِ فَأَذْكُرُكَ فَمَا أَصْبِرُ حَتّٰى آتِيَ فَأَنْظُرَ إِلَيْكَ، وَإِذَا ذَكَرْتُ مَوْتِيْ وَمَوْتَكَ، عَرَفْتُ أَنَّكَ إِذَا دَخَلْتَ الْجَنَّةَ رُفِعْتَ مَعَ النَّبِيِّيْنَ، وَإِنِّيْ إِذَا دَخَلْتُ الْجَنَّةَ خَشِيْتُ أَنْ لَا أَرَاكَ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ شَيْئًا حَتّٰى نَزَلَ جِبْرِيْلُ بِهٰذِهِ الْآيَةِ: ﴿وَمَنْ يُّطِعِ اللهَ وَالرَّسُوْلَ فَأُولٰٓئِكَ مَعَ الَّذِيْنَ أَنْعَمَ اللهُ عَلَيْهِمْ مِنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ أُولٰٓئِكَ رَفِيْقًا﴾ رواه الطبراني في الصغير والاوسط ورجاله رجال الصحيح غير عبدالله بن عمران العابدي وهو ثقه، مجمع الزوائد ٦٣/٧

107. 'Á'isha Radiyalāhú 'anha narrates that a man came to Nabí ﷺ and said:O Rasúlulláh! You are more beloved to me than myself, and more beloved to me than my wife and wealth, and more beloved to me than my children. Indeed when I am in my house and I think of you, I lose my patience until I visit and see you. When I remember that you and I are going to die. I know that as you enter Paradise you would be elevated along with the prophets, and if I enter Paradise, I fear that I may not see you. Nabi ﷺ did not reply to him until Jibraíl ﷺ came with the following verse:

He who obeys Allāh and His Messenger, they are (will be) among those upon whom Allāh has bestowed a special bountiful favour (reward): as they will be in the company of the Prophets, the *Siddiqín*, the Martyrs, and the Righteous. (Tabarāni, Majma- 'uz-Zawāid)

Note: *Siddíq* means the one who has a surpassing degree of strength of *Imān* and *Yaqín*.

﴿108﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مِنْ أَشَدِّ أُمَّتِيْ لِيْ حُبًّا، نَاسٌ يَكُوْنُوْنَ بَعْدِيْ، يَوَدُّ أَحَدُهُمْ لَوْ رَآنِيْ بِأَهْلِهِ وَمَالِهِ. رواه مسلم، باب فيمن يود رؤية النبي ﷺ ... رقم: ٧١٤٥

108. Abu Hurairah ﷺ narrates that indeed Rasúlullāh ﷺ said: From amongst those people of my *Ummah* who intensely love me will be some who will come after me. Each one of them would desire, that he could see me, even in exchange for (sacrifying) his family and wealth! (Muslim)

﴿109﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: فُضِّلْتُ عَلَى الْاَنْبِيَاءِ بِسِتٍّ: اُعْطِيْتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَاُحِلَّتْ لِيَ الْمَغَانِمُ، وَجُعِلَتْ لِيَ الْاَرْضُ طَهُوْرًا وَمَسْجِدًا، وَاُرْسِلْتُ اِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّوْنَ.

رواه مسلم، باب المساجد و مواضع الصلوة،رقم:١١٦٧

109. Abu Hurairah ﷺ narrates that indeed Rasúlullāh ﷺ said: I have been given superiority over the rest of the prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by fear (in the hearts of enemies); and captured enemy assets have been made lawful to me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to the entire mankind; and the line of prophets ended on me. (Muslim)

﴿110﴾ عَنْ عِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ صَاحِبِ رَسُوْلِ اللهِ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنِّيْ عَبْدُ اللهِ وَخَاتَمُ النَّبِيِّيْنَ. (الحديث) رواه الحاكم

وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٢/٤١٨

110. 'Irbād ibne-Sāriyah ﷺ, the companion of Rasúlullāh ﷺ narrates: I heard Rasúlullāh ﷺ saying: Verily I am the slave of Allāh and the seal of prophets. (Mustadrak Hākim)

﴿111﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِنَّ مَثَلِيْ وَمَثَلَ الْاَنْبِيَاءِ مِنْ قَبْلِيْ كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَاَحْسَنَهُ وَاَجْمَلَهُ اِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوْفُوْنَ بِهِ وَيَعْجَبُوْنَ لَهُ وَيَقُوْلُوْنَ: هَلَّا وُضِعَتْ هٰذِهِ اللَّبِنَةُ؟ قَالَ: فَاَنَا اللَّبِنَةُ، وَاَنَا خَاتَمُ النَّبِيِّيْنَ.

رواه البخاري، باب خاتم النبيين، رقم: ٣٥٣٥

111. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Indeed my example and the example of the preceding prophets is that of a man who built a house, and perfected and beautified it, but left

a place for one brick in a corner. Now, people move around the house and marvel at its beauty but also say: Why a brick was not placed in this corner? Rasúlullāh ﷺ said: I am that brick; and I am the seal of the prophets. (Bukhārí)

﴿112﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: إِحْفَظِ اللهَ يَحْفَظْكَ، إِحْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب حديث حنظلة ......رقم: ٢٥١

112. Ibne-'Abās Radiyallāhu 'anhuma narrates: I was (riding) behind Nabí ﷺ one day; when, he said to me: O lad! Indeed, I will teach you (some) words of wisdom: Guard the Commandments of Allāh, He will guard you! Guard the Commandments of Allāh, you will find Him before you (Allāh will help you). If you ask, ask from Allāh alone, and when you seek help, seek help from Allāh alone, and believe that if the entire mankind gathered to benefit you by anything, they cannot benefit you except by that which Allāh has written for you! And if they gathered to harm you with anything, they can not harm you except by that which Allāh has written for you. The pens of destiny have been lifted, and the (ink of the) scrolls has dried! (Tirmidhi)

Note: The decision of destiny can never be changed.

﴿113﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ شَيْءٍ حَقِيقَةٌ وَمَا بَلَغَ عَبْدٌ حَقِيقَةَ الْإِيْمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ.

رواه احمد والطبراني ورجاله ثقات، ورواه الطبراني في الاوسط، مجمع الزوائد ٧/٤٠٤

113. Abu Dardā' ؓ narrates that Nabi ﷺ said: For everything there is a reality; and no slave of Allāh can reach the reality of *Iman* until he believes that which had befallen him, could not have missed him; and what had missed him, could not have befaller him. (Musnad Ahmad, Tabarāni, Majma-'uz-Zawāid)

Note: One must believe that whatever befalls him is predestined from Allāh, and he does not know what good is hidden in it for him. Belief in destiny guards one's *Imān* and is a protection from the promptings of *Shaitān.*

﴿114﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كَتَبَ اللهُ مَقَادِيْرَ الْخَلَائِقِ قَبْلَ اَنْ يَخْلُقَ السَّمٰوٰتِ وَالْاَرْضَ بِخَمْسِيْنَ اَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ. رواه مسلم، باب حجاج آدم وموسى صلى الله عليهما وسلم، رقم: ٦٧٤٨

114. 'Abdullāh ibne-'Amr ibnil-'Ás Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: Allāh had written the destiny of the entire creation fifty thousand years before he created the skies and the earth. He said: And at that time His Throne was upon the water. (Muslim)

﴿115﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ اِنَّ اللهَ عَزَّوَجَلَّ فَرَغَ اِلٰى كُلِّ عَبْدٍ مِنْ خَلْقِهِ خَمْسٍ: مِنْ اَجَلِهِ وَعَمَلِهِ وَمَضْجَعِهِ وَاَثَرِهِ وَرِزْقِهِ. رواه احمد ٥/١٩٧

115. Abu Dardā ﷺ narrates that Rasúlullāh ﷺ said: Indeed, Allāh ﷻ has decided five things for every slave; his time of death, his deeds (good or evil), his burial place, his age and his sustenance. (Musnad Ahmad)

﴿116﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ الْمَرْءُ حَتّٰى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. رواه احمد ٢/١٨١

116. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Nabí ﷺ said: No person is a true believer until he believes that destiny, good and bad, is from Allāh. (Musnad Ahmad)

﴿117﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يُؤْمِنُ عَبْدٌ حَتّٰى يُؤْمِنَ بِاَرْبَعٍ: يَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اللهُ وَاَنِّيْ رَسُوْلُ اللهِ بَعَثَنِيْ بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدَرِ. رواه الترمذي، باب ماجاء ان الإيمان بالقدر ......رقم ٢١٤٥

117. 'Alí ﷺ narrates that Rasúlullāh ﷺ said: No slave of Allāh is a true believer, until he believes in four things: 1. He bears witness that there is none worthy of worship except Allāh and that I am the Messenger of Allāh; and He has sent me with the Truth. 2.He believes in death. 3.He believes in the Resurrection

after death, and 4.He believes in destiny. (Tirmidhi)

﴿118﴾ عَنْ اَبِیْ حَفْصَةَ رَحِمَهُ اللّٰهُ قَالَ: قَالَ عُبَادَةُ بْنُ الصَّامِتِ لِابْنِهٖ: یَا بُنَیَّ ! اِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِیْقَةِ الْاِیْمَانِ حَتّٰی تَعْلَمَ اَنَّ مَا اَصَابَكَ لَمْ یَكُنْ لِیُخْطِئَكَ وَمَا اَخْطَاَكَ لَمْ یَكُنْ لِیُصِیْبَكَ، سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ یَقُوْلُ: اِنَّ اَوَّلَ مَا خَلَقَ اللّٰهُ تَعَالٰی الْقَلَمَ فَقَالَ لَهٗ: اُكْتُبْ، فَقَالَ: رَبِّ وَمَاذَا اَكْتُبُ؟ قَالَ: اُكْتُبْ مَقَادِیْرَ كُلِّ شَیْءٍ حَتّٰی تَقُوْمَ السَّاعَةُ، یَا بُنَیَّ! اِنِّیْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ یَقُوْلُ: مَنْ مَاتَ عَلٰی غَیْرِ هٰذَا فَلَیْسَ مِنِّیْ.

رواه ابو داؤد باب فی القدر رقم: ٤٧٠٠

118. Abu Hafsah Rahimahullāh narrates that 'Ubādah ibne-Samit advised his son: Sonny! Indeed you can never taste the reality of Imān (faith) until you believe that what befalls you could not have missed you, and what missed you could not have befallen you. I heard Rasúlullāh ﷺ narrating in a *Hadíth* Qudsi: Verily the first (thing) that Allāh *Ta'ālā* created was the pen, then He ordered: Write! It (the pen) asked: My *Rabb*, what shall I write? He Commanded: Write down the destiny of everything that is to take place until the Day of Judgement. Sonny! Indeed, I heard Rasúlullāh ﷺ saying: He who dies upon belief other than this, is not from me. (Abu Dāwúd)

﴿119﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِیَ اللّٰهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: وَكَّلَ اللّٰهُ بِالرَّحِمِ مَلَكًا فَیَقُوْلُ: اَیْ رَبِّ نُطْفَةٌ، اَیْ رَبِّ عَلَقَةٌ، اَیْ رَبِّ مُضْغَةٌ، فَاِذَا اَرَادَ اللّٰهُ اَنْ یَقْضِیَ خَلْقَهَا، قَالَ: اَیْ رَبِّ ذَكَرٌ اَمْ اُنْثٰی؟ اَشَقِیٌّ اَمْ سَعِیْدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْاَجَلُ؟ فَیُكْتَبُ كَذٰلِكَ فِیْ بَطْنِ اُمِّهٖ.

رواه البخاری، کتاب القدر رقم: ٦٥٩٥

119. Anas ibne-Mālik ؓ narrates that Nabí ﷺ said: Allāh has put an angel incharge at the womb of the mother. So the angel proclaims: O my *Rabb!* It is now a drop of sperm (fertilized ovum); O my *Rabb!* It is now something that clings. O my *Rabb!* It is now a piece of flesh. When Allāh wills to complete its creation; the angel asks: O my *Rabb!* What shall I write about it, male or female? Whether wretched (evil doer) or blessed (doer of good)? How much will be its provisions? Then, what will be its age? So, all that is written while it is still in the mother's womb. (Bukhārí)

﴿120﴾ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ.

رواه الترمذي وقال:هذا حديث حسن غريب، باب ما جاء في الصبر على البلاء،رقم: ٢٣٩٦

120. Anas ﷺ narrates that Rasúlullāh ﷺ said: Verily, the magnitude of the reward is proportionate to the magnitude of the affliction. And indeed when Allāh loves people He afflicts them, and those who accept it gladly receive Allāh's pleasure, but those who are displeased receive Allāh's displeasure.

(Tirmidhí, Ibn'mājah)

﴿121﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُوْلَ اللهِ ﷺ عَنِ الطَّاعُوْنِ فَأَخْبَرَنِيْ أَنَّهُ عَذَابٌ يَبْعَثُهُ اللهُ عَلٰى مَنْ يَشَاءُ، وَأَنَّ اللهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِيْنَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُوْنُ فَيَمْكُثُ فِيْ بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيْبُهُ إِلَّا مَا كَتَبَ اللهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيْدٍ.

رواه البخاري، كتاب احاديث الانبياء،رقم: ٣٤٧٤

121. 'Á'isha Radiyallāhu 'anha, the wife of Rasúlullāh ﷺ, narrates: I asked Rasúlullāh ﷺ about the plague. So he informed me that it is a punishment (that) Allāh sends upon whom He wills; and verily, Allāh has made it a source of mercy for the believers. Anyone who remains in his place patiently, at the time of an epidemic of plague, anticipating (reward from Allāh), believing that nothing shall befall him but what Allāh has written for him, then (by destiny, if he is afflicted by plague there) will be the reward of a martyr for him. (Regardless whether he dies or not because of the plague).

(Bukhari)

Note: Another *Hadíth* clarifies the order of the *Sharí'ah*, that if plague breaks out in a region, whoever happens to be there should not leave, and who is outside that locality should not enter. Therefore, this *Hadíth* grants solace for the one who stays patiently in the locality of the plague. Plague is considered a communicable disease in which lymph nodes enlarge mainly in the neck, armpit or groins. The patient generally dies on the second or third day.

(Fathul-Bāri)

Some scholars have termed every epidemic disease as plague.

(Takmilah Fathul Muihim)

﴿122﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَدَمْتُ رَسُوْلَ اللهِ ﷺ وَاَنَا ابْنُ ثَمَانِ سِنِيْنَ خَدَمْتُهُ عَشْرَ سِنِيْنَ فَمَا لَامَنِيْ عَلٰى شَيْءٍ قَطُّ اُتِيَ فِيْهِ عَلٰى يَدَيَّ فَاِنْ لَامَنِيْ لَائِمٌ مِنْ اَهْلِهٖ قَالَ: دَعُوْهُ فَاِنَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ. مصابيح السنة للبغوي وعده من الحسان ٤/٥٧

122. Anas ﷺ narrates: I served Rasúlullãh ﷺ for a period of ten years from the age of eight. During this period, he never scolded me for any loss that took place at my hands. And if anyone of his family scolded me, he would say: Leave him, for indeed, if a thing was destined, it had to happen. (Masābīh-hus-Sunnāh)

﴿123﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كُلُّ شَيْءٍ بِقَدَرٍ، حَتّٰى الْعَجْزُ وَالْكَيْسُ رواه مسلم،باب كل شيء بقدر،رقم:٦٧٥١

123. 'Abdullāh ibne-'Umar Radliyallhu 'anhuma narrates that Rasúlullãh ﷺ said: Every thing is destined, even mental weakness and intelligence. (Muslim)

﴿124﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَاَحَبُّ اِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيْفِ، وَفِيْ كُلٍّ خَيْرٌ، اِحْرِصْ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللهِ، وَلَا تَعْجِزْ، وَاِنْ اَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ اَنِّيْ فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلٰكِنْ قُلْ: قَدَرُ اللهِ، وَمَا شَاءَ فَعَلَ، فَاِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ. رواه مسلم، باب الإيمان بالقدر...، رقم:٦٧٧٤

124. Abu Hurairah ﷺ narrates that Rasúlullãh ﷺ said: A believer who is strong is better and more beloved to Allāh than the one who is weak, although both bear goodness. Aspire for what benefits you, and seek help from Allāh; and do not give up. And if any adversity befalls you, do not say if I had done this or that, it would have resulted in such and such. But say, Allāh so destined and did it as He desired. For verily (the word) "if" opens the way for the work of *Shaitān*". (Muslim)

Note: For a man to say that "if I had done this or that it would have resulted in such and such" is forbidden when it is used in the context of negating destiny; and to say that destiny is nothing but relying solely on one's planning and efforts is a situation in which *Shaitān* gets the opportunity to remove his belief in destiny.

﴿125﴾ عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلَا وَاِنَّ الرُّوْحَ الْاَمِيْنَ نَفَثَ فِيْ رُوْعِيْ اَنَّهُ لَيْسَ مِنْ نَفْسٍ تَمُوْتُ حَتّٰى تَسْتَوْفِيَ رِزْقَهَا، فَاتَّقُوا اللهَ وَاَجْمِلُوْا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمْ اِسْتِبْطَاءُ الرِّزْقِ اَنْ تَطْلُبُوْا بِمَعَاصِي اللهِ فَاِنَّهُ لَا يُدْرَكُ مَا عِنْدَ اللهِ اِلَّا بِطَاعَتِهِ.

(وهو طرف من الحديث) شرح السنة للبغوي ١٤/٣٠٥ قال المحشي: رجاله ثقات وهو مرسل

125. 'Abdullāh ibne-Mas'úd narrates that Rasúlullāh ﷺ said: Behold! Indeed, the Trusted Spirit' Jibraíl inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allāh, and in your quest for sustenance, be dignified and upright. The delay in your sustenance should not lead you into seeking it by forbidden means. For undoubtedly that which is with Allāh, can only be obtained by His obedience. (Sharhus *Sunnāh* lil Bagawí)

﴿126﴾ عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَضٰى بَيْنَ رَجُلَيْنِ فَقَالَ الْمَقْضِيُّ عَلَيْهِ لَمَّا اَدْبَرَ: حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيْلُ، فَقَالَ النَّبِيُّ ﷺ: اِنَّ اللهَ تَعَالٰى يَلُوْمُ عَلَى الْعَجْزِ وَلٰكِنْ عَلَيْكَ بِالْكَيْسِ فَاِذَا غَلَبَكَ اَمْرٌ فَقُلْ حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيْلُ.

رواه ابو داؤد، باب الرجل يحلف على حقه برقم: ٣٦٢٧

126. Awf ibne-Mālik narrates that Nabí ﷺ gave a decision between two men. And that the one against whom the decision had been given, turned away and said:(Allāh is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasúlullāh ﷺ remarked: Allāh *Ta'ālā* condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However inspite of this, if a matter overpowers you then say: (Allāh is sufficient for me and what an excellent Disposer of affairs is He). (Abu Dāwúd)

BELIEF IN THE HEREAFTER

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللهِ شَدِيدٌ﴾ [الحج: ١-٢]

Allāh ﷻ says: O mankind! Fear your Sustainer. Indeed! The tremor of the Hour (of Doom) is a tremendous thing. On the day when you see it, every nursing mother will forget her nursing, and every pregnant one will abort her burden (foetus) out of fear; and you will see mankind as drunken; yet, they will not be drunk, but indeed punishment of Allāh is severe (because of which they will appear drunken).

(Al-Hajj: 1-2)

وَقَالَ تَعَالَى: ﴿وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝ يُبَصَّرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝ وَصَاحِبَتِهِ وَأَخِيهِ ۝ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ۝ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝ كَلَّا﴾ [المعارج: ١٠-١٥]

Allāh ﷻ says: (On the Day of Resurrection) And no close friend will ask a friend (about his condition). Though they shall be made to see one an another. The guilty man will long to be able to ransom himself from the Punishment of that Day at the price of his children, And his spouse, and his brother, And his kinsfolk whoever sheltered him?

And all that the earth contains; so that it might save him. But never! (Al-Ma'ārij:10-15)

وَقَالَ تَعَالٰى: ﴿وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ ۬ؕ اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْاَبْصَارُ ۙ مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ لَا يَرْتَدُّ اِلَيْهِمْ طَرْفُهُمْ ۚ وَاَفْئِدَتُهُمْ هَوَآءٌ﴾ [ابراهيم:٤٢،٤٣]

Allāh ﷻ says: And think not that Allāh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror), As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement). (Ibrāhim: 42-43)

وَقَالَ تَعَالٰى: ﴿وَالْوَزْنُ يَوْمَئِذِ ۣ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ﴾ [الاعراف:٨،٩]

Allāh ﷻ says: The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who are the successful. And as for those whose scale is light, they are those who will lose their own selves (by entering Hell) by denying our revelations. .(Al-A 'rāf: 8-9)

وَقَالَ تَعَالٰى: ﴿جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۚ وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ۝ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ؕ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرٌ ۝ الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ﴾ [فاطر:٣٣-٣٥]

Allāh ﷻ says: Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls. and their raiment (clothes) therein is silk. And they say:

Praise is to Allāh who has put away grief from us. Indeed! Our Sustainer is Forgiving, Bountiful; who, of His grace, has given us abode in the mansion of eternity, where no toil touches us, nor can weariness affect us. (Fātir: 33-35)

وَقَالَ تَعَالٰى: ﴿إِنَّ الْمُتَّقِيْنَ فِي مَقَامٍ اَمِيْنٍ○ فِي جَنّٰتٍ وَّعُيُوْنٍ○ يَلْبَسُوْنَ مِنْ
سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ○ كَذٰلِكَ قف وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ○ يَدْعُوْنَ فِيْهَا
بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ○ لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ج وَوَقٰهُمْ عَذَابَ
الْجَحِيْمِ○ فَضْلًا مِّنْ رَّبِّكَ ط ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ﴾ [الدخان: ٥١-٥٧]

Allāh ﷻ says: Indeed! Those who feared (Allāh) will be in a place secure. Amid gardens and springs. Attired in silk and silk embroidery, facing one another. And so it will be. And we shall wed them to fair maidens with wide lovely eyes. They call therein for every variety of fruit, in safety. They taste not death therein, save the first death. And He has saved them from the doom of Hell. A bounty from your Sustainer. That is the supreme triumph. (Ad-Dukhān: 51-57)

وَقَالَ تَعَالٰى: ﴿إِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا○ عَيْنًا يَّشْرَبُ
بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا○ يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ
مُسْتَطِيْرًا○ وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا○ اِنَّمَا نُطْعِمُكُمْ
لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا○ اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا
قَمْطَرِيْرًا○ فَوَقٰهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰهُمْ نَضْرَةً وَّسُرُوْرًا○ وَجَزٰهُمْ بِمَا
صَبَرُوْا جَنَّةً وَّحَرِيْرًا○ مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ج لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا
زَمْهَرِيْرًا○ وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا○ وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ
مِّنْ فِضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرَا۠○ قَوَارِيْرَا۠ مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا○ وَيُسْقَوْنَ
فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا○ عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا○ وَيَطُوْفُ عَلَيْهِمْ
وِلْدَانٌ مُّخَلَّدُوْنَ ج اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا○ وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ
نَعِيْمًا وَّمُلْكًا كَبِيْرًا○ عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ ز وَّحُلُّوْٓا اَسَاوِرَ مِنْ

فِضَّةٍ ج وَسَقَٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا﴾ [الدهر: ٥-٢٢]

Allāh ﷻ says: Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called Kāfūr. A spring from where the slaves of Allāh will drink, causing it to gush forth (wherever they wish) abundantly.

They (are those) who fulfil their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all). And they feed, for the love for Him, the poor, the orphans, and the captives, (Saying:) We feed you, seeking only Allāh's countenance. We wish from you no reward, nor thanks. Verily we fear from our Sustainer a Day, hard and distressful. So, Allāh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy. And their recompense shall be Paradise and silken attire. They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold. And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach. And amongst them will be passed around goblets of silver and beakers (as) of glass. Crystal clear, but made of silver. They will determine the measure thereof, according to their desire. And they will be given to drink from a cup (of wine) mixed with *Zonjabīl* (ginger flavoured). From a spring called Salsabīl. And youths of everlasting youth will serve them; when you look at them you would think they were as scattered pearls; And when you look there (in Paradise), you will see a delight (that cannot be imagined) and a great dominion. Their raiment will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver; and their Sustainer will slake their thirst by giving them a pure drink Himself. (And it will be said to them): Verily, this is a reward for you; and your endeavour has found acceptance. (Al-Ināsān: 5-22)

وَقَالَ تَعَالٰى: ﴿وَاَصْحٰبُ الْيَمِيْنِ لا مَآ اَصْحٰبُ الْيَمِيْنِ○ فِيْ سِدْرٍ مَّخْضُوْدٍ○ وَّطَلْحٍ مَّنْضُوْدٍ○ وَّظِلٍّ مَّمْدُوْدٍ○ وَّمَآءٍ مَّسْكُوْبٍ○ وَّفَاكِهَةٍ كَثِيْرَةٍ○ لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ○ وَّفُرُشٍ مَّرْفُوْعَةٍ○ اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً○ فَجَعَلْنٰهُنَّ اَبْكَارًا○ عُرُبًا اَتْرَابًا○ لِّاَصْحٰبِ الْيَمِيْنِ○ ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ○ وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ﴾

[الواقعة:٢٧-٤٠]

Allāh ﷻ says: And those on the right hand, what of those on the right hand? (They will be) Amongst thorn-less Lote trees. And clustered plantains with fruits piled one above another. By water flowing constantly. And fruits in abundance. Neither out of reach, nor forbidden (perennial). And on couches raised high. Verily. We have created them (maidens) of a special creation. And made them virgins. Beloved of their husbands only, equal in age. For those of the Right Hand. A multitude of those (of the Right Hand) will be from the first generations (who embraced Islam). And a multitude (of those of the Right Hand) will be from later generations. (Al-Wāqiah:27-40)

Note: According to another interpretation the previous generations means people from the previous *Ummah*; and, later generations means people from this *Ummah*.

(Bayanul Qur 'ān)

وَقَالَ تَعَالٰى: ﴿وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ○ نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ﴾ [حم السجدة:٣١،٣٢]

Allāh ﷻ says: Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for. A gift of welcome, from (Allāh) the Oft-Forgiving, the Most Merciful. (Fussilat: 31-32)

وَقَالَ تَعَالٰى: ﴿وَاِنَّ لِلطّٰغِيْنَ لَشَرَّ مَاٰبٍ○ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ○ هٰذَا لا فَلْيَذُوْقُوْهُ حَمِيْمٌ وَّغَسَّاقٌ○ وَّاٰخَرُ مِنْ شَكْلِهٖٓ اَزْوَاجٌ﴾ [ص:٥٥-٥٨]

Allāh ﷻ says: And indeed for the transgressors, will be an

evil journey's end. Hell, where they will burn, an evil resting place. This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge: let them taste it. And other (torments) of similar kind all together. (Swad: 55-58)

وَقَالَ تَعَالَى: ﴿اِنْطَلِقُوْآ اِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُوْنَ ۝ اِنْطَلِقُوْآ اِلَى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ۝ لَا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ ۝ اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ ۝ كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ﴾ [المرسلات: ٢٩-٣٣]

Allāh ﷻ will say to the dwellers of Hell: Depart you to that which you used to deny! Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns. Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire. Verily! it (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts). (Then these sparks when they will fall on the earth) they will become as if they were yellow camels. (Al-Mursalāt: 29-33)

وَقَالَ تَعَالَى: ﴿لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۭ ذٰلِكَ يُخَوِّفُ اللّٰهُ بِهٖ عِبَادَهٗ ۭ يٰعِبَادِ فَاتَّقُوْنِ﴾ [الزمر:١٦]

Allāh ﷻ says: They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me! (Az-Zumar: 16)

وَقَالَ تَعَالَى: ﴿اِنَّ شَجَرَتَ الزَّقُّوْمِ ۝ طَعَامُ الْاَثِيْمِ ۝ كَالْمُهْلِ ۚ يَغْلِيْ فِي الْبُطُوْنِ ۝ كَغَلْيِ الْحَمِيْمِ ۝ خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ۝ ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ۝ ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ۝ اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ﴾

[الدخان:٤٣-٥٠]

Allāh ﷻ says: Verily, the tree of Zaqqúm, Will be the food for sinners; Like molten brass, it will boil in their bellies, Like the seething of boiling water. (It will be said to the angels): Seize him, and drag him into the midst of the blazing

Fire. Then pour over his head the torment of boiling water. Taste (this)! Verily, you thought you were mighty and generous. Verily! This is that which you used to doubt.
(Ad-Dukhān: 43-50)

وَقَالَ تَعَالٰى: ﴿مِنْ وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ ○ يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّمَاهُوَ بِمَيِّتٍ ط وَمِنْ وَّرَآئِهٖ عَذَابٌ غَلِيْظٌ﴾

[ابراهيم:١٦،١٧]

Allāh ﷻ says: In front of him (every rebellious transgressor) is Hell, and he will be made to drink boiling festering water. Which he will sip, but will be unable to swallow it, and death will approach him from every side, yet he will not die; and in front of him will be a harsh torment (becoming ever severe, and he will continue to sob for an eternity).
(Ibraheem: 16-17)

AHADITH

﴿127﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ اَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: يَا رَسُوْلَ اللهِ! قَدْ شِبْتَ قَالَ: شَيَّبَتْنِيْ هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُوْنَ وَاِذَا الشَّمْسُ كُوِّرَتْ.

رواه الترمذي وقال: هذا حديث حسن غريب،باب ومن سورة الواقعة، رقم:٣٢٩٧

127. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Abu Bakr ﷺ said: O Rasúlullāh! Indeed you have aged! He replied: (The *Súrah*) Húd, Al- Wāqi 'ah, Al-Mursalat, 'Amma Yata Sā 'alún, and Idhash Shamsu Kuwwirat have aged me. (Tirmidhi)

﴿128﴾ عَنْ خَالِدِ بْنِ عُمَيْرٍ الْعَدَوِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ رَضِيَ اللهُ عَنْهُ، فَحَمِدَاللهَ وَاَثْنٰى عَلَيْهِ، ثُمَّ قَالَ: اَمَّا بَعْدُ، فَاِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ، وَوَلَّتْ حَذَّاءَ، وَلَمْ يَبْقَ مِنْهَا اِلَّا صُبَابَةٌ كَصُبَابَةِ الْاِنَاءِ يَتَصَابُّهَا صَاحِبُهَا، وَاِنَّكُمْ مُنْتَقِلُوْنَ مِنْهَا اِلٰى دَارٍ لَازَوَالَ لَهَا، فَانْتَقِلُوا بِخَيْرِ مَا بِحَضْرَتِكُمْ، فَاِنَّهُ قَدْ ذُكِرَ لَنَا اَنَّ الْحَجَرَ يُلْقٰى مِنْ شَفَةِ جَهَنَّمَ فَيَهْوِيْ فِيْهَا سَبْعِيْنَ عَامًا، لَا يُدْرِكُ لَهَا قَعْرًا، وَوَاللهِ لَتُمْلَاَنَّ، اَفَعَجِبْتُمْ؟ وَلَقَدْ

ذُكِرَ لَنَا اَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيْرَةُ اَرْبَعِيْنَ سَنَةً، وَلَيَاْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيْظٌ مِنَ الزِّحَامِ، وَلَقَدْ رَاَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُوْلِ اللهِ ﷺ، مَالَنَا طَعَامٌ اِلَّا وَرَقُ الشَّجَرِ، حَتّٰى قَرِحَتْ اَشْدَاقُنَا فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِيْ وَ بَيْنَ سَعْدِ بْنِ مَالِكٍ، فَاتَّزَرْتُ بِنِصْفِهَا، وَاتَّزَرَ سَعْدٌ بِنِصْفِهَا، فَمَا اَصْبَحَ الْيَوْمَ مِنَّا اَحَدٌ اِلَّا اَصْبَحَ اَمِيْرًا عَلٰى مِصْرٍ مِنَ الْاَمْصَارِ، وَاِنِّيْ اَعُوْذُ بِاللهِ اَنْ اَكُوْنَ فِيْ نَفْسِيْ عَظِيْمًا وَعِنْدَ اللهِ صَغِيْرًا، وَاِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ اِلَّا تَنَاسَخَتْ، حَتّٰى تَكُوْنَ آخِرُ عَاقِبَتِهَا مُلْكًا، فَسَتَخْبُرُوْنَ وَتُجَرِّبُوْنَ الْاُمَرَاءَ بَعْدَنَا.

رواه مسلم، باب الدنيا سجن للمؤمن و جنة للكافر،رقم:٧٤٣٥

128. Khālid ibne-'Umair Al 'Adawi ﷺ narrates that Utbah ibne-Ghazwān ﷺ in a sermon after glorifying and praising Allāh, said to us: Undoubtedly, the world has announced its termination; and has turned on its heel in a hasty flight; and what is left are but a few drops, like the residual drops in a bowl which the drinker sucks out. And indeed, you will all be transferred (at death) from the world, to a never-ending abode. So depart with the best deeds with you. For verily, it has been mentioned to us that when a stone is cast from the edge of Hell, it continues to fall for seventy years but will not reach its depth. And by Allāh, Hell will be filled (with men and *Jinn*). So, does this surprise you? And it has been mentioned to us that the expanse between the two panels of the door of Paradise is (a journey of) forty years, yet a day will come, when this expanse will be packed due to the large crowds of people. And verily, I have seen that time, when I was the seventh among seven (Sahābah) with Rasúlullāh ﷺ we had nothing to eat but leaves of tree, until the corners of our mouths became festered with ulcers. And I managed to acquire a piece of broad cloth which I divided between myself and Sa'd ibne-Mālik. So, I wore it to cover my lower half, and Sa'd ibne-Mālik wore the other piece. But, today each of us is an *Amír* (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allāh that I should ever consider myself great whereas I am regarded low by Allāh. And verily, never is there a prophethood (and its ways) except that gradually it goes into oblivion, until worldly kingdom takes its place. So, in the near future you will realise and have the experience of other governors. (Muslim)

Note: The characteristic of prophetic ways is that justice is

established and people develop an indifference to this world and the love of the Hereafter prevails. Whereas in worldly kingdoms, these characteristics are not usually found. (Takmalah, Fathul Mulhim)

﴿129﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُوْلِ اللهِ ﷺ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيْعِ فَيَقُوْلُ: السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِيْنَ، وَأَتَاكُمْ مَاتُوْعَدُوْنَ غَدًامُؤَجَّلُوْنَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُوْنَ، اَللّٰهُمَّ! اغْفِرْ لِأَهْلِ بَقِيْعِ الْغَرْقَدِ.

رواه مسلم ،باب ما يقال عند دخول القبور ......،رقم:٢٢٥٥

129. 'A'ishah Radiyallāhu 'anha narrates that whenever it was her turn for Rasúlullãh ﷺ to spend the night, he would go out at the end of the night to Baqi' (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allãh willing, we shall be joining you. O Allãh! Forgive the dewellers of Baqí. (Muslim)

﴿130﴾ عَنْ مُسْتَوْرِدِ بْنِ شَدَّادٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: وَ اللهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هٰذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ أَحَدُكُمْ بِمَ تَرْجِعُ؟

رواه مسلم، باب فناء الدنيا......،رقم:٧١٩٧

130. Mustawrid ibne-Shaddad ﷺ narrates that Rasúlullãh ﷺ said: By Allãh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it. (Muslim)

﴿131﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللهِ.

رواه الترمذي وقال هذا حديث حسن،باب حديث الكيس من دان نفسه......،رقم: ٢٤٥٩

131. Shaddad ibne-Aws ﷺ narrates that Nabí ﷺ said: He is wise and shrewd who takes account of himself and prepares for what is after death. And he is weak and incapable who follows his desires and yet pins high hopes on Allãh's Mercy. (Tirmidhi)

﴾132﴿ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: اَتَيْتُ النَّبِيَّ ﷺ عَاشِرَ عَشْرَةٍ فَقَامَ رَجُلٌ مِنَ الْاَنْصَارِ فَقَالَ: يَا نَبِيَّ اللهِ! مَنْ اَكْيَسُ النَّاسِ، وَاَحْزَمُ النَّاسِ؟ قَالَ: اَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ، وَاَكْثَرُهُمْ اِسْتِعْدَادًا لِلْمَوْتِ قَبْلَ نُزُوْلِ الْمَوْتِ، اُولٰئِكَ هُمُ الْاَكْيَاسُ، ذَهَبُوْا بِشَرَفِ الدُّنْيَا وَكَرَامَةِ الْاٰخِرَةِ.

رواه ابن ماجه با ختصار، رواه الطبراني في الصغير واسناده حسن، مجمع الزوائد ١٠/٥٥٦

132. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that 1 came to Nabi ﷺ, being the tenth one of ten Sahabah. A man of the Ansâr stood up and said: O Nabí Allāh! Who is the wisest and the most resolute amongst people'? He replied: He who remembers death the most, and prepares most diligently for death before it overtakes him. Undoubtedly, these are the wisest. They have acquired the nobility of this world and the dignity of the Hereafter.

(Ibne-Mâjah, Tabarāni, Majma- 'uz-Zawāid)

﴾133﴿ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ، وَخَطَّ خُطَطًا صِغَارًا اِلَى هٰذَا الَّذِيْ فِي الْوَسَطِ مِنْ جَانِبِهِ الَّذِيْ فِي الْوَسَطِ، فَقَالَ: هٰذَا الْاِنْسَانُ، وَهٰذَا اَجَلُهُ مُحِيْطٌ بِهٖ. اَوْ قَدْ اَحَاطَ بِهٖ. وَهٰذَا الَّذِيْ هُوَ خَارِجٌ اَمَلُهُ، وَهٰذِهِ الْخُطَطُ الصِّغَارُ الْاَعْرَاضُ، فَاِنْ اَخْطَاَهُ هٰذَا نَهَشَهُ هٰذَا، وَاِنْ اَخْطَاَهُ هٰذَا نَهَشَهُ هٰذَا.

رواه البخاري، باب في الامل وطوله، رقم: ٦٤١٧

133. 'Abdullāh ؓ narrates that Nabi ﷺ traced a square and traced a line in the middle protruding out of its border and traced smaller lines up to the one that was in the middle and then he said: This middle line is man, and this (square) is death surrounding him (decreed life-span). And the line protruding out of the square shows his hopes. And these smaller lines. are the incidents (to take place). If one incident misses, him, he is mangled by the other. And if it misses him, he is mangled by yet another.

(Bukhāri)

﴾134﴿ عَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: اثْنَتَانِ يَكْرَهُهُمَا ابْنُ آدَمَ الْمَوْتُ، وَالْمَوْتُ خَيْرٌ مِنَ الْفِتْنَةِ وَيَكْرَهُ قِلَّةَ الْمَالِ، وَقِلَّةُ الْمَالِ اَقَلُّ لِلْحِسَابِ.

رواه احمد با سنادين ورجال احدهما رجال الصحيح، مجمع الزوائد ١٠/٤٥٣

134. Mahmúd ibne-Labid ﷺ narrates that indeed Nabi ﷺ said: There are two things that the son of Adam dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Ahmad)

﴿135﴾ عَنْ أَبِي سَلَمَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ لَقِيَ اللهَ يَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ وَآمَنَ بِالْبَعْثِ وَالْحِسَابِ دَخَلَ الْجَنَّةَ.

ذكر الحافظ ابن كثير هذا الحديث بطوله في البداية والنهاية ٥/٣٠٤

135. Abu Salamah ﷺ narrates: I heard Rasúlulläh ﷺ saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidāya wan Nihāyah)

﴿136﴾ عَنْ أُمِّ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ لِأَبِي الدَّرْدَاءِ: أَلَا تَبْتَغِيْ لِأَضْيَافِكَ مَا يَبْتَغِي الرِّجَالُ لِأَضْيَافِهِمْ فَقَالَ: إِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ أَمَامَكُمْ عَقَبَةً كَؤُوْدًا لَا يُجَاوِزُهَا الْمُثْقِلُوْنَ فَأُحِبُّ أَنْ أَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ.

رواه البيهقي في شعب الايمان ٧/٣٠٩

136. Umme Darda' Radiyallahu 'anha narrates: I enquired from Abu Dardā': Why do you not go and seek for your guests what men (usually) seek (fine food and drink) for their guests? So he replied: I heard Rasúlulläh ﷺ saying: Verily, before you is a very difficult pass! The heavily burdened shall not cross through it with ease, so I desire to keep myself light for that passage. (Baihaqi)

Note: 'Men seek fine food and drink' means that his wife wanted him to take out time and effort to earn more, if not for his family, then at least for the sake of his guests.

﴿137﴾ عَنْ هَانِئٍ مَوْلَى عُثْمَانَ رَحِمَهُ اللهُ أَنَّهُ قَالَ: كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ، فَقِيْلَ لَهُ تُذْكَرُ الْجَنَّةُ وَالنَّارُ فَلَا تَبْكِيْ وَتَبْكِيْ مِنْ هٰذَا؟ فَقَالَ: إِنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ،

وَاِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ اَشَدُّ مِنْهُ قَالَ: وَقَالَ رَسُوْلُ اللهِ ﷺ: مَارَاَيْتُ مَنْظَرًا قَطُّ اِلَّا وَالْقَبْرُ اَفْظَعُ مِنْهُ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فظاعة القبر، رقم: ٢٣٠٨

137. Hāni Rahimahullahu, the freed slave of 'Uthman ﷺ narrates that when 'Uthman stood by a grave he would weep until his tears wet his beard. So, he was asked; When Paradise and Hell are mentioned, you do not weep, but (why do) you weep at this (sight of the grave)? So he replied: Indeed, Rasfilullah ﷺ said: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of) it, then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasúlullāh ﷺ said: I have not seen a sight more horrifying than (the Punishment of) the grave. (Tirmidhi)

﴿138﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ اِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ: اِسْتَغْفِرُوْا لِاَخِيْكُمْ وَاسْاَلُوا لَهُ بِا لتَّثْبِيْتِ فَاِنَّهُ الْآنَ يُسْاَلُ.

رواه ابو داؤد، باب الإستغفار عند القبر، رقم: ٣٢٢١

138. 'Uthman ibne-'Affan ﷺ narrates that when Nabí ﷺ used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned. (Abu Dawud)

﴿139﴾ عَنْ اَبِيْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ رَسُوْلُ اللهِ ﷺ مُصَلَّاهُ فَرَآى نَاسًا كَاَنَّهُمْ يَكْتَشِرُوْنَ قَالَ: اَمَا اِنَّكُمْ لَوْ اَكْثَرْتُمْ ذِكْرَ هَاذِمِ اللَّذَّاتِ لَشَغَلَكُمْ عَمَّا اَرَى الْمَوْتِ فَاَكْثِرُوا مِنْ ذِكْرِ هَاذِمِ اللَّذَّاتِ الْمَوْتِ، فَاِنَّهُ لَمْ يَاْتِ عَلَى الْقَبْرِ يَوْمٌ اِلَّا تَكَلَّمَ فَيَقُوْلُ: اَنَا بَيْتُ الْغُرْبَةِ، وَاَنَا بَيْتُ الْوَحْدَةِ وَاَنَا بَيْتُ التُّرَابِ وَاَنَا بَيْتُ الدُّوْدِ، فَاِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ: مَرْحَبًا وَاَهْلًا، اَمَا اَنْ كُنْتَ لَاَحَبَّ مَنْ يَمْشِيْ عَلٰى ظَهْرِيْ اِلَيَّ فَاِذْ وُلِّيْتُكَ الْيَوْمَ وَصِرْتَ اِلَيَّ فَسَتَرَى صَنِيْعِيْ بِكَ، قَالَ: فَيَتَّسِعُ لَهُ مَدَّ بَصَرِهٖ وَيُفْتَحُ لَهُ بَابٌ اِلَى الْجَنَّةِ، وَاِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ اَوِ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا اَهْلًا اَمَا اَنْ كُنْتَ لَاَبْغَضَ مَنْ يَمْشِيْ عَلٰى ظَهْرِيْ اِلَيَّ فَاِذْ وُلِّيْتُكَ الْيَوْمَ وَ صِرْتَ اِلَيَّ فَسَتَرَى صَنِيْعِيْ بِكَ،

قَالَ: فَيَلْتَئِمُ عَلَيْهِ حَتّٰى يَلْتَقِيَ عَلَيْهِ وَتَخْتَلِفَ اَضْلَاعُهُ، قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ بِاَصَابِعِهِ فَاَدْخَلَ بَعْضَهَا فِيْ جَوْفِ بَعْضٍ قَالَ: وَيُقَيِّضُ اللّٰهُ لَهُ سَبْعِيْنَ تِنِّيْنًا لَوْ اَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْاَرْضِ مَا اَنْبَتَتْ شَيْئًا مَا بَقِيَتِ الدُّنْيَا، فَيَنْهَسْنَهُ وَيَخْدِشْنَهُ حَتّٰى يُفْضٰى بِهِ اِلَى الْحِسَابِ، قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ ،اَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب حديث اكثروا ذكر هاذم اللذات رقم: ٢٤٦٠

139. Abu Sa'id ﷺ narrates that Rasúlulláh ﷺ while entering his *Masjid* saw some persons laughing in a manner that their teeth were visible. He said: Behold! If you frequently remember the destroyer of pleasures, that is, death, it will distract you from what I am seeing (your excessive laughing). So remember frequently the destroyer of pleasures, that is, death. For verily, not a day passes upon the grave but that it cries out saying: I am the house of exile; and I am the house of loneliness; and I am the house of dust; and I am the house of worms. When a believing slave of Alläh is buried, the grave says to him: You are most welcome! Indeed, you were the most beloved to me of all those who used to walk upon me. So now, when you have been placed in my charge and you have been brought to me, you will see my excellent treatment. Rasúlulläh ﷺ then said: So the grave expands for him as far as the eye can see; and a door of Paradise is opened for him. And when an immoral slave of Alläh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you. Rasúlulläh ﷺ said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasúlulläh ﷺ then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Alläh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection. Rasúlulläh ﷺ said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhi)

﴿140﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَرَجْنَا مَعَ رَسُوْلِ اللهِ ﷺ فِيْ جَنَازَةِ رَجُلٍ مِنَ الْاَنْصَارِ فَانْتَهَيْنَا اِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ فَجَلَسَ رَسُوْلُ اللهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَاَنَّمَا عَلٰى رُؤُوْسِنَا الطَّيْرُ وَفِيْ يَدِهٖ عُوْدٌ يَنْكُتُ بِهٖ فِي الْاَرْضِ، فَرَفَعَ رَاْسَهُ فَقَالَ: اِسْتَعِيْذُوْا بِاللهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ اَوْثَلَاثًا قَالَ: وَيَاْتِيْهِ مَلَكَانِ فَيُجْلِسَانِهٖ فَيَقُوْلَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُوْلُ: رَبِّيَ اللهُ، فَيَقُوْلَانِ لَهُ: مَادِيْنُكَ؟ فَيَقُوْلُ: دِيْنِيَ الْاِسْلَامُ، فَيَقُوْلَانِ لَهُ: مَاهٰذَا الرَّجُلُ الَّذِيْ بُعِثَ فِيْكُمْ؟ قَالَ فَيَقُوْلُ: هُوَرَسُوْلُ اللهِ ﷺ، فَيَقُوْلَانِ: وَمَا يُدْرِيْكَ؟ فَيَقُوْلُ: قَرَاْتُ كِتَابَ اللهِ فَآمَنْتُ بِهٖ وَصَدَّقْتُ قَالَ: فَيُنَادِيْ مُنَادٍ مِنَ السَّمَاءِ اَنْ قَدْصَدَقَ عَبْدِيْ فَاَفْرِشُوْهُ مِنَ الْجَنَّةِ وَاَلْبِسُوْهُ مِنَ الْجَنَّةِ وَافْتَحُوْا لَهُ بَابًا اِلَى الْجَنَّةِ قَالَ: فَيَاْتِيْهِ مِنْ رَوْحِهَا وَطِيْبِهَا قَالَ وَيُفْتَحُ لَهُ فِيْهَا مَدَّ بَصَرِهٖ قَالَ: وَاِنَّ الْكَافِرَ، فَذَكَرَ مَوْتَهُ قَالَ: وَتُعَادُ رُوْحُهُ فِيْ جَسَدِهٖ وَيَاْتِيْهِ مَلَكَانِ فَيُجْلِسَانِهٖ فَيَقُوْلَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُوْلُ: هَاهْ هَاهْ لَا اَدْرِيْ، فَيَقُوْلَانِ لَهُ: مَادِيْنُكَ؟ فَيَقُوْلُ: هَاهْ هَاهْ لَا اَدْرِيْ، فَيَقُوْلَانِ لَهُ: مَا هٰذَا الرَّجُلُ الَّذِيْ بُعِثَ فِيْكُمْ؟ فَيَقُوْلُ: هَاهْ هَاهْ لَا اَدْرِيْ، فَيُنَادِيْ مُنَادٍ مِنَ السَّمَاءِ اَنْ كَذَبَ فَاَفْرِشُوْهُ مِنَ النَّارِ وَاَلْبِسُوْهُ مِنَ النَّارِ وَافْتَحُوْا لَهُ بَابًا اِلَى النَّارِ قَالَ: فَيَاْتِيْهِ مِنْ حَرِّهَا وَسَمُوْمِهَا قَالَ: وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتّٰى تَخْتَلِفَ فِيْهِ اَضْلَاعُهُ.

رواه ابو داود، باب المسألة في القبر....، رقم: ٤٧٥٣

140. Bara ibne-'Azib Radiyallāhu 'anhuma narrates: We went out with Rasúlullāh ﷺ along with the funeral of a man from the Ansār until we reached the grave, which had not yet been completely dug. So, Rasúlullāh ﷺ sat and we sat around him in silence as though birds were perched upon our heads, and in his hand was a stick with which he was making marks on the ground. He then raised his head and said two times or three times: Seek refuge in Allāh from the Punishment of the grave. He then said: (When a believer is buried in the grave), and two angels will approach the buried person and make him sit up, and then ask him: Who is your *Rabb*? He will reply: My *Rabb* is Allāh. Then they will ask him: What is your religion? He will reply: My religion is Islam. Then they will ask him: What do you say about this man who was sent to you? He will reply: He is the Messenger of Allāh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allāh and I believed and I testified in it. Then, a caller will announce from the heavens: My slave has said the

truth so spread for him a bedding from Paradise and dress him from the clothes of Paradise, and open for him a window towards Paradise. The joy, pleasant breeze and fragrances of Paradise will reach him, and the grave will be expanded for him as far as his eye can see. Then Rasúlulláh ﷺ mentioned the death of an unbeliever: Verily, the soul of an unbeliever shall be returned to his body. Two angels will approach him, and make him sit up, and ask him: Who is your *Rabb*? He will reply: Alas Alas! I do not know! Then they will ask him: What is your religion? He will reply: Alas Alas! I do not know! Then they will ask him: What do you say about this man who was sent to you? He will reply: Alas Alas! I do not know! At this, a caller from the heavens will announce: He has lied. So spread for him a bedding of the Fire, and clothe him with the Fire, and open for him a window to the Fire that its heat and scorching wind reach him, and his grave will close upon him until his ribs are intertwined. (Abu Dāwúd)

Note: The announcement from the heavens about an unbeliever, 'he has lied,' means that he is pretending to be ignorant; though in fact he had refuted Allāh's Oneness, His Prophet and Islam. (Ma'riful Hadith)

﴿141﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الْعَبْدَ إِذَا وُضِعَ فِيْ قَبْرِهِ وَتَوَلّٰى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُوْلَانِ: مَا كُنْتَ تَقُوْلُ فِي هٰذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُوْلُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُوْلُهُ، فَيُقَالُ لَهُ: اُنْظُرْ إِلٰى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيْعًا وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ؟ فَيَقُوْلُ: لَا أَدْرِيْ، كُنْتُ أَقُوْلُ مَا يَقُوْلُهُ النَّاسُ، فَيُقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيْدٍ ضَرْبَةً فَيَصِيْحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيْهِ غَيْرَ الثَّقَلَيْنِ.

رواه البخاري، باب ماجاء في عذاب القبر،رقم: ١٣٧٤

141. Anas ibne-Malik ﷺ narrates that Rasúlulláh ﷺ said: Verily, the slave of Allāh, when he is placed in his grave, and his companions depart, he indeed hears the beat of their sandals, and then two angels come to him and make him sit up and ask: What did you use to say of this man, Muhammad ﷺ? As for the

Mu'min (believer) he will say: I bear witness that he is the slave of Allāh and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allāh has replaced it with a dwelling in Paradise. He will then see both the dwellings. And as for the *Munāfiq* (hypocrite) and *Kāfir* (unbeliever), it will be said to them: What did you use to say concerning this man? He will reply: I do not know; I used to say what the people were saying. It will then be said to him: Indeed, you knew not, nor did you follow those who knew. Then, he will be beaten by hammers of iron, causing him to scream, the sound of which will be heard by everyone around him except men and *Jinn*. (Bukhari)

﴿142﴾ عَنْ اَنَسٍ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَا تَقُوْمُ السَّاعَةُ حَتّٰى لَا يُقَالَ فِي الْاَرْضِ: اَللّٰهُ اللّٰهُ وَفِيْ رِوَايَةٍ لَا تَقُوْمُ السَّاعَةُ عَلٰى اَحَدٍ يَقُوْلُ: اللّٰهُ، اللّٰهُ

رواه مسلم،باب ذهاب الإيمان آخر الزمان،رقم:٣٧٥،٣٧٦

142. Anas ﷺ narrates that Rasúlullāh ﷺ said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allāh, Allāh. And in another narration: The Hour of the Day of Resurrection will not be established so long as there is someone saying, Allāh, Allāh. (Muslim)

Note: This means that the Day of Resurrection will occur when the world becomes devoid of Allāh's remembrance. This *Hadíth* also explains that the Day of Resurrection will not be established so long there is a single man saying: O people! Fear Allāh and worship Him. (Mirqāt)

﴿143﴾ عَنْ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: قَالَ لَا تَقُوْمُ السَّاعَةُ اِلَّا عَلٰى شِرَارِ النَّاسِ.

رواه مسلم، باب قرب الساعة،رقم:٧٤٠٢

143. 'Abdullah ﷺ narrates that Nabí ﷺ said: The Last Hour will come only upon the most wicked people. (Muslim)

﴿144﴾ عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: يَخْرُجُ الدَّجَّالُ فِيْ اُمَّتِيْ فَيَمْكُثُ اَرْبَعِيْنَ: لَا اَدْرِيْ اَرْبَعِيْنَ يَوْمًا،اَوْاَرْبَعِيْنَ شَهْرًا، اَوْاَرْبَعِيْنَ عَامًا، فَيَبْعَثُ اللّٰهُ عِيْسَى بْنَ مَرْيَمَ كَاَنَّهُ عُرْوَةُ بْنُ مَسْعُوْدٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِيْنَ، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللّٰهُ رِيْحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقٰى

عَلَى وَجْهِ الْاَرْضِ اَحَدٌ فِيْ قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ اَوْ اِيْمَانٍ اِلَّا قَبَضَتْهُ، حَتّٰى لَوْ اَنَّ اَحَدَكُمْ دَخَلَ فِيْ كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتّٰى تَقْبِضَهُ قَالَ: فَيَبْقَى شِرَارُ النَّاسِ فِيْ خِفَّةِ الطَّيْرِ وَاَحْلَامِ السِّبَاعِ لَا يَعْرِفُوْنَ مَعْرُوْفًا وَلَا يُنْكِرُوْنَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُوْلُ: اَلَا تَسْتَجِيْبُوْنَ؟ فَيَقُوْلُوْنَ: فَمَا تَاْمُرُنَا؟ فَيَاْمُرُهُمْ بِعِبَادَةِ الْاَوْثَانِ، وَهُمْ فِيْ ذٰلِكَ دَارٌّ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّوْرِ، فَلَا يَسْمَعُهُ اَحَدٌ اِلَّا اَصْغٰى لِيْتًا وَرَفَعَ لِيْتًا، قَالَ: وَاَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوْطُ حَوْضَ اِبِلِهِ قَالَ: فَيَصْعَقُ، وَيَصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللّٰهُ مَطَرًا كَاَنَّهُ الطَّلُّ فَتَنْبُتُ مِنْهُ اَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَنْظُرُوْنَ، ثُمَّ يُقَالُ: اَخْرِجُوْا بَعْثَ النَّارِ، فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ اَلْفٍ، تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِيْنَ قَالَ: فَذٰلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ شِيْبًا، وَذٰلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ.

رواه مسلم، باب في خروج الدجال......، رقم: ٧٣٨١

وَفِيْ رِوَايَةٍ: فَشَقَّ ذٰلِكَ عَلَى النَّاسِ حَتّٰى تَغَيَّرَتْ وُجُوْهُهُمْ، فَقَالَ النَّبِيُّ ﷺ: مِنْ يَاْجُوْجَ وَمَاْجُوْجَ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعِيْنَ وَمِنْكُمْ وَاحِدٌ

(الحديث) رواه البخاري، باب قوله: وترى الناس سكارى، رقم: ٤٧٤١

144. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Dajjāl will appear in my *Ummah* and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allāh will send 'Isa ibne Maryam resembling 'Urwah ibne-Mas'úd. He will seek out Dajjāl and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allāh will send a cool breeze from the direction of Syria; whereupon 'none shall remain upon the face of the earth whose heart has the tiniest particle of *Imān*, except that his life shall be seized by this, breeze. Even if one of you were to enter the innermost recess of a mountain, it (the breeze) would enter even there and seize him. Thereafter, only the most wicked people shall remain who are as unstable as birds (easily startled) with a tendency to wickedness with the intelligence of beasts of prey (who have little intelligence and show violence and anger), neither knowing right nor objecting to evil. Then *Shaitān* will appear to them and say: Will you not comply to my command? They will say: What do you command us? He will then order them to worship idols (and they will obey him).

Abundant sustenance will be granted to them and apparently they will enjoy a good and luxurious life.

Then the Trumpet will be blown; and everyone who hears it will bend one side of his neck, and raise the other, listening attentively. The first to hear it will be a man plastering a water tank for his camels. Then he will collapse senseless, and die and so will all the people with him. Then Allāh will send down rain resembling dew, causing the bodies of the people to sprout like plants from the earth. Thereafter the Trumpet will be blown a second time, and the people will rise looking around. Then it will be said: O people! Hasten towards your *Rabb*! The angels will be told to restrain them for they are to be questioned. Command then will be given to bring forth those who are to go to Hell and when they asked what proportion is to be brought forth, they will be told it is nine hundred and ninety nine out of every thousand. That will be a day, which will make children grey haired; and that is the day when the Shin will be bared (Muslim)

In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Sahābah were deeply grieved and it showed on their faces. Then Rasúlullāh ﷺ said: Nine-hundred-and-ninety-nine will be from Yājúj Mājúj (Gog and Magog) and one from you. (Bukhāri)

Note: Shin is one of the allegorical terms used in the Qurān like face and hand. It is a special attribute of Allāh. We should believe in it in the same manner as we believe in the existence, life, the hearing and seeing of Allāh. (Tafsir Usmani).

In a *Hadíth* of Sahíh Bukhāri and Muslim narrated by Abu Sa'íd Khudri ؓ, Rasúlullāh ﷺ is quoted as saying: Allāh ﷻ will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

Dājjāl is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by 'Isa ؑ at his Second Coming.

﴿145﴾ عَنْ اَبِیْ سَعِیْدٍ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كَيْفَ اَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَاسْتَمَعَ الْاُذُنَ مَتٰى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ فَكَاَنَّ ذٰلِكَ ثَقُلَ عَلٰى اَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُمْ. قُوْلُوْا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ، عَلَى اللهِ تَوَكَّلْنَا.

رواه الترمذي وقال: هذا حديث حسن، باب ماجاء في شان الصور، رقم: ٢٤٣١

145. Abu Said ﷺ narrates that Rasúlulläh ﷺ said: How can I enjoy life and be at ease, when the one entrusted with the Horn has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it. This statement seemed to bear heavily upon the Sahābah of Rasúlullāh ﷺ, so he said to them: Say:(Allāh is sufficient for us! The Most Excellent is He in whom we trust!) (Tirmidhi)

﴿146﴾ عَنِ الْمِقْدَادِ رَضِیَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ، حَتّٰى تَكُوْنَ مِنْهُ كَمِقْدَارِ مِيْلٍ فَيَكُوْنُ النَّاسُ عَلٰى قَدْرِ اَعْمَالِهِمْ فِى الْعَرَقِ، فَمِنْهُمْ مَنْ يَّكُوْنُ اِلٰى كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَّكُوْنُ اِلٰى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَّكُوْنُ اِلٰى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُّلْجِمُهُ الْعَرَقُ اِلْجَامًا قَالَ: وَاَشَارَ رَسُوْلُ اللهِ ﷺ بِيَدِهِ اِلٰى فِيْهِ.

رواه مسلم، باب في صفة يوم القيامة، رقم: ٧٢٠٦

146. Miqdād ﷺ narrates: I heard Rasúlullāh ﷺ saying: The sun shall be brought close to the creation on the Day of Resurrection until there is one mile between it and them. Mankind will sweat according to what they have done; the sweat reaching to the ankles of some, to the knees of others, to the waist of others, while some will have their mouths covered by the sweat. Rasúlullāh ﷺ pointed his hand to his mouth. (Muslim)

﴿147﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ اَصْنَافٍ: صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلٰى وُجُوْهِهِمْ قِيْلَ: يَا رَسُوْلَ اللهِ! وَكَيْفَ يَمْشُوْنَ عَلٰى وُجُوْهِهِمْ؟ قَالَ: اِنَّ الَّذِیْ اَمْشَاهُمْ عَلٰى اَقْدَامِهِمْ قَادِرٌ عَلٰى اَنْ يُّمْشِيَهُمْ عَلٰى وُجُوْهِهِمْ، اَمَا اِنَّهُمْ يَتَّقُوْنَ بِوُجُوْهِهِمْ كُلَّ حَدَبٍ وَشَوْكَةٍ.

رواه الترمذي وقال: هذا حديث حسن، باب ومن سورة بني اسرائيل، رقم: ٣١٤٢

147. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Mankind will be assembled on the Day of Resurrection in three classes, one

walking, one riding and one walking on their faces. It was asked: O Rasúlulläh! How will they walk on their faces? He replied: Verily, the one who made them walk on their feet is able to make them walk on their faces. They will avoid with their face every obstacle and thorn. (Tirmidhi)

﴿148﴾ عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْكُمْ مِنْ اَحَدٍ اِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ اَيْمَنَ مِنْهُ فَلا يَرَى اِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ اَشْاَمَ مِنْهُ فَلا يَرَى اِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلا يَرَى اِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ. رواه البخاري، باب كلام الرب تعالى......رقم:٧٥١٢

148. 'Adí ibne-Hātim ﷺ narrates that Rasúlullāh ﷺ said: There is not anyone of you but that his *Rabb* will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhārí)

﴿149﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ فِيْ بَعْضِ صَلَاتِهِ: اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَّسِيْرًا فَلَمَّا انْصَرَفَ قُلْتُ: يَا نَبِيَّ اللهِ! مَا الْحِسَابُ الْيَسِيْرُ؟ قَالَ: اَنْ يُنْظَرَ فِيْ كِتَابِهِ فَيُتَجَاوَزَ عَنْهُ اِنَّهُ مَنْ نُوْقِشَ الْحِسَابَ يَوْمَئِذٍ يَاعَائِشَةُ هَلَكَ.

(الحديث) رواه احمد ٦/٤٨

149. A'isha Radiyallāhu 'anha narrated: I heard Rasúlullāh ﷺ saying in one of his *Salāt* O Allāh! Make my account easy.

When he finished his *Slaāt,* I asked: O Nabiyallah! What is 'easy account'? He replied: That one's book of deeds be looked into and then he be forgiven. Verily, O 'A'ishah! He who will be interrogated on that Day will be ruined! (Musnad Ahāmad)

﴿150﴾ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ اَنَّهُ اَتَى رَسُوْلَ اللهِ ﷺ فَقَالَ: اَخْبِرْنِيْ مَنْ يُقْوَى عَلَى الْقِيَامِ يَوْمَ الْقِيَامَةِ الَّذِيْ قَالَ اللهُ عَزَّوَجَلَّ ﴿يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ

الْعٰلَمِيْنَ﴾ فَقَالَ: يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتّٰى يَكُوْنَ عَلَيْهِ كَالصَّلٰوةِ الْمَكْتُوْبَةِ.

رواه البيهقى فى كتاب البعث والنشور،مشكوة المصابيح،رقم:٥٥٦٣

150. Abu Sa'íd Al Khudrí ﷺ approached Rasúlullãh ﷺ and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allãh ﷻ has mentioned: (The Day the people will stand before the *Rabb*-Sustainer of the worlds). He replied: That Day will be so shortened for the believer as is the (the duration of) obligatory *Salãt*. (Baihaqi, Mishkãt)

﴿151﴾ عَنْ عَوْفِ بْنِ مَالِكٍ الْاَشْجَعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ اَنْ يُدْخِلَ نِصْفَ اُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ،فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا.

رواه الترمذي، باب منه حديث تخيير النبى ﷺ،......رقم: ٢٤٤١

151. 'Awf ibne-Mãlik Al Ashja'í ﷺ narrates that Rasúlullãh ﷺ said: An angel came to me from my *Rabb*, and gave me the option to choose between half of my *Ummah* going to Paradise, or my right for intercession. So I chose intercession (so that my entire *Ummah* benefits from it and none is deprived) and it is for those who die without ascribing any partner to Allãh. (Tirmidhí)

﴿152﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: شَفَاعَتِي لِاَهْلِ الْكَبَائِرِ مِنْ اُمَّتِي.

رواه الترمذى وقال: هذا حديث حسن صحيح غريب،باب منه حديث شفاعتى......،رقم:٢٤٣٥

152. Anas ibne-Mãlik ﷺ narrates that Rasúlullãh ﷺ said: My intercession will be for those of my *Ummah* who have committed major sins. (Tirmidhí)

﴿153﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ، فَيَاْتُوْنَ آدَمَ فَيَقُوْلُوْنَ: اِشْفَعْ لَنَا اِلٰى رَبِّكَ،فَيَقُوْلُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِاِبْرَاهِيْمَ فَاِنَّهُ خَلِيْلُ الرَّحْمٰنِ، فَيَاْتُوْنَ اِبْرَاهِيْمَ فَيَقُوْلُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُوْسٰى فَاِنَّهُ كَلِيْمُ اللهِ، فَيَاْتُوْنَ مُوْسٰى فَيَقُوْلُ: لَسْتُ لَهَا،وَلٰكِنْ عَلَيْكُمْ بِعِيْسٰى فَاِنَّهُ رُوْحُ اللهِ وَكَلِمَتُهُ، فَيَاْتُوْنَ عِيْسٰى فَيَقُوْلُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ فَيَاْتُوْنِي فَاَقُوْلُ: اَنَا لَهَا، فَاَسْتَاْذِنُ عَلٰى رَبِّي فَيُؤْذَنُ لِي، وَيُلْهِمُنِي مَحَامِدَ اَحْمَدُهُ بِهَا

لَا تَحْضُرُنِي الْآنَ، فَاَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ،وَاَخِرُّ لَهُ سَاجِدًا،فَيُقَالُ: يَا مُحَمَّدُ! اِرْفَعْ رَاْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَاَقُوْلُ: يَارَبِّ! اُمَّتِي اُمَّتِي، فَيُقَالُ: اِنْطَلِقْ فَاَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيْرَةٍ مِنْ اِيْمَانٍ، فَاَنْطَلِقُ فَاَفْعَلُ ثُمَّ اَعُوْدُ فَاَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ اَخِرُّ لَهُ سَاجِدًا فَيُقَالُ: يَامُحَمَّدُ! اِرْفَعْ رَاْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَاَقُوْلُ: يَارَبِّ ! اُمَّتِي اُمَّتِي، فَيُقَالُ: اِنْطَلِقْ فَاَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ اَوْ خَرْدَلَةٍ مِنْ اِيْمَانٍ، فَاَنْطَلِقُ فَاَفْعَلُ ثُمَّ اَعُوْدُ فَاَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ اَخِرُّ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ! اِرْفَعْ رَاْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَاَقُوْلُ: يَا رَبِّ اُمَّتِي اُمَّتِي، فَيَقُوْلُ: اِنْطَلِقْ فَاَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ اَدْنٰى اَدْنٰى اَدْنٰى مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ اِيْمَانٍ فَاَخْرِجْهُ مِنَ النَّارِ مِنَ النَّارِ مِنَ النَّارِ،فَاَنْطَلِقُ فَاَفْعَلُ،ثُمَّ اَعُوْدُ الرَّابِعَةَ فَاَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ،ثُمَّ اَخِرُّ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ! اِرْفَعْ رَاْسَكَ، وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَه، وَاشْفَعْ تُشَفَّعْ. فَاَقُوْلُ: يَارَبِّ! اِئْذَنْ لِي فِيْمَنْ قَالَ: لَا اِلٰهَ اِلَّا اللهُ، فَيَقُوْلُ: وَعِزَّتِيْ وَجَلَالِيْ وَكِبْرِيَائِيْ وَعَظَمَتِيْ لَاُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لَا اِلٰهَ اِلَّا اللهُ. رواه البخاری،باب كلام الرب تعالى......،رقم: ٧٥١٠

(وَفِيْ حَدِيْثٍ طَوِيْلٍ) عَنْ اَبِي سَعِيْدِ الْخُدْرِيِّ رَضِىَ اللهُ عَنْهُ فَيَقُوْلُ اللهُ تَعَالٰى: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّوْنَ وَشَفَعَ الْمُؤْمِنُوْنَ، وَلَمْ يَبْقَ اِلَّا اَرْحَمُ الرَّاحِمِيْنَ،فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا حُمَمًا فَيُلْقِيْهِمْ فِي نَهْرٍ فِي اَفْوَاهِ الْجَنَّهِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ، فَيَخْرُجُوْنَ كَمَا تَخْرُجُ الْحِبَّةُ فِيْ حَمِيْلِ السَّيْلِ قَالَ: فَيَخْرُجُوْنَ كَاللُّؤْلُؤِ فِيْ رِقَابِهِمُ الْخَوَاتِمُ،يَعْرِفُهُمْ اَهْلُ الْجَنَّةِ، هٰؤُلَاءِ عُتَقَاءُ اللهِ الَّذِيْنَ اَدْخَلَهُمُ اللهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوْهُ وَلَا خَيْرٍ قَدَّمُوْهُ، ثُمَّ يَقُوْلُ: اُدْخُلُوا الْجَنَّةَ فَمَا رَاَيْتُمُوْهُ فَهُوَ لَكُمْ، فَيَقُوْلُوْنَ: رَبَّنَا اَعْطَيْتَنَا مَالَمْ تُعْطِ اَحَدًا مِنَ الْعَالَمِيْنَ، فَيَقُوْلُ: لَكُمْ عِنْدِيْ اَفْضَلُ مِنْ هٰذَا، فَيَقُوْلُوْنَ: يَارَبَّنَا! اَىُّ شَيْءٍ اَفْضَلُ مِنْ هٰذَا؟ فَيَقُوْلُ: رِضَائِيْ فَلَا اَسْخَطُ عَلَيْكُمْ بَعْدَهُ اَبَدًا رواه مسلم، باب معرفة طريق الرؤية،رقم: ٤٥٤

153. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: On the Day of Resurrection, mankind will be in confusion. Then they will approach Adam ﷺ and say: Intercede for us before your *Rabb*. He will reply: I am not eligible to intercede, you should approach Ibrāhím, as he is the *Khaleel* (close friend) of *Ar-Rahmān*. So, they will approach lbrāhím ﷺ, but he will say to them: I am not eligible, you should approach Músā, as he is *Kalímullāh* (who

speaks to Allāh Ta'ālā). So, they will approach Músā ﷺ, but he will say: I am not eligible, you should approach 'Isa, as he is *Rúhullāh* and *Kalimatullāh* (the Spirit of Allāh, and Word of Allāh). So, they will approach 'Isa ﷺ; but he will say: I am not eligible, you should approach Muhammad ﷺ. Thus, they will approach me and I will say, I am the one to intercede. So I will beseech my *Rabb*; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my *Rabb*! My *Ummah*! My *Ummah*! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, *Ímān* equivalent to a grain of barley. So, I will go and obey as commanded.

Then I will return and praise Him again by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will beseech: O My *Rabb*! My *Ummah*! My *Ummah*! Then it will be said: Go and take out from the Fire whoever has, in his heart, *Ímân* equivalent to a particle of dust or a mustard seed. So, I will go and comply with the command.

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My *Rabb*! My *Ummah*! My *Ummah*! Then it will be said: Go and take out from the Fire whoever has *Ímān*, in his heart, as much as the smallest, smallest, smallest grain of mustard seed. So I will go and do as bidden.

And then, I will return for the fourth time and praise Him by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will urge: O My *Rabb*! Permit me (to intercede) for anyone who

has said *Lā ilāha illallāh*. Thus, Allāh ﷻ will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said *Lā ilāha illallāh*, I will certainly take him out of the Fire. (Bukhārí)

And in the narration of Abu Sa'íd Al Khudrí ': (In reply to the urges of Rasúlullāh ﷺ for the fourth time) Allāh ﷻ will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Mercifuls. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the entrance of Paradise, called *Nahar-ul-Hayāt* (the River of Life). They will be revived like the seedlings that sprout in the silt carried by a flood. And they will come forth like pearls; around their necks shall be straps of gold. The dwellers of Paradise will recognize them by these straps as those whom Allāh had released from the Fire and made to enter Paradise without having done any good deed. Then Allāh will say to them: Enter into Paradise, and whatever you have seen is yours. So they will say: O our *Rabb*! You have given us what none was given in the world! He will reply: For you I have something better than this. They will say: O our *Rabb*! What could be better than this? He will then reply: My Pleasure, and now I will never be angry with you. (Muslim)

Note: 'Isa عليه السلام has been referred in this *Hadíth* as *Rúhullāh* and *Kalimatullāh*, as he was born without a father on the Command of Allāh: Kun! (Be! and it became), and by a breath of Jibrail عليه السلام (as commanded by Allāh) in the collar of his mother causing him to be a soul and a living being. (Tafsír ibne-Kathír)

﴿154﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ ﷺ فَيَدْخُلُوْنَ الْجَنَّةَ يُسَمَّوْنَ الْجَهَنَّمِيِّيْنَ.

رواه البخاري، باب صفة الجنة والنار، رقم:٦٥٦٦

154. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: A group of people will come out of the Fire by

the intercession of Muhammad ﷺ and enter Paradise; they will be called the *Jahannamí'n* (people of Hell). (Bukharí)

﴿155﴾ عَنْ اَبِیْ سَعِيْدٍ رَضِیَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: اِنَّ مِنْ اُمَّتِيْ مَنْ يَشْفَعُ لِلْفِئَامِ مِنَ النَّاسِ، مِنْهُمْ مَنْ يَّشْفَعُ لِلْقَبِيْلَةِ، وَمِنْهُمْ مَنْ يَّشْفَعُ لِلْعُصْبَةِ، وَمِنْهُمْ مَنْ يَّشْفَعُ لِلرَّجُلِ حَتّٰى يَدْخُلُوا الْجَنَّةَ.

رواه الترمذی وقال: هذا حديث حسن، باب منه دخول سبعين الفا......رقم: ٢٤٤٠

155. Abu Sa'íd ﷺ narrates that Rasúlullãh ﷺ said: Verily, from amongst my *Ummah*, there will be some people who will intercede for a nation and some who will intercede for a tribe, and some who will intercede for a small group, and some who will intercede for a single man, until they enter Paradise. (Tirmidhí)

﴿156﴾ عَنْ حُذَيْفَةَ وَاَبِی هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُمَا (فِیْ حَدِيْثٍ طَوِيْلٍ) قَالَا: قَالَ رَسُوْلُ اللّٰهِ ﷺ: وَتُرْسَلُ الْاَمَانَةُ وَالرَّحِمُ فَتَقُوْمَانِ جَنْبَتَيِ الصِّرَاطِ يَمِيْنًا وَشِمَالًا، فَيَمُرُّ اَوَّلُكُمْ كَالْبَرْقِ قَالَ قُلْتُ: بِاَبِی اَنْتَ وَاُمِّیْ اَیُّ شَیْءٍ كَمَرِّ الْبَرْقِ؟ قَالَ: اَلَمْ تَرَوْا اِلَی الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِی طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرِّ الرِّيْحِ، ثُمَّ كَمَرِّ الطَّيْرِ وَشَدِّ الرِّجَالِ، تَجْرِیْ بِهِمْ اَعْمَالُهُمْ، وَنَبِيُّكُمْ قَائِمٌ عَلَی الصِّرَاطِ يَقُوْلُ: رَبِّ سَلِّمْ سَلِّمْ، حَتّٰی تَعْجِزَ اَعْمَالُ الْعِبَادِ، حَتّٰی يَجِیْءَ الرَّجُلُ فَلَا يَسْتَطِيْعُ السَّيْرَ اِلَّا زَحْفًا قَالَ: وَفِیْ حَافَّتَيِ الصِّرَاطِ كَلَالِيْبُ مُعَلَّقَةٌ مَاْمُوْرَةٌ تَاْخُذُ مَنْ اُمِرَتْ بِهٖ فَمَخْدُوْشٌ نَاجٍ وَمَكْدُوْسٌ فِی النَّارِ وَالَّذِیْ نَفْسُ اَبِیْ هُرَيْرَةَ بِيَدِهٖ اِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِيْنَ خَرِيْفًا.

رواه مسلم،باب ادنى اهل الجنة منزلة فيها،رقم:٤٨٢

156. Hudhaifah and Abu Hurairah Radiyallãhu 'anhuma both narrate in a lengthy narration that Rasúlullãh ﷺ said: The qualities of 'trustworthiness' and 'kinship' will be sent and will stand on the two sides of the *Sirãt* (the bridge over Hell), right and left (so as to intercede for those who cared for them or object to those who disregarded them). Then the first amongst you shall pass over it like lightning. I said: May my father and mother be sacrificed for you what is meant by "pass like the lightning?" He replied: Do you not see now lightning passes and returns within the blink of an eye! Then, (the next in rank) would pass like the

wind, and like a swift bird, and like a fast runner. That is, everyone will cross according to his deeds.

And your Nabí ﷺ will be standing on (the *Sirāt*) saying: O my *Rabb*! Grant safety! Grant safety! Until such people will come that due to the weakness of their deeds, they will only be able to crawl. He (then) said: And on the sides of the *Sirāt* hooks would be suspended ready to catch anyone whom they would be ordered to catch. So, some will escape wounded and some would be piled up in Fire. And by the One in Whose hand is the life of Abu Hurairah; indeed, the depth of Hell is seventy years. (Muslim)

﴿157﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَمَا اَنَا اَسِيْرُ فِي الْجَنَّةِ اِذَا اَنَا بِنَهَرٍ حَافَّتَاهُ قِبَابُ الدُّرِّ الْمُجَوَّفِ، قُلْتُ: مَا هٰذَا يَا جِبْرِيْلُ؟ قَالَ: هٰذَا الْكَوْثَرُ الَّذِيْ اَعْطَاكَ رَبُّكَ، فَاِذَا طِيْنُهُ مِسْكٌ اَذْفَرُ. رواه البخاري،باب في الحوض،رقم:٦٥٨١

157. Anas ibne-Mâlik ﷺ narrates that Nabí Rasúlullâh ﷺ said: While I was passing through Paradise, I found myself by a river on the two sides of which were domes of hollow pearls. I asked: What is this O Jibrail? He replied: This is the Kauthar that your *Rabb* granted. Its soil was the most excellent musk. (Bukhari)

﴿158﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ:

حَوْضِيْ مَسِيْرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ اَبْيَضُ مِنَ الْوَرِقِ، وَرِيْحُهُ اَطْيَبُ مِنَ الْمِسْكِ، وَكِيْزَانُهُ كَنُجُوْمِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ اَبَدًا.

رواه مسلم،باب اثبات حوض نبينا ...،رقم:٥٩٧١

158. 'Abdullāh ibne-'Amr ibnil-'As RadiyAllāhu 'anhuma narrates: Rasúlullâh ﷺ said: My pond (*Al-Kauthar*) is as large as a month's journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoever will drink from it shall never feel thirst thereafter. (Muslim)

Note: The distance of one month's journey implies that the size of *Al-Kauthar* is so large that it will take one month to go across it.

﴿159﴾ عَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةً وَإِنِّيْ أَرْجُوْ أَنْ أَكُوْنَ أَكْثَرَهُمْ وَارِدَةً.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في صفة الحوض، رقم: ٢٤٤٣

159. Samurah ﷺ narrated that Rasúlullāh ﷺ said: Verily for every prophet there is a pond, and indeed they will vie with one another about which of them will have the largest number coming down to it. I hope, indeed, my pond will be the most heavily attended. (Tirmidhi)

﴿160﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ وَأَنَّ عِيْسٰى عَبْدُ اللهِ وَرَسُوْلُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلٰى مَرْيَمَ وَرُوْحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلٰى مَا كَانَ مِنَ الْعَمَلِ. زَادَ جُنَادَةُ: مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ أَيَّهَا شَاءَ.

رواه البخاري، باب قوله تعالى يأهل الكتاب ......، رقم: ٣٤٣٥

160. 'Ubādah ibne-Sāmit Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Who bears witness that none is worthy of worship but Allāh, the Alone, without any partners, and that Muhammad is His slave and Messenger, and that 'Isa ﷺ is the slave of Allāh, and His Messenger, and His Word that was granted to Maryam ﷺ and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allāh will indeed, send him to Paradise whatever his deeds may be. Junādah ﷺ added in his narration: He may enter from any of the eight doors of Paradise that he wishes! (Bukhari)

﴿161﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَالَ اللهُ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِيْنَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلٰى قَلْبِ بَشَرٍ، فَاقْرَءُوْا إِنْ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ﴾

رواه البخاري، باب ماجاء في صفة الجنة ......، رقم: ٣٢٤٤

161. Abu Hurairah ﷺ reported that Rasúlullāh ﷺ in a *Hadíth Qudsi* narrated that Allāh *Ta'ālā* has said: I have prepared for My pious slaves that which no eye has seen and no ear has heard, and which has not entered into the heart of any man. If you wish, recite: And no one knows what delights of the eyes have been hidden

from them! (As-Sajdah: 16) (Bukhārí)

﴿162﴾ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا.

رواه البخاري،باب ماجاء في صفة الجنة ......رقم: ٣٢٥٠

162. Sahl ibne-Sa'd Al Sa'ídí ﷺ narrates that Rasúlullāh ﷺ said: The space that a whip occupies in Paradise is better than the world and what it contains. (Bukhārí)

﴿163﴾ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: وَلَقَابُ قَوْسِ أَحَدِكُمْ أَوْ مَوْضِعُ قَدَمٍ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَافِيْهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اِطَّلَعَتْ إِلَى الْأَرْضِ لَأَضَاءَتْ مَا بَيْنَهُمَا، وَلَمَلَأَتْ مَابَيْنَهُمَا رِيْحًا، وَلَنَصِيْفُهَا يَعْنِي الْخِمَارَ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيْهَا.

رواه البخاري،باب صفة الجنة و النار،رقم:٦٥٦٨

163. Anas ﷺ narrated that Rasúlullāh ﷺ said: The length of any of your bows, or the space that a step occupies in Paradise is better than the world and what it contains. And if a woman of the women of Paradise were to look upon the earth, the entire space between Paradise and the earth would become illuminated and filled with fragrance, and her scarf is better than the world and what it contains. (Bukhārí)

﴿164﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ شَجَرَةً، يَسِيْرُ الرَّاكِبُ فِيْ ظِلِّهَا مِائَةَ عَامٍ،لَايَقْطَعُهَا، وَاقْرَءُ وْا إِنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُوْدٍ﴾.

رواه البخاري، باب قوله وظل ممدود،رقم:٤٨٨١

164. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Verily there is a tree in Paradise that a rider, traveling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: (in shade long extended) (Al-Wāqi'a:30) (Bukhārí)

﴿165﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُوْنَ فِيْهَا وَيَشْرَبُوْنَ، وَلَا يَتْفِلُوْنَ وَلَا يَبُوْلُوْنَ، وَلَا يَتَغَوَّطُوْنَ وَلَا يَمْتَخِطُوْنَ قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: جُشَاءٌ وَرَشْحٌ كَرَشْحِ الْمِسْكِ، يُلْهَمُوْنَ التَّسْبِيْحَ وَالتَّحْمِيْدَ، كَمَا يُلْهَمُوْنَ النَّفَسَ.

رواه مسلم، باب في صفات الجنة واهلها،رقم:٧١٥٢

165. Jābir ﷺ narrates: I heard Nabí ﷺ saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Sahabah asked: Then what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allāh and (His) Praise, just as they breathe! (Muslim)

﴿166﴾ عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ وَاَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُنَادِىْ مُنَادٍ: اِنَّ لَكُمْ اَنْ تَصِحُّوا فَلَا تَسْقَمُوا اَبَدًا، وَاِنَّ لَكُمْ اَنْ تَحْيَوا فَلَا تَمُوْتُوْا اَبَدًا، وَاِنَّ لَكُمْ اَنْ تَشِبُّوا فَلَا تَهْرَمُوْا اَبَدًا، وَاِنَّ لَكُمْ اَنْ تَنْعَمُوا فَلَا تَبْاَسُوْا اَبَدًا فَذٰلِكَ قَوْلُهُ عَزَّوَجَلَّ: ﴿وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُم تَعْمَلُوْنَ﴾

رواه مسلم، باب فى دوام نعيم اهل الجنة ......، رقم: ٧١٥٧

166. Abu Sa'id Al Khudrí and Abu Hurairah Radiyallāhu 'anhuma narrate that Rasúlullāh ﷺ said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and in distress, and that (is the meaning of what) Allāh ﷻ has said.

It will be announced to them that this is the Paradise that you have inherited by virtue of what you used to do. (Muslim)

﴿167﴾ عَنْ صُهَيْبٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِذَا دَخَلَ اَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُوْلُ اللهُ تَعَالٰى: تُرِيْدُوْنَ شَيْئًا اَزِيْدُكُمْ؟ فَيَقُوْلُوْنَ: اَلَمْ تُبَيِّضْ وُجُوْهَنَا؟ اَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا اُعْطُوا شَيْئًا اَحَبَّ اِلَيْهِمْ مِنَ النَّظَرِ اِلٰى رَبِّهِمْ عَزَّوَجَلَّ.

رواه مسلم، باب اثبات رؤية المؤمنين فى الآخرة ......، رقم: ٤٤٩

167. Suhaib ﷺ narrates that Nabi ﷺ in a *Hadith Qudsi* said: When the people of Paradise will have entered Paradise, Allāh *Ta'ālā* will say: Do you desire that I may bestow upon you with one more Blessing? They will reply: Have you not enlightened our faces! Have you not made us enter into Paradise, and saved us from the Fire! Rasúlullāh said: Then Allāh will remove the veil, between him and them); and they will not have been given

anything dearer to them than looking at their Sustainer, the Mighty and the Magnificent. (Muslim)

﴿168﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ : لَا تَغْبِطُوا فَاجِرًا بِنِعْمَةٍ، اِنَّكَ لَا تَدْرِىْ مَا هُوَ لَاقٍ بَعْدَ مَوْتِهٖ، اِنَّ لَهٗ عِنْدَ اللهِ قَاتِلًا لَا يَمُوْتُ.

رواه الطبراني فى الاوسط ورجاله ثقات، مجمع الزوائد ١٠/٦٤٣

168. Abu Hurairah ﷺ narrates that Rasúlullãh ﷺ said: Do not envy an evil person's well being because verily you do not know what he will meet with after his death. Indeed, Allãh has a killer (the Hell Fire) for him and he will never die.

(Tabarãní, Majma'uz-Zawaid, Sharh-us Sunnah)

﴿169﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: نَارُكُمْ جُزْءٌ مِنْ سَبْعِيْنَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قِيْلَ: يَارَسُوْلَ اللهِ! اِنْ كَانَتْ لَكَافِيَةً، قَالَ: فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّيْنَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا.

رواه البخاري، باب صفة النار وانها مخلوقة، رقم: ٣٢٦٥

169. Abu Hurairah ﷺ narrates that Rasúlullãh ﷺ said: Your fire is one part from seventy parts of the Fire of Hell. It was said: 0 Rasúlullãh! Even this would have been enough! He replied: It has sixty-nine parts in excess of fires in this world, each of these being equivalent to their heat. (Bukhãri)

﴿170﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ : يُؤْتٰى بِاَنْعَمِ اَهْلِ الدُّنْيَا، مِنْ اَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِى النَّارِ صَبْغَةً ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَاَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّبِكَ نَعِيْمٌ قَطُّ؟ فَيَقُوْلُ: لَا، وَاللهِ يَا رَبِّ! وَيُؤْتٰى بِاَشَدِّ النَّاسِ بُؤْسًا فِى الدُّنْيَا مِنْ اَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِى الْجَنَّةِ، فَيُقَالُ لَهٗ: يَا ابْنَ آدَمَ! هَلْ رَاَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّبِكَ شِدَّةٌ قَطُّ؟ فَيَقُوْلُ: لَا، وَاللهِ يَارَبِّ! مَامَرَّ بِىْ بُؤْسٌ قَطُّ، وَلَا رَاَيْتُ شِدَّةً قَطُّ.

رواه مسلم، باب صبغ انعم اهل الدنيا فى النار، رقم: ٧٠٨٨

170. Anas ﷺ narrates that Rasúlullãh ﷺ in a *Hadith Qudsi* said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Adam! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allãh, O my *Rabb*!

And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allāh, O my *Rabb*! No misfortune has ever come my way and I have never experienced any distress. (Muslim)

﴿171﴾ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ اَنَّ نَبِيَّ اللهِ ﷺ قَالَ: مِنْهُمْ مَنْ تَاْخُذُهُ النَّارُ اِلٰى كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَاْخُذُهُ النَّارُ اِلٰى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَاْخُذُهُ النَّارُ اِلٰى حُجْزَتِهٖ، وَمِنْهُمْ مَنْ تَاْخُذُهُ النَّارُ اِلٰى تَرْقُوَتِهٖ

رواه مسلم، باب جهنم ،رقم: ٧١٧٠

171. Samurah ibne-Jundub ؓ narrates that Nabí ﷺ said: There will be some to whose ankles the Fire will reach, some to whose knees the Fire will reach, some to whose waist the Fire will reach and some to whose collar-bone the Fire will reach. (Muslim)

﴿172﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَرَاَ هٰذِهِ الْاٰيَةَ ﴿اتَّقُوا اللهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُسْلِمُوْنَ﴾ (البقرة:١٣٢) قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ اَنَّ قَطْرَةً مِنَ الزَّقُّوْمِ قُطِرَتْ فِيْ دَارِ الدُّنْيَا لَاَفْسَدَتْ عَلٰى اَهْلِ الدُّنْيَا مَعَايِشَهُمْ، فَكَيْفَ بِمَنْ يَكُوْنُ طَعَامَهُ.

رواه الترمذي وقال:هذا حديث حسن صحيح،باب ماجاء في صفة شراب اهل النار، رقم:٢٥٨٥

172. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ recited the following verse:

Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden), as He should be feared, and die not except in a state of Islam.

Rasúlullāh ﷺ (while describing the fear of Allāh and the punishment of the Hereafter) said: If a single drop of Az-Zaqqúm (a tree in Hell) were to be dropped into this world, it would spoil the people's means of livelihood; so what about those whose food it is? (Tirmidhí)

﴿173﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَمَّا خَلَقَ اللهُ الْجَنَّةَ قَالَ لِجِبْرِيْلَ: اِذْهَبْ فَانْظُرْ اِلَيْهَا، فَذَهَبَ فَنَظَرَ اِلَيْهَا ثُمَّ جَاءَ فَقَالَ: اَيْ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ

بِهَا اَحَدٌ اِلَّا دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ! اِذْهَبْ فَانْظُرْ اِلَيْهَا فَذَهَبَ فَنَظَرَ اِلَيْهَا ثُمَّ جَاءَ فَقَالَ: اَىْ رَبِّ وَعِزَّتِكَ! لَقَدْ خَشِيْتُ اَنْ لَا يَدْخُلَهَا اَحَدٌ، قَالَ: فَلَمَّا خَلَقَ اللهُ تَعَالٰى النَّارَ قَالَ: يَا جِبْرِيْلُ! اِذْهَبْ فَانْظُرْ اِلَيْهَا، فَذَهَبَ فَنَظَرَ اِلَيْهَا ثُمَّ جَاءَ فَقَالَ: اَىْ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا اَحَدٌ فَيَدْخُلَهَا، فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ! اِذْهَبْ فَانْظُرْ اِلَيْهَا فَذَهَبَ فَنَظَرَ اِلَيْهَا ثُمَّ جَاءَ فَقَالَ: اَىْ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ! لَقَدْ خَشِيْتُ اَنْ لَا يَبْقَى اَحَدٌ اِلَّا دَخَلَهَا۔ رواه ابو داؤد، باب في خلق الجنة والنار: ٤٧٤٤

173. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ in a *Hadith Qudsi* said: When Allāh had created Paradise, He said to Jibrail (ﷺ): Go and visit it! So he went and saw it, returned, and submitted: O my *Rabb*! By Your Might and Honour, none shall hear about it except that he shall (strive to) enter it! Then (Allāh) surrounded it with adversities (adherence to *Sharí'ah*, which at times is against personal desires) and ordered: O Jibrail! Go and visit it (again). So he went, saw it, and returned; then submitted: O my *Rabb*! By Your Might and Honour, indeed I fear that none shall (be able to) enter it! Then, Rasúlulläh ﷺ said: When Allāh created the Fire (of Hell), then He said: O Jibrail! Go and visit it! So he went and saw it, returned, and submitted: O my *Rabb*! By Your Might and Honour, none shall hear about it except that he shall (strive to) avoid it! Then (Allāh) surrounded it with carnal desires, and ordered: O Jibrail! Go and visit it (again)! So he went, saw it. And returned, then submitted: O my *Rabb*! By Your Might, Honour, and Majesty; I fear that none shall (be able to) avoid it!

(Abu Dāwúd)

SUCCESS IS IN OBEYING THE COMMANDMENTS OF ALLĀH TA'ÁLÁ

In order to seek benefit directly from Allāh Ta'ālā, it is necessary to believe that complete success in this World and the Hereafter lies only in complying with His Commandments in the way shown by Rasúlullāh ﷺ

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَن يَّكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ؕ وَمَن يَّعْصِ اللهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾

[الاحزاب:٣٦]

Allāh ﷻ says: It is unbecoming of a believing man or a believing woman, when Allāh and His Messenger have decreed a matter that they should claim freedom of choice in their affairs. And whosoever disobeys Allāh and His Messenger, he has most certainly gone astray. (Al-Ahzāb: 36)

وَقَالَ تَعَالَى: ﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللهِ﴾ [النساء:٦٤]

Allāh ﷻ says: We sent no messenger except that he be obeyed by Allāh's will. (An-Nisa:64)

وَقَالَ تَعَالَى: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ۚ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾

[الحشر:٧]

Allāh ﷻ says: And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it. (Al-Hashr:7)

وَقَالَ تَعَالٰى: ﴿لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللهَ كَثِيْرًا﴾ [الاحزاب:٢١]

Allāh ﷻ says: Indeed in the Messenger of Allāh you have a good example (to follow), for the one who hopes for (the meeting with) Allāh and the Last Day and remembers Allāh much. (Al-Ahzāb: 21)

وَقَالَ تَعَالٰى: ﴿فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ﴾ [النور:٦٣]

Allāh ﷻ says: So let those who oppose His (Allāh's) Command, beware, lest some trial or painful Punishment befall them. (An-Nūr:63)

وَقَالَ تَعَالٰى: ﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ﴾ [النحل:٩٧]

Allāh ﷻ says: Whoever does righteous deeds-whether male or female-while he (or she) is a true believer, verily to him We will give a good life (in this world, respect, contentment, lawful provision, the pleasure of the remembrance of Allāh and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). (An-Nahl: 97)

وَقَالَ تَعَالٰى: ﴿وَمَنْ يُّطِعِ اللهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا﴾ [الاحزاب:٧١]

Allāh ﷻ says: And whoever obeys Allāh and His Messenger, he has indeed achieved a great success. (Al-Ahzāb: 71)

وَقَالَ تَعَالٰى: ﴿قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللهُ غَفُوْرٌ رَّحِيْمٌ﴾ [ال عمران:٣١]

Allāh ﷻ said to His Prophet ﷺ: Say (to mankind): If you (really) love Allāh, then follow me. Allāh will love you and forgive you your sins. And Allāh is Forgiving, Most Merciful. (Aal-'Imrān: 31)

وَقَالَ تَعَالَىٰ: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا﴾

[مريم:٩٦]

Allāh ﷻ says: Verily, those who believe (in the Oneness of Allāh and His Messenger) and do good deeds, the Most Gracious (Allāh) will bestow love for them (in the hearts of mankind). (Maryam: 96)

وَقَالَ تَعَالَىٰ: ﴿وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا﴾

[طه:١١٢]

Allāh ﷻ says: And he who performs deeds of righteousness, and he is a believer, he will have no fear of injustice or of any curtailment (of his reward). (TāHā: 112)

وَقَالَ تَعَالَىٰ: ﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ☆ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

[الطلاق:٢،٣]

Allāh ﷻ says: And whosoever fears Allāh (that is, fulfils all His Commandments and avoids all that is forbidden), He (Allāh) will make for him a way out (of every difficulty). And He will provide him from where (sources) he could never imagine. (At-Talāq: 2-3)

وَقَالَ تَعَالَىٰ: ﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ﴾ [الأنعام:٦]

Allāh ﷻ says: Do they not see how many a generation We destroyed before them; whom We had empowered on the earth more, than We had empowered you (in physical

strength, wealth in abundance, hailing from noble families, enjoying respect, long lives, holding estate and power etc.). And we sent down on them abundant showers from the sky. and made the rivers flow beneath them. But We destroyed them for their sins, and created after them other generations. (Al-An'ām:6)

وَقَالَ تَعَالَىٰ: ﴿اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا﴾ [الكهف:٤٦]

Allāh ﷻ says: Wealth and children are adornments of worldly life; but good deeds, the fruit of which endures for ever are of far greater merit with your *Rabb* and a far better source of hope. (Al-Kahf: 46)

وَقَالَ تَعَالَىٰ: ﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْٓا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ﴾ [النحل:٩٦]

Allāh ﷻ says: All that is with you is bound to come to an end, whereas that which is with Allāh is everlasting. And most certainly shall We grant to those, who are patient in adversity, their reward in accordance with the best that they ever did. (An-Nahl: 96)

وَقَالَ تَعَالَىٰ: ﴿وَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا وَزِيْنَتُهَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى ۗ اَفَلَا تَعْقِلُوْنَ﴾ [القصص:٦٠]

Allāh ﷻ says: And whatever you are given (now) is but for the (passing) provision of life in this world and for its adornment, whereas that which is with Allāh is (so much) better and Everlasting. Have you then no Sense?

(Al-Qasas: 60)

AHADITH

﴿174﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: بَادِرُوا بِالْاَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُوْنَ اِلَّا فَقْرًا مُنْسِيًا، اَوْ غِنًى مُطْغِيًا، اَوْمَرَضًا مُفْسِدًا، اَوْهَرَمًا مُفْنِدًا، اَوْ مَوْتًا مُجْهِزًا اَوِالدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ اَوِالسَّاعَةَ؟ فَالسَّاعَةُ اَدْهٰى وَاَمَرُّ.

رواه الترمذى وقال:هذا حديث حسن غريب، باب ماجاء فى المبادرة بالعمل،رقم:٢٣٠٦

الجامع الصحيح وهو سنن الترمذى طبع دارالباز

174. Abu Hurairah ﷺ narrates that Rasúlullâh ﷺ said: Hasten to perform good deeds before you are overtaken by seven things: Are you waiting for,

1. Such poverty that makes one unmindful of devotion, or 2. Wealth that makes one rebellious, or 3.Sickness that disables, or 4.Old age that makes one lose his senses, or 5.Sudden death (often not giving an opportunity of turning with repentance), or 6.Dajjāl who is the worst evil of those absent evils being awaited, or 7.The Hour? And the Hour is very grievous and very bitter. (Tirmidhi)

Note: This means that one should prepare for his Hereafter by performing good deeds before any of the above mentioned seven situations arises, thus rendering him unable to do good deeds.

﴿175﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ يَقُوْلُ:قَالَ رَسُوْلُ اللهِ ﷺ: يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ، يَتْبَعُهُ اَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ اَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ.

رواه مسلم،كتاب الزهد:٧٤٢٤

175. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: Three follow the dead, two return and one remains with him. His family, his wealth and his deeds follow him whereas his family and wealth return and his deeds remain with him. (Muslim)

﴿176﴾ عَنْ عَمْرٍو رَضِىَ اللهُ عَنْهُ اَنَّ النَّبِىَّ ﷺ خَطَبَ يَوْمًافَقَالَ فِىْ خُطْبَتِهٖ: اَلَا اِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَاْكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ اَلَا وَاِنَّ الْآخِرَةَ اَجَلٌ صَادِقٌ يَقْضِىْ فِيْهَا مَلِكٌ قَادِرٌ،اَلَا وَاِنَّ الْخَيْرَ كُلَّهٗ بِحَذَافِيْرِهٖ فِى الْجَنَّةِ، اَلَا وَاِنَّ الشَّرَّ كُلَّهٗ بِحَذَافِيْرِهٖ فِى

مَلِكٌ قَادِرٌ، اَلاَ وَاِنَّ الْخَيْرَ كُلَّهُ بِحَذَافِيْرِهِ فِي الْجَنَّةِ، اَلاَ وَاِنَّ الشَّرَّ كُلَّهُ بِحَذَافِيْرِهِ فِي النَّارِ اَلاَ فَاعْمَلُوا وَاَنْتُمْ مِنَ اللهِ عَلٰى حَذَرٍ، وَاعْلَمُوا اَنَّكُمْ مَعْرُوْضُوْنَ عَلٰى اَعْمَالِكُمْ، فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهُ. مسند الشافعی ١/١٤٨

176. 'Amr ﷺ narrates that Nabí ﷺ one day delivered a sermon saying: Behold! The world and its things are indeed a temporary commodity (and as such have no worth and value), shared and consumed by both the pious and the impious people alike! Indeed, the Hereafter is truly a reality and will arrive at its appointed time in which Judgement will be made by a Powerful King. Behold! Indeed all good, in its entirety is in Paradise. Indeed all evil, in its entirety is in the Fire. Understand well, do good deeds with due fear of Allāh, and know that you will be confronted by your deeds. Whosoever does a particle weight of good, shall see it; and whosoever does a particle weight of evil, shall see it. (Musnad Shāf'í)

﴿177﴾ عَنْ اَبِیْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِذَا اَسْلَمَ الْعَبْدُ فَحَسُنَ اِسْلَامُهُ يُكَفِّرُ اللهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذٰلِكَ الْقِصَاصُ: اَلْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِ مِائَةِ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا اِلَّا اَنْ يَتَجَاوَزَ اللهُ عَنْهَا.

رواه البخاري،باب حسن إسلام المرء،رقم: ٤١

177. Abu Sa'íd Al Khudrí ﷺ narrates that he heard Rasúlulláh ﷺ saying: When the slave of Allāh enters into Islām and the beauty of Islām comes into his life, every evil deed that he had committed previously is forgiven by Allāh. Thereafter, starts the settlement of accounts; the reward of a good deed is ten times to seven hundred times and the punishment for an evil deed is equivalent to it unless Allāh overlooks it. (Bukhārí)

Note: The beauty of Islām comes into his life means that one's heart should be illuminated with *Imān* and the body should be dedicated in obedience to Allāh ﷻ.

﴿178﴾ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اَلْاِسْلَامُ اَنْ تَشْهَدَ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ ﷺ، وَتُقِيْمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُوْمَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ اِنِ اسْتَطَعْتَ اِلَيْهِ سَبِيْلًا.

(وهو جزء من الحديث) رواه مسلم،باب بيان الايمان والإسلام...، رقم: ٩٣

178. 'Umar ﷺ narrates that Nabí ﷺ said: Islām means that you bear witness that there is none worthy of worship except Allāh and Muhammad is His Messenger, and to establish *Salāt*, and pay *Zakāt*, and fast in the month of Ramadān, and to perform *Hajj* to the House of Allāh if you are able to do so. (Muslim)

﴿179﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: اَلْاِسْلَامُ اَنْ تَعْبُدَ اللهَ لَا تُشْرِكُ بِهٖ شَیْئًا وَتُقِیْمَ الصَّلٰوةَ وَتُؤْتِیَ الزَّكَاةَ وَتَصُوْمَ رَمَضَانَ وَتَحُجَّ الْبَیْتَ، وَالْاَمْرُ بِالْمَعْرُوْفِ وَالنَّهْیُ عَنِ الْمُنْكَرِ وَتَسْلِیْمُكَ عَلٰی اَهْلِكَ فَمَنِ انْتَقَصَ شَیْئًا مِنْهُنَّ فَهُوَ سَهْمٌ مِنَ الْاِسْلَامِ یَدَعُهٗ، وَمَنْ تَرَكَهُنَّ كُلَّهُنَّ فَقَدْ وَلَّی الْاِسْلَامَ ظَهْرَهٗ.

رواه الحاكم في المستدرك ١/٢١ وقال: هذا الحديث مثل الاول فى الاستقامة

179. Abu Hurairah ﷺ narrates that Nabí ﷺ said: Islām is that you worship Allāh ﷻ and do not ascribe any partner to Him, and to establish *Salāt*, to pay *Zakāt*, to fast in Ramadān, to perform *Hajj* to the House of Allāh, to enjoin good, to forbid from evil and to offer *Salām* to your family. So, if anyone is deficient in any of these, he has left a part of Islām and he, who leaves all of them, has turned his back to Islām. (Mustadrak Hākim)

﴿180﴾ عَنْ حُذَیْفَةَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: اَلْاِسْلَامُ ثَمَانِیَةُ اَسْهُمٍ، اَلْاِسْلَامُ سَهْمٌ وَالصَّلٰوةُ سَهْمٌ وَالزَّكَاةُ سَهْمٌ وَحَجُّ الْبَیْتِ سَهْمٌ وَالصِّیَامُ سَهْمٌ وَالْاَمْرُ بِالْمَعْرُوْفِ سَهْمٌ وَالنَّهْیُ عَنِ الْمُنْكَرِ سَهْمٌ وَالْجِهَادُ فِیْ سَبِیْلِ اللهِ سَهْمٌ وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهٗ.

رواه البزار وفيه يزيد بن عطاء وثقه احمد وغيره وضعفه جماعة وبقية رجاله ثقات، مجمع الزوائد ١/١٩١

180. Hudhaifah ﷺ narrates that Nabí ﷺ said: Islām has eight parts. *Imān* is one part, and performing *Salāt* is one part, and giving *Zakāt* is one part, and performing *Hajj* to the House of Allāh is one part, and fasting in Ramadān is one part, and enjoining good is one part, and forbidding evil is one part, and *Jihād* in the Path of Allāh is one part. Indeed, one is unsuccessful who has no share in any of these parts. (Majmauz-Zawāid, Bazzār)

﴿181﴾ عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللهُ عَنْهُمَا عَنِ النَّبِیِّ ﷺ قَالَ: اَلْاِسْلَامُ اَنْ تُسْلِمَ وَجْهَكَ لِلّٰهِ وَتَشْهَدَ اَنْ لَآ اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَتُقِیْمَ الصَّلَاةَ وَتُؤْتِیَ الزَّكَاةَ.

(الحديث) رواه احمد ١/٣١٩

181. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Nabi ﷺ said: Islām is to surrender yourself to Allāh (with correct belief and actions) and bear witness with heart and tongue that there is none worthy of worship except Allāh and that Muhammad is His slave and Messenger, and to establish *Salāt*, and to pay *Zakāt*.

(Musnad Ahmad)

﴿182﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ اَنَّ اَعْرَابِيًّا اَتَى النَّبِىَّ ﷺ فَقَالَ : دُلَّنِىْ عَلٰى عَمَلٍ اِذَاعَمِلْتُهُ دَخَلْتُ الْجَنَّةَ، قَالَ: تَعْبُدُ اللهَ لَا تُشْرِكُ بِهٖ شَيْئًا،وَتُقِيْمُ الصَّلَاةَ الْمَكْتُوْبَةَ، وَتُؤَدِّى الزَّكَاةَ الْمَفْرُوْضَةَ، وَتَصُوْمُ رَمَضَانَ،قَالَ:وَالَّذِىْ نَفْسِىْ بِيَدِهٖ! لَا اَزِيْدُ عَلٰى هٰذَا،فَلَمَّا وَلّٰى قَالَ النَّبِىُّ ﷺ : مَنْ سَرَّهٗ اَنْ يَنْظُرَ اِلٰى رَجُلٍ مِنْ اَهْلِ الْجَنَّةِ فَلْيَنْظُرْ اِلٰى هٰذَا.

رواه البخاری،باب وجوب الزكاة، رقم:١٣٩٧

182. Abu Hurairah ؓ narrates that a villager came to Rasúlullāh ﷺ and said: Guide me to a deed, by doing which I shall enter Paradise. Rasúlullāh ﷺ replied: Worship Allāh and do not ascribe any partner to Him, and establish the obligatory *Salāt*, and pay the obligatory *Zakāt*, and fast in Ramadān. The villager replied: By Him in Whose Hand my life is, I shall not add anything to it. When he had turned away, Nabi ﷺ said: Anyone who wishes to see a man from among the people of Paradise, he may look at this man. (Bukhārī)

﴿183﴾ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللهِ ﷺ مِنْ اَهْلِ نَجْدٍ ثَائِرَ الرَّاْسِ نَسْمَعُ دَوِىَّ صَوْتِهٖ وَلَا نَفْقَهُ مَا يَقُوْلُ حَتّٰى دَنَا فَاِذَا هُوَ يَسْاَلُ عَنِ الْاِسْلَامِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: خَمْسُ صَلَوَاتٍ فِى الْيَوْمِ وَاللَّيْلَةِ، فَقَالَ: هَلْ عَلَىَّ غَيْرُهَا؟ قَالَ:لَا، اِلَّا اَنْ تَطَوَّعَ، قَالَ رَسُوْلُ اللهِ ﷺ: وَصِيَامُ رَمَضَانَ، قَالَ: هَلْ عَلَىَّ غَيْرُهٗ؟ قَالَ: لَا،اِلَّا اَنْ تَطَوَّعَ، قَالَ: وَذَكَرَ لَهٗ رَسُوْلُ اللهِ ﷺ الزَّكَاةَ، قَالَ:هَلْ عَلَىَّ غَيْرُهَا؟ قَالَ: لَا،اِلَّا اَنْ تَطَوَّعَ، قَالَ: فَاَدْبَرَالرَّجُلُ وَهُوَ يَقُوْلُ: وَاللهِ لَا اَزِيْدُ عَلٰى هٰذَا وَلَا اَنْقُصُ، قَالَ رَسُوْلُ اللهِ ﷺ: اَفْلَحَ اِنْ صَدَقَ.

رواه البخاری، باب الزكاة من الاسلام، رقم:٤٦

183. Talha ibne-'Ubaidullah ؓ narrates that a man of the people of Najd with dishevelled hair came to Rasúlullāh ﷺ. We could hear the sound of his voice but could not understand what he

was saying till he came close to Rasúlullāh ﷺ and we realised that he was asking about Islām. Rasúlullāh ﷺ said: Five times of *Salāt* each day and night. He asked: Must I observe any more than them? He replied: No, unless you do it voluntarily. Then Rasúlullāh ﷺ said: And fasting during the month of Ramdān is obligatory. He asked: Must I observe anything else? Rasúlullāh ﷺ replied: No, unless you do it voluntarily. Rasúlullāh ﷺ then mentioned *Zakāt* to him and he asked: Must I pay anything else? He replied: No, unless you give voluntarily. Then he turned and left saying: By Allāh, I will not do more than that nor less than that. Rasúlullāh ﷺ remarked: He has succeeded if (he keeps) true to his words. (Bukhāri)

﴿184﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ وَحَوْلَهُ عِصَابَةٌ مِنْ اَصْحَابِهِ: بَايِعُوْنِيْ عَلٰى اَلَّا تُشْرِكُوْا بِاللهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا اَوْلَادَكُمْ، وَلَا تَاْتُوا بِبُهْتَانٍ تَفْتَرُوْنَهُ بَيْنَ اَيْدِيْكُمْ وَاَرْجُلِكُمْ، وَلَا تَعْصُوا فِيْ مَعْرُوْفٍ، فَمَنْ وَفٰى مِنْكُمْ فَاَجْرُهُ عَلَى اللهِ، وَمَنْ اَصَابَ مِنْ ذٰلِكَ شَيْئًا فَعُوْقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ اَصَابَ مِنْ ذٰلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللهُ فَهُوَ اِلَى اللهِ، اِنْ شَاءَ عَفَا عَنْهُ، وَاِنْ شَاءَ عَاقَبَهُ، فَبَايَعْنَاهُ عَلٰى ذٰلِكَ. رواه البخاري، كتاب الايمان، رقم: ١٨

184. 'Ubadah ibne-Samit ﷺ narrates that Rasúlullāh ﷺ said to a group of his Sahabah who were sitting around him: Swear allegiance to me that you will not ascribe any partner to Allāh, and will not steal, and will not commit adultery, and will not kill your children and will not falsely accuse anyone, and will not be disobedient concerning what is good. Thus, whoever fulfils this oath; Allāh will be responsible for his reward. Whoever will commit any of these sins and is punished in this world, then that punishment will be an atonement for him. But if any of these sins are done and Allāh conceals them, then his matter is with Allāh; if He wants, He may forgive him, and if He wants, He may punish him. ('Ubadah ibne-Samit ﷺ said) So we swore allegiance to him on that basis. (Bukhāri)

﴿185﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: اَوْصَانِي رَسُوْلُ اللهِ ﷺ بِعَشْرِ كَلِمَاتٍ قَالَ: لَا تُشْرِكْ بِاللهِ وَاِنْ قُتِلْتَ وَحُرِّقْتَ، وَلَا تَعُقَّنَّ وَالِدَيْكَ وَاِنْ اَمَرَاكَ اَنْ تَخْرُجَ مِنْ اَهْلِكَ

وَمَالِكَ، وَلَا تَتْرُكَنَّ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا، فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللهِ، وَلَا تَشْرَبَنَّ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاحِشَةٍ، وَإِيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطُ اللهِ عَزَّوَجَلَّ، وَإِيَّاكَ وَالْفِرَارَ مِنَ الزَّحْفِ وَإِنْ هَلَكَ النَّاسُ، وَإِذَا أَصَابَ النَّاسَ مَوْتٌ وَأَنْتَ فِيهِمْ فَاثْبُتْ، وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ أَدَبًا وَأَخِفْهُمْ فِي اللهِ. رواه احمد ٥/٢٣٨

185. Mu'ādh ﷺ narrates that Rasúlullāh ﷺ enjoined upon me ten things: Do not ascribe anything as a partner to Allāh even though you may be killed and burnt; and do not disobey your parents even if they order you to leave your wife and spend all your wealth; and do not deliberately neglect any obligatory *Salāt*, since he who deliberately neglects *Salāt* is no longer within the responsibility of Allāh; and do not drink wine, since indeed it is the root of every evil deed; and beware of disobedience for verily disobedience causes the wrath of Allāh to descend; and beware of fleeing from the line of battle even though your companions die; and if people die (from a calamity like plague, etc.) and you are among them, stay where you are; and spend on your family according to your means; and do not refrain (from using) the cane in bringing (them) up with good habits; and make them fear Allāh. (Musnad Ahmad)

Note: In this *Hadíth* the obedience of parents mentioned is the obedience of the highest level. Similarly not to ascribe anything as a partner to Allāh even though one may be killed or burnt for it, is the highest level of steadfastness; whereas in such a state it is permissibie to utter words of disbelief if the heart remains contented with *Ímān*.

(Mirqāt)

﴿186﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ آمَنَ بِاللهِ وَبِرَسُوْلِهِ وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جَاهَدَ فِي سَبِيْلِ اللهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا فَقَالُوا: يَارَسُوْلَ اللهِ! أَفَلَا نُبَشِّرُ بِهِ النَّاسَ؟ قَالَ: إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِيْنَ فِي سَبِيْلِ اللهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمٰنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ. رواه البخاري باب درجات المجاهدين في سبيل الله رقم: ٢٧٩٠

186. Abu Hurairah ﷺ narrates that Nabí ﷺ said: Anyone who believes in Allāh and His Messenger, establishes *Salāt*, and fasts during Ramadān, Allāh has taken it upon Himself to send him to Paradise; whether he was engaged in *Jihād* in the Path of Allāh, or whether he remained in the land where he was born. The Sahābah inquired: O Rasúlullāh! Should we not give this good news to the people? Rasúlullāh ﷺ replied: (No, because) there are one hundred ranks in Paradise which Allāh has prepared for those who engage in *Jihād* in the Path of Allāh and between two ranks there is a distance equal to the distance between the earth and the sky. So, when you ask Allāh for Paradise, ask Him for Firdaus, for it is the best and highest part of Paradise, above it is the Throne of the Compassionate One and from it the rivers of Paradise flow.

(Bukhari)

﴿187﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيْمَانٍ دَخَلَ الْجَنَّةَ مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلٰى وُضُوْئِهِنَّ وَرُكُوْعِهِنَّ وَسُجُوْدِهِنَّ وَمَوَاقِيْتِهِنَّ وَصَامَ رَمَضَانَ وَحَجَّ الْبَيْتَ إِنِ اسْتَطَاعَ إِلَيْهِ سَبِيْلاً وَآتَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ وَأَدَّى الْأَمَانَةَ، قِيْلَ يَا رَسُوْلَ اللهِ! وَمَاأَدَاءُ الْأَمَانَةِ؟ قَالَ الْغُسْلُ مِنَ الْجَنَابَةِ إِنَّ اللهَ لَمْ يَأْمَنِ ابْنَ آدَمَ عَلٰى شَيْءٍ مِنْ دِيْنِهِ غَيْرَهَا. رواه الطبراني باسناد جيد، الترغيب ١/٢٤١

187. Abu Dardā' ﷺ narrates that Rasúlullāh ﷺ said: He who comes to Allāh with *Ímān* and having performed these five (deeds) will enter Paradise: He who regularly offered the five *Salāt* at their prescribed time with properly performed ablution, bowing and prostrations; fasted during the month of Ramadān; performed *Hajj* if he had the means; paid *Zakāt* gladly; and fulfilled the trust placed in him. It was asked: O Rasúlullāh! What does fulfilling the trust mean? Rasúlullāh ﷺ answered: To take bath after *Janābah* (a man is in a state of *Janābah* when semen is discharged out with passion while one is awake or asleep), for Allāh ﷻ has not placed a trust with the son of Adam regarding any religious deed except this purification (since this bath is a secret act that can only be performed by the Fear of Allāh). (Tabarāni)

﴿188﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: أَنَا زَعِيْمٌ لِمَنْ آمَنَ بِيْ وَأَسْلَمَ وَهَاجَرَ بِبَيْتٍ فِيْ رَبَضِ الْجَنَّةِ، وَبَيْتٍ فِيْ وَسَطِ

الْجَنَّةِ، وَاَنَازَعِيْمٌ لِمَنْ آمَنَ بِيْ وَاَسْلَمَ وَجَاهَدَ فِيْ سَبِيْلِ اللهِ بِبَيْتٍ فِيْ رَبَضِ الْجَنَّةِ، وَبَيْتٍ فِيْ وَسَطِ الْجَنَّةِ وَبَيْتٍ فِيْ اَعْلٰى غُرَفِ الْجَنَّةِ، فَمَنْ فَعَلَ ذٰلِكَ لَمْ يَدَعْ لِلْخَيْرِ مَطْلَبًا وَلَا مِنَ الشَّرِّ مَهْرَبًا يَمُوْتُ حَيْثُ شَاءَ اَنْ يَمُوْتَ. رواه ابن حبان، قال المحقق: اسناده صحيح ١٠/٤٨٠

188. Fadālah ibne-'Ubaid Al Ansari ﷺ narrates: I heard Rasúlullāh ﷺ saying: Whoever has *Imān* upon me, obeys me, and does *Hijrah* (migrates), I assume responsibility for providing a house in the outskirts of Paradise and a house in the midst of Paradise. And for a person, who has *Imān* upon me, obeys me, and engages in *Jihād* in the Path of Allāh, I assume responsibility for providing him with a house in the outskirts of Paradise, a house in the midst of Paradise, and a house in the upper part of Paradise. Whosoever does this has obtained goodness of every kind and is saved from evil of every kind and in whatever circumstances he dies (he will deserve Paradise). (Ibne-Hibbān)

﴿189﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا يُصَلِّي الْخَمْسَ وَيَصُوْمُ رَمَضَانَ غُفِرَ لَهُ.

(الحديث) رواه احمد ٥/٢٣٢

189. Mu'ādh ibne-Jabal ﷺ narrates: I heard Rasúlullāh ﷺ saying: He who meets Allāh in such a state that he does not ascribe any partner to Him, observes the five times *Salāt* and fasts during the month of Ramadān, he will be forgiven. (Musnad Ahmad)

﴿190﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا وَاَدّٰى زَكَاةَ مَالِهِ طَيِّبًا بِهَا نَفْسُهُ مُحْتَسِبًا وَسَمِعَ وَاَطَاعَ فَلَهُ الْجَنَّةُ.

(الحديث) رواه احمد ٢/٣٦١

190. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who meets Allāh in such a state that he had not associated any partner with Him, and had paid *Zakāt* on his wealth gladly, expecting a reward thereof, and had listened to and obeyed (the *Imām*, leader of the Muslims), for him is Paradise. (Musnad Ahmad)

﴿191﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: اَلْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ. رواه الترمذي وقال: حديث فضالة حديث حسن صحيح، باب ماجاء في فضل من مات مرابطا، رقم: ١٦٢١

191. Fadālah ibne-'Ubaid ﷺ narrates that Nabí ﷺ said: The *Mujāhid* (one striving in the Path of Allāh) is he who fights against his personal desires. (Tirmidhí)

﴿192﴾ عَنْ عُتْبَةَ بْنِ عَبْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَوْ أَنَّ رَجُلًا يَخِرُّ عَلٰى وَجْهِهٖ مِنْ يَوْمِ وُلِدَ إِلٰى يَوْمِ يَمُوْتُ فِيْ مَرْضَاةِ اللهِ عَزَّوَجَلَّ لَحَقَّرَهٗ يَوْمَ الْقِيَامَةِ.

رواه احمد والطبراني في الكبير وفيه: بقية وهو مدلس ولكنه صرح بالتحديث وبقية رجاله وثقوا،مجمع الزوائد ١/ ٢١٠

192. 'Utbah ibne-'Abd ﷺ narrates that Rasúlullāh ﷺ said: If a person were to remain in prostration, from the day of his birth till the day he died, to please Allāh ﷻ, then despite this on the Day of Resurrection, he will consider this deed to be small. (Musnad Ahmad, Tabarāni, Majma-'uz Zawāid)

﴿193﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: خَصْلَتَانِ مَنْ كَانَتَا فِيْهِ كَتَبَهُ اللهُ شَاكِرًا صَابِرًا، وَمَنْ لَمْ تَكُوْنَا فِيْهِ لَمْ يَكْتُبْهُ اللهُ شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِيْ دِيْنِهٖ إِلٰى مَنْ هُوَ فَوْقَهٗ فَاقْتَدٰى بِهٖ، وَمَنْ نَظَرَ فِيْ دُنْيَاهُ إِلٰى مَنْ هُوَ دُوْنَهٗ فَحَمِدَ اللهَ عَلٰى مَا فَضَّلَهٗ بِهٖ عَلَيْهِ، كَتَبَهُ اللهُ شَاكِرًا وَصَابِرًا وَمَنْ نَظَرَ فِيْ دِيْنِهٖ إِلٰى مَنْ هُوَ دُوْنَهٗ وَنَظَرَ فِيْ دُنْيَاهُ إِلٰى مَنْ هُوَ فَوْقَهٗ فَأَسِفَ عَلٰى مَا فَاتَهٗ مِنْهُ، لَمْ يَكْتُبْهُ اللهُ شَاكِرًا وَلَا صَابِرًا. رواه الترمذي وقال: هذا حديث حسن غريب،باب انظروا الى من هو اسفل منكم،رقم: ٢٥١٢

193. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: He who has two habits will be reckoned by Allāh as amongst the grateful and the patient. And if he does not possess these two habits, he will not be reckoned by Allāh as amongst the grateful and patient: He who sees his superior in Íslām and follows him, and sees one inferior in worldly things and then expresses his thanks to Allāh, that out of His Mercy and Grace Allāh has kept him in a better state. Then Allāh reckons him amongst the grateful and patient. And he, who looks to his inferiors concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allāh will not record him as amongst the grateful and patient. (Tirmidhi)

﴿194﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

رواه مسلم،باب الدنيا سجن للمومن......،رقم:٧٤١٧

194. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The world is a believer's prison, and an unbeliever's Paradise.

(Muslim)

Note: For a believer the rewards and delights of Paradise which are there for him make this world like a prison; and for the unbeliever, -there is endless Punishment in the Hereafter and so this world is for him like Paradise.

(Mirqāt)

﴿195﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِذَا اتُّخِذَ الْفَيْءُ دُوَلًا، وَالْاَمَانَةُ مَغْنَمًا، وَالزَّكَاةُ مَغْرَمًا، وَتُعُلِّمَ لِغَيْرِ الدِّيْنِ، وَاَطَاعَ الرَّجُلُ امْرَاَتَهُ وَعَقَّ اُمَّهُ، وَاَدْنٰى صَدِيْقَهُ وَاَقْصٰى اَبَاهُ وَظَهَرَتِ الْاَصْوَاتُ فِي الْمَسَاجِدِ، وَسَادَ الْقَبِيْلَةَ فَاسِقُهُمْ، وَكَانَ زَعِيْمُ الْقَوْمِ اَرْذَلَهُمْ، وَاُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَظَهَرَتِ الْقَيْنَاتُ وَالْمَعَازِفُ، وَشُرِبَتِ الْخُمُوْرُ، وَلَعَنَ آخِرُ هٰذِهِ الْاُمَّةِ اَوَّلَهَا فَلْيَرْتَقِبُوْا عِنْدَ ذٰلِكَ رِيْحًا حَمْرَاءَ وَزَلْزَلَةً وَخَسْفًا وَمَسْخًا وَ قَذْفًا، وَآيَاتٍ تَتَابَعُ كَنِظَامٍ قُطِعَ سِلْكُهُ فَتَتَابَعَ.

رواه الترمذي وقال: هذاحديث غريب، باب ماجاء في علامة حلول المسخ والخسف،رقم:٢٢١١

195. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: When captured enemy assets will be considered as one's own wealth; and property given in trust will be considered as booty for oneself; *Zakāt* will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islāmic objectives; a man will obey his wife and disobey his mother; a man will bring his friends nearer and drive his father far of; noises will be raised in the *masajids;* the most wicked of a tribe will become its ruler; the most worthless member of a people will become its leader; a man will be honoured for fear of the evil he may do; singing girls and musical instruments will come into vogue; drinking of wine will become common; and the later generations will begin to curse the previous generations; then wait, for red violent winds, earthquakes, swallowing up by the earth, defacement (of human faces), pelting of stones from the skies as rain, and a continuing

chain of disasters followed one by another, like beads of a necklace falling one after the other rapidly when its string is cut.

(Tirmidhí)

﴿196﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مَثَلَ الَّذِيْ يَعْمَلُ السَّيِّئَاتِ، ثُمَّ يَعْمَلُ الْحَسَنَاتِ، كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دِرْعٌ ضَيِّقَةٌ قَدْ خَنَقَتْهُ، ثُمَّ عَمِلَ حَسَنَةً فَانْفَكَّتْ حَلْقَةٌ ثُمَّ عَمِلَ حَسَنَةً أُخْرَى فَانْفَكَّتْ حَلْقَةٌ أُخْرَى، حَتَّى يَخْرُجَ إِلَى الْأَرْضِ.

رواه احمد ٤/١٤٥

196. Uqbah ibne-'Amir ﷺ narrates that Rasúlullãh ﷺ said: One who does evil deeds and afterwards keeps doing good deeds, is like a person wearing a tight armour which is choking him. When he does a good deed a ring is loosened, with the next good deed a second ring is loosened, thus with every good deed the rings are loosened one after the other so the armour eventually falls to the ground. (Musnad Ahmad)

Note: It means that a sinner is tied in his sins, and is in a state of distress. By doing good deeds his ties of sins are progressively loosened and distress removed.

﴿197﴾ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: مَاظَهَرَ الْغُلُوْلُ فِيْ قَوْمٍ قَطُّ إِلَّا أُلْقِيَ فِيْ قُلُوْبِهِمُ الرُّعْبُ وَلَا فَشَى الزِّنَا فِيْ قَوْمٍ قَطُّ إِلَّا كَثُرَ فِيْهِمُ الْمَوْتُ وَلَا نَقَصَ قَوْمٌ الْمِكْيَالَ وَالْمِيْزَانَ إِلَّا قُطِعَ عَنْهُمُ الرِّزْقُ وَلَا حَكَمَ قَوْمٌ بِغَيْرِ الْحَقِّ إِلَّا فَشَى فِيْهِمُ الدَّمُ وَلَا خَتَرَ قَوْمٌ بِالْعَهْدِ إِلَّا سُلِّطَ عَلَيْهِمُ الْعَدُوُّ.

رواه الامام مالك في الموطا،باب ماجاء في الغلول ص٤٧٦

197. Abdullãh ibne- 'Abbãs Radiyallãhu 'anhuma said: When dishonesty in the captured enemy assets becomes evident among people, Allãh puts fear of the enemy into their hearts; and when fornication becomes widespread among people, death prevails among them; and when people indulge in short measure and weight, their sustenance is cut off; and when people do injustice in their decisions, bloodshed becomes widespread among them; and when people break their covenants, the enemy is imposed upon them. (Muatta Imãm Mãlik)

﴾198﴿ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ اَنَّهُ سَمِعَ رَجُلًا يَقُوْلُ: اِنَّ الظَّالِمَ لَا يَضُرُّ اِلَّا نَفْسَهٗ فَقَالَ اَبُوْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ: بَلٰى وَاللّٰهِ حَتَّى الْحُبَارٰى لَتَمُوْتُ فِیْ وَكْرِهَا هَزْلًا لِظُلْمِ الظَّالِمِ. رواه البيهقى فى شعب الايمان ٦/٥٤

198. Abu Hurairah ﷺ says that he heard a person saying: A cruel person only harms himself. Upon this Abu Hurairah ﷺ said: He not only harms himself, but I swear by Allāh, that due to the cruelty of the oppressor the bustard (ruddy goose) withers away and perishes in its nest. (Baihaqī)

Note: The harm of cruelty is not restricted to the cruel person, but it is a source of widespread calamities of all sorts. Rains are stopped, even birds consequently do not find a single grain and ultimately perish in their nests out of sheer hunger.

﴾199﴿ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِیَ اللّٰهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللّٰهِ ﷺ يَعْنِیْ مِمَّا يُكْثِرُ اَنْ يَقُوْلَ لِاَصْحَابِهٖ: هَلْ رَاٰى اَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟ قَالَ: فَيَقُصُّ عَلَيْهِ مَا شَاءَ اللّٰهُ اَنْ يَقُصَّ، وَاِنَّهٗ قَالَ ذَاتَ غَدَاةٍ اِنَّهٗ اَتَانِی اللَّيْلَةَ آتِيَانِ،وَاِنَّهُمَا ابْتَعَثَانِیْ وَاِنَّهُمَا قَالَا لِیْ: انْطَلِقْ، وَاِنِّیْ انْطَلَقْتُ مَعَهُمَا، وَاِنَّا اَتَيْنَا عَلٰى رَجُلٍ مُضْطَجِعٍ وَاِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ وَاِذَا هُوَ يَهْوِیْ بِالصَّخْرَةِ لِرَاْسِهٖ فَيَثْلَغُ رَاْسَهٗ فَيَتَدَهْدَهُ الْحَجَرُ هَاهُنَا، فَيَتْبَعُ الْحَجَرَ فَيَاْخُذُهٗ فَلَا يَرْجِعُ اِلَيْهِ حَتّٰى يَصِحَّ رَاْسُهٗ كَمَا كَانَ، ثُمَّ يَعُوْدُ عَلَيْهِ فَيَفْعَلُ بِهٖ مِثْلَ مَافَعَلَ الْمَرَّةَ الْاُوْلٰى، قَالَ: قُلْتُ سُبْحَانَ اللّٰهِ، مَا هٰذَانِ؟ قَالَ: قَالَا لِیْ: اِنْطَلِقْ اِنْطَلِقْ، فَانْطَلَقْنَا فَاَتَيْنَا عَلٰى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَاِذَا آخَرُ قَائِمٌ عَلَيْهِ بِكَلُّوْبٍ مِنْ حَدِيْدٍ، وَاِذَا هُوَ يَاْتِیْ اَحَدَ شِقَّیْ وَجْهِهٖ فَيُشَرْشِرُ شِدْقَهٗ اِلٰى قَفَاهُ، وَمَنْخِرَهٗ اِلٰى قَفَاهُ، وَعَيْنَهٗ اِلٰى قَفَاهُ، قَالَ وَرُبَّمَا قَالَ اَبُوْرَجَاءٍ: فَيَشُقُّ.قَالَ: ثُمَّ يَتَحَوَّلُ اِلَى الْجَانِبِ الْآخَرِ فَيَفْعَلُ بِهٖ مِثْلَ مَافَعَلَ بِالْجَانِبِ الْاَوَّلِ، فَمَا يَفْرُغُ مِنْ ذٰلِكَ الْجَانِبِ حَتّٰى يَصِحَّ ذٰلِكَ الْجَانِبُ كَمَا كَانَ ثُمَّ يَعُوْدُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْاُوْلٰى، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللّٰهِ، مَا هٰذَانِ؟قَالَ: قَالَا لِیْ: اِنْطَلِقْ اِنْطَلِقْ، فَانْطَلَقْنَا فَاَتَيْنَا عَلٰى مِثْلِ التَّنُّوْرِ، قَالَ وَاَحْسِبُ اَنَّهٗ كَانَ يَقُوْلُ: فَاِذَا فِيْهِ لَغَطٌ وَاَصْوَاتٌ، قَالَ: فَاطَّلَعْنَا فِيْهِ فَاِذَا فِيْهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَاِذَا هُمْ يَاْتِيْهِمْ لَهَبٌ مِنْ اَسْفَلَ مِنْهُمْ، فَاِذَا اَتَاهُمْ ذٰلِكَ اللَّهَبُ ضَوْضَوْا، قَالَ: قُلْتُ لَهُمَا: مَاهٰؤُلَاءِ؟ قَالَ: قَالَا لِیْ: اِنْطَلِقْ اِنْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَاَتَيْنَا عَلٰى نَهَرٍ، حَسِبْتُ اَنَّهٗ كَانَ يَقُوْلُ: اَحْمَرَ مِثْلِ الدَّمِ،وَاِذَا فِی النَّهَرِ رَجُلٌ

سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيْرَةً، وَإِذَا ذٰلِكَ السَّابِحُ سَبَحَ مَا سَبَحَ، ثُمَّ يَأْتِيْ ذٰلِكَ الَّذِيْ قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا فَيَنْطَلِقُ يَسْبَحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا، قَالَ: قُلْتُ لَهُمَا: مَا هٰذَانِ؟ قَالَا لِيْ: اِنْطَلِقْ اِنْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَأَتَيْنَا عَلٰى رَجُلٍ كَرِيْهِ الْمَرْآةِ كَأَكْرَهِ مَا أَنْتَ رَاءٍ رَجُلًا مَرْآةً، فَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعٰى حَوْلَهَا، قَالَ: قُلْتُ لَهُمَا: مَا هٰذَا؟ قَالَ: قَالَا لِيْ: اِنْطَلِقْ اِنْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلٰى رَوْضَةٍ مُعْتَمَّةٍ فِيْهَا مِنْ كُلِّ لَوْنِ الرَّبِيْعِ، وَإِذَا بَيْنَ ظَهْرَيِ الرَّوْضَةِ رَجُلٌ طَوِيْلٌ لَا أَكَادُ أَرٰى رَأْسَهُ طُوْلًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلْدَانٍ رَأَيْتُهُمْ قَطُّ، قَالَ: قُلْتُ لَهُمَا: مَا هٰذَا؟ مَا هٰؤُلَاءِ؟ قَالَ: قَالَا لِيْ: اِنْطَلِقْ اِنْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَانْتَهَيْنَا إِلٰى رَوْضَةٍ عَظِيْمَةٍ لَمْ أَرَ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ، قَالَ: قَالَا لِيْ: اِرْقَ، فَارْتَقَيْتُ فِيْهَا، قَالَ: فَارْتَقَيْنَا فِيْهَا فَانْتَهَيْنَا إِلٰى مَدِيْنَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَأَتَيْنَا بَابَ الْمَدِيْنَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيْهَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ، قَالَ: قَالَا لَهُمْ: اِذْهَبُوْا فَقَعُوْا فِيْ ذٰلِكَ النَّهْرِ، قَالَ: وَإِذَا نَهَرٌ مُعْتَرِضٌ يَجْرِيْ كَأَنَّ مَاءَهُ الْمَحْضُ مِنَ الْبَيَاضِ، فَذَهَبُوْا فَوَقَعُوْا فِيْهِ، ثُمَّ رَجَعُوْا إِلَيْنَا قَدْ ذَهَبَ ذٰلِكَ السُّوْءُ عَنْهُمْ فَصَارُوْا فِيْ أَحْسَنِ صُوْرَةٍ، قَالَ: قَالَا لِيْ: هٰذِهٖ جَنَّةُ عَدْنٍ وَهٰذَاكَ مَنْزِلُكَ، قَالَ: فَسَمَا بَصَرِيْ صُعُدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ، قَالَ: قَالَا لِيْ: هٰذَاكَ مَنْزِلُكَ، قَالَ: قُلْتُ لَهُمَا: بَارَكَ اللّٰهُ فِيْكُمَا، ذَرَانِيْ فَأَدْخُلَهُ، قَالَا أَمَّا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ، قَالَ: قُلْتُ لَهُمَا: فَإِنِّيْ قَدْ رَأَيْتُ مُنْذُ اللَّيْلَةِ عَجَبًا، فَمَا هٰذَا الَّذِيْ رَأَيْتُ؟ قَالَ: قَالَا لِيْ: أَمَا إِنَّا سَنُخْبِرُكَ، أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِيْ أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفِضُهُ وَيَنَامُ عَنِ الصَّلٰوةِ الْمَكْتُوْبَةِ، وَأَمَّا الَّذِيْ أَتَيْتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إِلٰى قَفَاهُ وَمَنْخِرُهُ إِلٰى قَفَاهُ وَعَيْنُهُ إِلٰى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَغْدُوْ مِنْ بَيْتِهٖ فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْآفَاقَ، وَأَمَّا الرِّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِيْنَ فِيْ مِثْلِ بِنَاءِ التَّنُّوْرِ فَهُمُ الزُّنَاةُ وَالزَّوَانِيْ، وَأَمَّا الرَّجُلُ الَّذِيْ أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهْرِ وَيُلْقَمُ الْحِجَارَةَ فَإِنَّهُ آكِلُ الرِّبَا، وَأَمَّا الرَّجُلُ الْكَرِيْهُ الْمَرْآةِ الَّذِيْ عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعٰى حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنُ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيْلُ الَّذِيْ فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيْمُ عليه السلام وَأَمَّا الْوِلْدَانُ الَّذِيْنَ حَوْلَهُ فَكُلُّ مَوْلُوْدٍ مَاتَ عَلَى الْفِطْرَةِ. قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِيْنَ: يَارَسُوْلَ اللّٰهِ، وَأَوْلَادُ الْمُشْرِكِيْنَ؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: وَأَوْلَادُ الْمُشْرِكِيْنَ، وَأَمَّا الْقَوْمُ الَّذِيْنَ كَانُوْا شَطْرًا مِنْهُمْ حَسَنٌ وَشَطْرًا مِنْهُمْ قَبِيْحٌ فَإِنَّهُمْ قَوْمٌ

خَلَطُوا عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَاللهُ عَنْهُمْ.

رواه البخاري، باب تعبير الرؤيا بعد صلاة الصبح،رقم: ٧٠٤٧

199. Samurah ibne-Jundub ﷺ narrates that Rasúlulláh ﷺ very often used to ask his companions: Did anyone of you have a dream? So one of them would narrate a dream, and Rasúlulláh ﷺ would interpret it. One morning Nabí ﷺ said: Last night two persons came to me (in a dream) and woke me up and said: Proceed with us. I proceeded with them and when we came across a man lying down, and then another man was standing over his head, holding a big rock, and he was throwing the rock at the man's head (who was lying down), crushing his head. The rock rolled away at the other end, the thrower followed it and brought it back. By the time he reached the man, his head had been restored to its normal state. The thrower then did the same as he had done before. I said to my companions: *'Subhānallāh!* Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came to a man lying flat on his back; and another man was standing over his head with iron pincers, and he would put the pincers in one side of the man's mouth, tearing that side of his face, his nose and eyes to the back of the neck, and similarly the same is done at the other side. He hardly completed one side when the other side is restored to its normal state, then he returns to the first side to repeat it. I asked my two companions: *Subhānallāh!* Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across some thing like a baking oven; Rasúlulláh ﷺ said: in that oven there was a lot of noise and screaming. We looked into it and found naked men and women, and a flame of fire reaching to them from underneath, and when it reached them they screamed loudly. I asked them: Who are these? They said: Proceed! Proceed! And so, we proceeded. Then we came across a river, like red blood. Rasúlulláh ﷺ added: In the river there was a man swimming, and on the bank there was a man who had collected many stones. The swimming man went close to the man with the stones. The former opened his mouth and the latter (on the bank) threw a stone into his mouth, whereupon he went swimming again. He returned, and every time this was repeated. I asked my

two companions: Who are these? They said to me: Proceed! Proceed! And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you would have ever seen! Beside him, there was a fire and he was kindling it and running around it. I asked my companions: Who is this (man)? They replied: Proceed! Proceed! So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children, in such large numbers that I had never seen anything like it. I said to my companions: Who is this? They replied: Proceed! Proceed! So, we proceeded till we came to a majestic huge garden, larger and better than any I had ever seen! My two companions said to me: Go up and ascend. Rasúlulläh ﷺ added: So we ascended till we reached a city built of gold and silver bricks, and we went to its gate, and it was opened and we entered the city and found in it, men with one half of their bodies as handsome as the most handsome person you had ever seen. The other half of their bodies as ugly as the most ugly person you had ever seen. My two companions ordered those men to jump into the river. There was a river flowing across (the city), and its water was as white as milk. Those men went and dipped themselves in it and when they returned to us, their ugliness had disappeared and they became handsome fully. Rasúlulläh ﷺ further added: My two companions then pointing, said to me, that is your place, the *Jannat-ul- 'Adan*. I raised my sight, and there I saw a palace like a white cloud! My two companions told me: That (palace) is your palace. I said to them: (May Allāh bless you both.) Let me enter it. They replied: Not now, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all this mean? They replied: We will inform you. As for the first man you came upon, whose head was being crushed with the rock, he is the symbol of the one who memorizes the Qur'ān and then neither recites it nor acts on its orders, and sleeps neglecting the obligatory *Salāt*. And for the man you came upon whose sides of Mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the

world. And those naked men and women, whom you saw in an oven-like structure, are the fornicating men and women. The man whom you saw swimming in the river and who was given a stone to swallow, is the eater of *Ribã* (usury), and the ugly looking man whom you saw near the fire kindling it and going round it, is Mãlik, the Warden of Hell, and the tall man whom you saw in the garden, is Ibrãhím عليه السلام, and the children around him are those children who die with the natural faith with which every child is born. The narrator added: Some Muslims asked Nabí ﷺ: O Rasúlullãh! What about the polytheist's children? Rasúlullãh ﷺ replied: And also polytheist's children. Rasúlullãh ﷺ added: The men you saw half handsome and half ugly, were those persons who along with good deeds had also done evil deeds but Allãh forgave them. (Bukhãrí).

﴿200﴾ عَنْ اَبِىْ ذَرٍّ وَاَبِى الدَّرْدَاءِ رَضِىَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِنِّىْ لَأَعْرِفُ اُمَّتِىْ يَوْمَ الْقِيَامَةِ بَيْنَ الْاُمَمِ، قَالُوْا يَا رَسُوْلَ اللهِ! وَكَيْفَ تَعْرِفُ اُمَّتَكَ؟ قَالَ: أَعْرِفُهُمْ يُؤْتَوْنَ كُتُبَهُمْ بِأَيْمَانِهِمْ وَأَعْرِفُهُمْ بِسِيْمَاهُمْ فِىْ وُجُوْهِهِمْ مِنْ اَثَرِ السُّجُوْدِ وَأَعْرِفُهُمْ بِنُوْرِهِمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ. رواه احمد ٥/١٩٩

200. Abu Dhar and Abu Dardã Radiyallãhu 'anhuma narrate that Rasúlullãh ﷺ said: I will indeed recognize my *Ummah* among all other *Ummahs* on the Day of Resurrection. The Sahãbah said: O Rasúlullãh! How would you recognize your people? He said: I will recognize them by their book of deeds in their right hands; I will recognize them from their shining faces due to the prostration marks on their foreheads; and I will recognize them by a light running in front of them. (Musnad Ahmãd)

Note: This light will be the light of *Ímãn* of every believer, which will be in proportion to the strength of his *Ímãn*.

(Kashf-ur-Rahman)

SALÃT

PRAYERS

In order to benefit directly from the Power of Allãh Ta'ãlã by fulfilling the Commandments of Allãh Ta 'ala in the way of Rasúlullãh ﷺ, Salãt is the most important and basic action

OBLIGATORY PRAYERS

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالٰى: ﴿إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ﴾ [العنكبوت:٤٥]

Allãh ﷻ says: Verily *Salãt* restrains (oneself) from immorality and all that is forbidden. (Al- Ankabút: 45)

وَقَالَ تَعَالٰى: ﴿إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَاخَوْفٌ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُوْنَ﴾ (البقرة:٢٧٧)

Allãh ﷻ says: Indeed, those who believe and do righteous deeds, and establish *Salãt* and give *Zakãt*, their reward is with their *Rabb* (Sustainer & Cherisher), and neither fear shall come upon them, nor will they grieve.(Al-Baqarah: 277)

وَقَالَ تَعَالٰى: ﴿قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ وَيُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خِلٰلٌ﴾ [ابرٰهيم: ٣١]

Allãh ﷻ said to His Prophet ﷺ: Tell My slaves who have

believed, to establish *Salāt* and spend from what We have provided them, secretly and publicly, before a Day comes in which there shall be no trading (i.e. ransom exchange), nor any friendship. (Ibrāhim: 31)

وَقَالَ تَعَالٰى: ﴿ رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ رَبَّنَا وَتَقَبَّلْ دُعَآءِ﴾

[ابرٰهيم: ٤٠]

Allāh ﷻ quoted in Qurān supplication of Ibrahim ﷺ as: O My *Rabb*! Make me an establisher of *Salāt*, and from my descendents also. Our *Rabb*! And accept my *Du'a* (supplication). (Ibrāhim: 40)

وَقَالَ تَعَالٰى: ﴿ اَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ الَّيْلِ وَقُرْاٰنَ الْفَجْرِ ط اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا﴾ [بني اسرائيل:٧٨]

Allāh ﷻ said: to His Prophet ﷺ: Perform *Salāt* from midday till the darkness of the night (i.e. *Zuhr*, *'Asr*, *Maghrib* and *'Isha* prayers) and recite the Qur'ān in the early dawn (i.e. *Fajr*, the morning prayer). Verily, the recitation of the Qur'ān in the early dawn is witnessed (by angels). (Bani Israil: 78)

وَقَالَ تَعَالٰى: ﴿ وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ﴾ [المؤمنون:٩]

Allāh ﷻ says: (mentioning a virtue of successful believers) And they who carefully maintain (and are mindful of) their *Salāt*. (Al-Mu'minún: 9)

وَقَالَ تَعَالٰى: ﴿يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْآ اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ط ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ﴾ [الجمعة:٩]

Allāh ﷻ says: O you who believe! When the Adhdān is called for the prayer on the day of Jumu'ah (Friday), then hasten to the remembrance of Allāh and leave all trading (and other engagements) aside. That is better for you, if you but knew. (Al-Jumu'ah: 9)

AHADITH

﴿ 1 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: بُنِيَ الْإِسْلَامُ عَلٰى خَمْسٍ: شَهَادَةِ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ، وَاِقَامِ الصَّلَاةِ، وَاِيْتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ.

رواه البخاري، باب دعاؤ كم ايمانكم......، رقم:٨

1. 'Abdullāh Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Islam has been built upon five pillars: 1) To testify that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, 2) to establish *Salāt*, 3) to give *Zakāt*, 4) to perform *Hajj*, and 5) to fast (*Saum*) in Ramadān. (Bukhārí)

﴿ 2 ﴾ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ رَحِمَهُ اللّٰهُ مُرْسَلًا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَا اُوْحِيَ اِلَيَّ اَنْ اَجْمَعَ الْمَالَ، وَاَكُوْنَ مِنَ التَّاجِرِيْنَ، وَلٰكِنْ اُوْحِيَ اِلَيَّ اَنْ: سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ، وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ.

رواه البغوي في شرح السنة، مشكاة المصابيح، رقم:٥٢٠٦

2. Jubair ibne-Nufair ﷺ narrates that Rasúlullāh ﷺ said: It has not been revealed to me that I should amass wealth and be amongst the merchants, but it has been revealed to me: Glorify and praise your *Rabb* and be amongst those who prostrate themselves to Him and worship your *Rabb* till the certainty (death) comes to you. (Sharh-hus-*Sunnah*, Mishkāt-ul-Masābíh)

﴿ 3 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيْ سُؤَالِ جِبْرَئِيْلَ اِيَّاهُ عَنِ الْاِسْلَامِ فَقَالَ: الْاِسْلَامُ اَنْ تَشْهَدَ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ، وَاَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ، وَاَنْ تُقِيْمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ، وَتَعْتَمِرَ، وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَاَنْ تُتِمَّ الْوُضُوْءَ، وَتَصُوْمَ رَمَضَانَ قَالَ: فَاِذَا فَعَلْتُ ذٰلِكَ فَاَنَا مُسْلِمٌ؟ قَالَ: نَعَمْ، قَالَ: صَدَقْتَ.

رواه ابن خزيمة ١/٤

3. 'Abdullāh Ibne-'Umar Radiyallāhu 'anhuma narrates that in reply to a question of Jibr'ail ﷺ about Islām Rasúlullāh ﷺ said: Islām is bearing witness that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, and that you

establish *Salāt*, and give *Zakāt*, and perform *Hajj* to the House of Allāh and perform *Umrah*, and take bath after *Janābah* and perform complete *Wudú*, and *Saum* in Ramadān. Jibr'aíl then said: If I do all of that, then am I a Muslim? He replied: Yes. Jibr'aíl then confirmed: You have spoken the truth. (Ibne-Khuzaimah)

Note: A person is in the state of *Janabah* after intercourse, or discharge of semen with passion while he is awake or asleep.

﴿ 4 ﴾ عَنْ قُرَّةَ بْنِ دَعْمُوْصٍ رَضِيَ اللهُ عَنْهُ قَالَ: اَلْقَيْنَا النَّبِيَّ ﷺ فِي حِجَّةِ الْوَدَاعِ فَقُلْنَا: يَارَسُوْلَ اللهِ! مَا تَعْهَدُ اِلَيْنَا؟ قَالَ: اَعْهَدُ اِلَيْكُمْ اَنْ تُقِيْمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكٰوةَ وَتَحُجُّوا الْبَيْتَ الْحَرَامَ وَتَصُوْمُوا رَمَضَانَ فَاِنَّ فِيْهِ لَيْلَةً خَيْرٌ مِنْ اَلْفِ شَهْرٍ وَتُحَرِّمُوا دَمَ الْمُسْلِمِ وَمَالَهُ وَالْمُعَاهِدَ اِلَّا بِحَقِّهِ وَتَعْتَصِمُوا بِاللهِ وَالطَّاعَةِ.

رواه البيهقي في شعب الايمان ٤/٣٤٢

4. Qurrah ibne-Da'mús ﷺ narrates that we met Nabí ﷺ during the Farewell *Hajj* and asked: O Rasúlullāh! What do you enjoin upon us? He replied: I enjoin upon you to establish *Salāt*, and give *Zakāt*, and perform *Hajj* of the Sacred House of Allāh, and *Saum* in Ramadān, as verily therein is a night superior to a thousand months; and likewise prohibit you from shedding the blood of a Muslim and a Mu'āhid or taking their property except to uphold justice; and advise you to hold fast to that *Deen* of Allāh and adhere to obedience (of those who are steadfast in *Deen*). (Baihaqí)

Note: A *Mu'āhid* literally mean one who has entered into a treaty or alliance, referring to a non-muslim living in an Islamic country under the protection of the Islamic State, having entered into a pact with the state known as a pact of *Dhimmah*. As a token of his allegiance and submission to the state, he pays a minimal annual tax known as *Jizyah*, far less than the benefits and protection that is secured for him. He is also known by the title of *Dhimmi*. A non-muslim entering the Islamic State for a temporary period, under the protection and guarantee of any Muslim, similarly enjoys protection of his life, wealth and dignity.

The life, wealth, and honour of every Muslim as well as

non-muslims under the conditions previously mentioned are deemed sacred and protected, with the exception of crimes that require compensation for the same, such as the death penalty for the murderer, and monetary compensation for destruction of another's property etc.

﴿ 5 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الطُّهُوْرُ. رواه احمد ٣/٣٤٠

5. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Nabí ﷺ said: The key to Paradise is *Salāt* and the key to *Salāt* is *Wudú*. (Musnad Ahmad)

﴿ 6 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: جُعِلَ قُرَّةُ عَيْنِيْ فِي الصَّلَاةِ.

(وهو بعض الحديث) رواه النسائي، باب حب النساء، رقم: ٣٣٩١

6. Anas ؓ narrates that Rasúlullāh ﷺ said: The comfort and delight of my eyes has been placed in *Salāt*. (Nasai).

﴿ 7 ﴾ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الصَّلَاةُ عَمُوْدُ الدِّيْنِ.

رواه ابو نعيم في الحلية وهو حديث حسن، الجامع الصغير ٢/١٢٠

7. 'Umar ؓ narrates that Rasúlullāh ﷺ said: *Salāt* is a pillar of *Deen*. (Hilyat-ul-Awliya, Jāmi'us-Saghír)

﴿ 8 ﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ آخِرُ كَلَامِ رَسُوْلِ اللهِ ﷺ: الصَّلَاةَ الصَّلَاةَ، اتَّقُوا اللهَ فِيْمَا مَلَكَتْ اَيْمَانُكُمْ. رواه ابو داؤد، باب في حق المملوك، رقم: ٥١٥٦

8. 'Ali ؓ narrates that the last words of Rasúlullāh ﷺ were: As-*Salāt*, as-*Salāt*;1 fear Allāh about those whom your right hand possesses (your slaves and subordinates). (Abu Dāwúd)

Note: 'Vigilantly observe, guard and establish *Salāt*.

﴿ 9 ﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ اَقْبَلَ مِنْ خَيْبَرَ، وَمَعَهُ غُلَامَانِ، فَقَالَ عَلِيٌّ: يَا رَسُوْلَ اللهِ! اَخْدِمْنَا، قَالَ: خُذْ اَيَّهُمَا شِئْتَ، قَالَ: خِرْلِيْ قَالَ: خُذْ هٰذَا وَلَا تَضْرِبْهُ، فَاِنِّيْ قَدْ رَاَيْتُهُ يُصَلِّيْ مَقْفَلَنَا مِنْ خَيْبَرَ، وَاِنِّيْ قَدْ نُهِيْتُ عَنْ ضَرْبِ اَهْلِ الصَّلٰوةِ.

(وهو بعض الحديث) رواه احمد والطبراني، مجمع الزوائد ٤/٤٣٣

9. Abu Umamah ﵁ narrates that Nabí ﷺ returned from Khyber and with him were two slaves. So, 'Ali ﵁ said: O Rasúlullāh! Grant us a servant. He replied: Take anyone you desire of the two. 'Ali said: Choose for me. Rasúlullāh pointing to one said: Take him, but do not beat him; for I saw him offering *Salāt* on our return from Khyber, and I have been forbidden to beat those who perform *Salāt*.(Musnad Ahmad, Tabarani, Majnea'uz-Zawāid)

﴿ 10 ﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: خَمْسُ صَلَوَاتٍ اِفْتَرَضَهُنَّ اللهُ عَزَّوَجَلَّ، مَنْ اَحْسَنَ وُضُوْءَ هُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَاَتَمَّ رُكُوْعَهُنَّ وَخُشُوْعَهُنَّ، كَانَ لَهُ عَلَى اللهِ عَهْدٌ اَنْ يَغْفِرَلَهُ، وَمَنْ لَّمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللهِ عَهْدٌ، إِنْ شَاءَ غَفَرَلَهُ، وَإِنْ شَاءَ عَذَّبَهُ. رواه ابو داؤد،باب المحافظة على الصلوات،رقم: ٤٢٥

10. 'Ubādah ibne-Sāmit ﵁ narrates: I heard Rasúlullāh ﷺ saying: Five times *Salāt* has been made mandatory by Allāh 'Azza wa Jall. He who performs his *Wudú* well, and offers *Salāt* at their appointed time, performing complete *Rukú'*, and with fear and devotion, for such there is a covenant from Allāh. that He will forgive him; and the one who does not do so, no covenant for him is with Allāh. If He wills, He may forgive him and if He wills, He may punish him. (Abu Dāwúd)

﴿ 11 ﴾ عَنْ حَنْظَلَةَ الْاُسَيْدِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلٰى وُضُوْءِ هَا وَمَوَاقِيْتِهَا وَرُكُوْعِهَا وَسُجُوْدِهَا يَرَاهَا حَقًّا لِلّٰهِ عَلَيْهِ حُرِّمَ عَلَى النَّارِ. رواه احمد ٤/٢٦٧

11. Hanzalah Al Usaidí ﵁ narrates that Rasúlullāh ﷺ said: The person who guards the five times *Salāt*, its *Wudú*, its prescribed time, its proper *Rukú'* and *Sujúd*, while perceiving it to be the Right of Allāh on him, he is forbidden upon Fire. (Musnad Ahmad)

﴿ 12 ﴾ عَنْ اَبِيْ قَتَادَةَ بْنِ رِبْعِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَالَ اللهُ عَزَّوَجَلَّ: اِنِّي فَرَضْتُ عَلٰى اُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهِدْتُ عِنْدِيْ عَهْدًا، اَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لِوَقْتِهِنَّ اَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهُ عِنْدِيْ.

رواه ابو داؤد ، باب المحافظة على الصلوات،رقم: ٤٣٠

12. Abu Qatādah ibne-Rib'í ﵁ reported that Rasúlullāh ﷺ

narrates in a *Hadith Qudsī* that Allāh ﷻ has said: Verily, I have enjoined upon your *Ummah* five times *Salāt*, and I have taken upon myself an oath that anyone who observes them at their appointed time, I shall admit him into Paradise; if anyone does not offer them regularly, there is no such guarantee from Me for him (I may punish him or forgive him). (Abu Dāwūd)

﴿ 13 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ. مَنْ عَلِمَ اَنَّ الصَّلَاةَ حَقٌّ وَاجِبٌ دَخَلَ الْجَنَّةَ. رواه عبدالله بن احمد فی زیاداته و ابو یعلی الا انه قال: حَقٌّ مَكْتُوْبٌ وَاجِبٌ . والبزار بنحوه ورجاله موثقون، مجمع الزوائد ٢/١٥

13. 'Uthmān ibne-'Affān ؓ narrates that Rasūlullāh ﷺ said: He who believes that *Salāt* is the obligatory right (of Allāh) will enter Paradise. (Musnad Ahmad, Abu Ya'lā, Bazzār, Majma'uz-Zawāid)

﴿ 14 ﴾ عَنْ عَبْدِ اللهِ بْنِ قُرْطٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ : اَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ فَاِنْ صَلُحَتْ صَلُحَ سَائِرُ عَمَلِهِ، وَاِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ. رواه الطبرانی فی الاوسط ولا باس باسناده انشاء الله، الترغيب ١/٢٤٥

14. 'Abdullāh ibne-Qurt ؓ narrates that Rasūlullāh ﷺ said: On the Day of Judgement. The first thing a slave of Allāh will be held accountable for is *Salāt*. If it is found sound and satisfactory, the rest of his deeds will also be sound and satisfactory, and if found corrupt and rotten, then the rest of his deeds will also be corrupt and rotten. (Tabarānī, Targhīb)

﴿ 15 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: اِنَّ فُلَانًا يُصَلِّيْ فَاِذَا اَصْبَحَ سَرَقَ قَالَ: سَيَنْهَاهُ مَا يَقُوْلُ. رواه البزار ورجاله ثقات، مجمع الزوائد ٢/٥٣١

15. Jabir ؓ narrates that a man said to Nabi ﷺ: Verily so and so offers *Salāt*, then at the break of dawn he steals. He replied: Shortly his *Salāt* will prevent him from that sin. (Bazzār, Majma'uz-Zawāid)

﴿ 16 ﴾ عَنْ سَلْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ الْمُسْلِمَ اِذَا تَوَضَّاَ فَاَحْسَنَ الْوُضُوْءَ، ثُمَّ صَلَّى الصَّلَوَاتِ الْخَمْسَ، تَحَاتَّتْ خَطَايَاهُ كَمَا يَتَحَاتُّ هٰذَا الْوَرَقُ، وَقَالَ: ﴿وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ط اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ط ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ﴾ [هود: ١١٤](وهو جزء من الحديث) رواه احمد ٥/٤٣٧

16. Salmān ﷺ narrates that Rasúlullāh ﷺ said: Verily a Muslim, when he performs *Wudú* and performs it excellently, then offers the five times *Salāt*, his sins are shed just as these leaves shed. Then, he recited:

وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ؕ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ

And perform *Salāt* at the two ends of the day and in some hours of the night (the five mandatory *Salāt*); verily good deeds remove evil deeds. This is a reminder (advice) for the mindful (those who accept advice). (Húd: 114) (Musnad Ahmad)

Note: According to some scholars, 'two ends' means two parts. The first part stands for *Fajr Salāt*, and the second part for *Zuhr* and *'Asr Salāt*. Performing *Salāt* in some hours of the night stands for *Maghrib* and *'Ishā Salāt*.

(Tafsír ibne-Kathír)

﴿ 17 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقُوْلُ: الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ اِلَى الْجُمُعَةِ، وَرَمَضَانُ اِلٰى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ اِذَا اجْتَنَبَ الْكَبَائِرَ.

رواه مسلم، باب الصلوات الخمس......رقم: ٥٥٢

17. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The five times *Salāt* and the prayer of Friday to Friday, and the fasting of Ramadān to Ramadān, are atonements for sins that have been committed between them, provided the sinner avoids major sins. (Muslim).

﴿ 18 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ حَافَظَ عَلٰى هٰؤُلَاءِ الصَّلَوَاتِ الْمَكْتُوْبَاتِ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ.

(الحديث) رواه ابن خزيمة في صحيحه، ٢/ ١٨٠

18. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who guards the obligatory *Salāt* will not be written amongst the neglectful. (Ibne Khuzaimah)

﴿ 19 ﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: اَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا، فَقَالَ: مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُوْرًا وَبُرْهَانًا، وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَّمْ يُحَافِظْ عَلَيْهَا

لَمْ يَكُن لَهُ نُورٌ وَلَا بُرْهَانٌ، وَلَا نَجَاةٌ، وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ فِرْعَوْنَ وَهَامَانَ وَاُبَيِّ بْنِ خَلَفٍ.

رواه احمد والطبرانی فی الکبیر والا وسط، ورجال احمد ثقات، مجمع الزوائد ٢١/٢

19. 'Abdullāh ibne- Amr Radiyallāhu 'anhuma narrates that one day, Rasúlullāh ﷺ mentioned *Salāt* and said: For him who remains mindful of his *Salāt*, it will be a light and an argument in his favour and a means of his salvation on the Day of Judgement; and for him who is not mindful of his *Salāt*, there shall be neither a light, nor an argument in his favour, nor a means for his salvation. And on the Day of Judgement, he will be with Fir'aun, Hāmān and Ubayy ibne-Khalaf. (Musnad Ahāmad, Tabarāní, Majma'uz Zawāid)

Note: Fir'aun was the king of Egypt at the time of Músā ﷺ, Hāmān was his minister, and Ubayy ibne-Khalaf was an ardent idolater and adversary of Rasúlullāh ﷺ.

﴿ 20 ﴾ عَنْ اَبِي مَالِكٍ الْاَشْجَعِيِّ عَنْ اَبِيْهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ الرَّجُلُ إِذَا اَسْلَمَ عَلَى عَهْدِ النَّبِيِّ ﷺ عَلَّمُوهُ الصَّلَاةَ. رواه الطبرانی فی الکبیر ٨/٣٨٠ وفی الحاشیة:

قال فی المجمع ١/٢٩٣: رواه الطبرانی والبزارورجاله رجال الصحیح

20. Abu Mālik Al Ashja'í narrates from his father Radiyallāhu 'anhuma, who said that whenever a man accepted Islām during the time of Nabí ﷺ, the Sahābah used to teach him *Salāt*. (Tabarāní)

﴿ 21 ﴾ عَنْ اَبِي اُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قِيْلَ: يَارَسُوْلَ اللهِ! اَىُّ الدُّعَاءِ اَسْمَعُ؟ قَالَ: جَوْفُ اللَّيْلِ الْآخِرُ، وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوْبَاتِ.

رواه الترمذی وقال: هذا حدیث حسن، باب حدیث ینزل ربنا کل لیلة......، رقم: ٣٤٩٩

21. Abu Umāmah ﷺ narrates that Rasúlullāh ﷺ was asked: O Rasúlullāh! At what time is *Du'ā* the most readily listened to and accepted? He replied: The one made during the course of latter part of the night, and after the obligatory *Salāt*. (Tirmidhí)

﴿ 22 ﴾ عَنْ اَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: الصَّلَوَاتُ الْخَمْسُ كَفَّارَةٌ لِمَا بَيْنَهَا، ثُمَّ قَالَ رَسُوْلُ اللهِ ﷺ: اَرَاَيْتَ لَوْ اَنَّ رَجُلًا كَانَ يَعْتَمِلُ فَكَانَ بَيْنَ مَنْزِلِهِ وَمُعْتَمَلِهِ خَمْسَةُ اَنْهَارٍ، فَإِذَا اَتَى مُعْتَمَلَهُ عَمِلَ فِيْهِ مَاشَاءَ اللهُ

فَاصَابَهُ الْوَسَخُ اَوِالْعَرَقُ فَكُلَّمَا مَرَّ بِنَهَرٍ اغْتَسَلَ مَاكَانَ ذٰلِكَ يُبْقِىْ مِنْ دَرَنِهٖ، فَكَذٰلِكَ الصَّلَاةُ كُلَّمَا عَمِلَ خَطِيْئَةً فَدَعَا وَاسْتَغْفَرَ غُفِرَ لَهُ مَاكَانَ قَبْلَهَا . رواه البزار والطبرانى فى الاوسط والكبير وزادفيه ثُمَّ صَلّٰى صَلَاةً اِسْتَغْفَرَ غَفَرَاللّٰهُ لَهُ مَاكَانَ قَبْلَهَا و فيه: عبدالله بن قريط ذكره ابن حبان فى الثقات، بقية رجاله رجال الصحيح، مجمع الزوائد ٣٦/٢

22. Abu Sa'id Al Khudri ﷺ narrates: I heard Rasúlullāh ﷺ saying: The five *Salāt* are an atonement for the minor sins committed between them. Then he said: A man goes to work and between his house and his place of work are five streams. When he reaches his place of work and labours there to the extent, that Allāh willed, he becomes dirty and sweaty. Then, (on his way back) he passes by the streams, bathing in all, and this repeated bathing leaves no dirt or sweat on him. *Salāt* is just like that. Whenever, someone commits a sin, and performs *Salāt*, makes *Du'ā*, and asks forgiveness, then he is forgiven for the sins he committed preceding the *Salāt*. (Bazzār, Tabarānī, Majma'uz-Zawāid)

﴿ 23 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ: اُمِرْنَا اَنْ نُسَبِّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَّثَلَاثِيْنَ وَنَحْمَدَهُ ثَلَاثًا وَّثَلَاثِيْنَ وَنُكَبِّرَهُ اَرْبَعًا وَّثَلَاثِيْنَ قَالَ: فَرَاٰى رَجُلٌ مِنَ الْاَنْصَارِ فِى الْمَنَامِ، فَقَالَ: اَمَرَكُمْ رَسُوْلُ اللّٰهِ ﷺ اَنْ تُسَبِّحُوا فِىْ دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَّثَلَاثِيْنَ وَتَحْمَدُوا اللّٰهَ ثَلَاثًا وَّثَلَاثِيْنَ وَتُكَبِّرُوا اَرْبَعًا وَّثَلَاثِيْنَ ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوا خَمْسًا وَّعِشْرِيْنَ وَاجْعَلُوا التَّهْلِيْلَ مَعَهُنَّ فَغَدَا عَلَى النَّبِيِّ ﷺ فَحَدَّثَهُ فَقَالَ: افْعَلُوا.

رواه الترمذى وقال: هذا حديث صحيح، باب منه ماجاء فى التسبيح والتكبير والتحميد عند المنام، رقم: ٣٤١٣، الجامع الصحيح وهو سنن الترمذى، طبع دار الكتب العلمية

23. Zaid ibne-Thābit ﷺ narrates that we were commanded by Rasúlullāh ﷺ to say after every obligatory *Salāt*, *Subhānallhāh* (Glory be to Allāh who is above all faults) 33 times, *Alhamdulillāh* (Praise be to Allāh) 33 times, and *Allāhuakbar* (Allāh is the Greatest) 34 times. One Ansāri dreamt that someone asked him: Has Rasúlullāh ﷺ commanded you to say *Subhānallāh* 33 times, *Alhamdulillāh* 33 times, and *Allāhuakbar* 34 times after every obligatory *Salāt*? He (the Ansāri) said: Yes. The voice in the dream said: Make it 25 times each, and add with it, *Lā ilāha illallāh* (None is worthy of worship but Allāh) 25 times.

In the morning, when he went and narrated his dream to Nabi ﷺ, the Prophet said: Do so. (Tirmidhí)

﴿ 24 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ فُقَرَاءَ الْمُهَاجِرِيْنَ اَتَوا رَسُوْلَ اللهِ ﷺ، فَقَالُوا: قَدْ ذَهَبَ اَهْلُ الدُّثُوْرِ بِالدَّرَجَاتِ الْعُلٰى وَالنَّعِيْمِ الْمُقِيْمِ فَقَالَ: وَمَاذَاكَ؟ قَالُوا: يُصَلُّوْنَ كَمَا نُصَلِّيْ، وَيَصُوْمُوْنَ كَمَا نَصُوْمُ، وَيَتَصَدَّقُوْنَ وَلَا نَتَصَدَّقُ ، وَيُعْتِقُوْنَ وَلَا نُعْتِقُ فَقَالَ رَسُوْلُ اللهِ ﷺ: اَفَلَا اُعَلِّمُكُمْ شَيْئًا تُدْرِكُوْنَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُوْنَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا يَكُوْنُ اَحَدٌ اَفْضَلَ مِنْكُمْ اِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ. قَالُوْا: بَلٰى، يَا رَسُوْلَ اللهِ! قَالَ: تُسَبِّحُوْنَ وَتُكَبِّرُوْنَ وَ تَحْمَدُوْنَ فِيْ دُبُرِ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِيْنَ مَرَّةً، قَالَ اَبُوْ صَالِحٍ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِيْنَ اِلٰى رَسُوْلِ اللهِ ﷺ فَقَالُوا: سَمِعَ اِخْوَانُنَااَهْلُ الْاَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُوْلُ اللهِ ﷺ: ذٰلِكَ فَضْلُ اللهِ يُؤْتِيْهِ مَنْ يَّشَآءُ.

رواه مسلم، باب استحباب الذكر بعد الصلاة......، رقم: ١٣٤٧

24. Abu Hurairah ؓ narrates that once some poor emigrants came to Rasúlulläh ﷺ and said: The rich have attained the highest ranks and eternal bounties of Allāh. Rasúlullāh ﷺ said: How is that? They replied: They offer *Salāt* like we offer *Salāt*, and they fast like we fast, and they give charity and we cannot give charity, and they set slaves free and we cannot set slaves free. Rasúlullāh ﷺ said: Should I not teach you something through which you would join those who surpassed you; and keep ahead of those who are after you, and nobody can be better than you unless he also does the same? The Sahābah said: Do tell us. So, Rasúlullāh ﷺ said: Recite *Subhānallāh, Alhamdulilllāhi*, and *Allāhuakbar* thirty three times each, after every obligatory *Salāt*. Abu Salib said: The poor emigrants returned to Rasúlullāh ﷺ and said: Our rich brothers have heard what we did, and have done the same. Rasúlullāh ﷺ then said: This is Allāh's blessing, which He bestows on whosoever He wills. (Muslim)

﴿ 25 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ: مَنْ سَبَّحَ اللهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَّثَلَاثِيْنَ ،وَحَمِدَ اللهَ ثَلَاثًاوَّثَلَاثِيْنَ وَكَبَّرَاللهَ ثَلَاثًا وَّثَلَاثِيْنَ ، فَتِلْكَ تِسْعَةٌ وَّتِسْعُوْنَ، وَقَالَ: تَمَامَ الْمِائَةِ: لَآاِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ

عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، غُفِرَتْ خَطَايَاهُ وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

رواه مسلم باب استحباب الذكر بعد الصلاة، وبيان صفته، رقم: ١٣٥٢

25. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ said: He who recites *Subhānallāh* (Glory be to Allāh who is above all faults) 33 times, *Alhamdulillāh* (Praise be to Allāh) 33 times and *Allāhuakbar* (Allāh is Greatest) 33 times, which makes a total of 99 times, and then recites once (the following) to complete 100, his sins will be forgiven, even if they are as much as the foam of the sea.

لَآاِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَعَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh, He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things, (Muslim)

﴿ 26 ﴾ عَنِ الْفَضْلِ بْنِ الْحَسَنِ الضَّمْرِيِّ اَنَّ اُمَّ الْحَكَمِ اَوْضُبَاعَةَ ابْنَتَيِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللّٰهُ عَنْهُمَا حَدَّثَتْهُ عَنْ اِحْدَاهُمَا اَنَّهَا قَالَتْ: اَصَابَ رَسُوْلُ اللّٰهِ ﷺ سَبْيًا فَذَهَبْتُ اَنَا وَاُخْتِيْ وَفَاطِمَةُ بِنْتُ رَسُوْلِ اللّٰهِ ﷺ فَشَكَوْنَا اِلَيْهِ مَا نَحْنُ فِيْهِ وَسَاَلْنَاهُ اَنْ يَاْمُرَلَنَا بِشَيْءٍ مِنَ السَّبْيِ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: سَبَقَكُنَّ يَتَامَى بَدْرٍ، وَلٰكِنْ سَاَدُلُّكُنَّ عَلٰى مَا هُوَ خَيْرٌ لَكُنَّ مِنْ ذٰلِكَ، تُكَبِّرْنَ اللّٰهَ عَلٰى اِثْرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِيْنَ تَكْبِيْرَةً وَثَلَاثًا وَثَلَاثِيْنَ تَسْبِيْحَةً وَثَلَاثًا وَثَلَاثِيْنَ تَحْمِيْدَةً وَلَآاِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

رواه ابوداؤد، باب فى مواضع قسم الخمس ......رقم: ٢٩٨٧

26. Fadl ibne-Hasan Damri Rahimahullāh says that one of the two daughters of Zubair ibne-'Abdul Muttalib, Umme Hakam or Dubā'ah, Radiyallāhu 'anhuma narrates that some prisoners were brought to Rasúlullāh ﷺ. I, my sister and, Fātima, daughter of Rasúlullāh ﷺ, went to him and explained our difficulties, and asked for some prisoners for (domestic) help. Rasúlullāh ﷺ said: As for the servants, the orphans of Badr are more deserving than you, but I will tell you something better than a servant; after every *Salāt*, recite: *Subhānallāh* (Glory be to Allāh. Who is above all faults), *Alhamdulillāh* (Praise be to Allāh) and *Allāhuakbar* (Allāh is Greatest) 33 times each, and recite once (the following):

لَآاِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَعَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh; He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things. (Abu Dāwúd)

﴿ 27 ﴾ عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: مُعَقِّبَاتٌ لَا يَخِيْبُ قَائِلُهُنَّ اَوْ فَاعِلُهُنَّ: ثَلَاثًا وَّثَلَاثِيْنَ تَسْبِيْحَةً، وَثَلَاثًا وَّثَلَاثِيْنَ تَحْمِيْدَةً، وَاَرْبَعًا وَّثَلَاثِيْنَ تَكْبِيْرَةً فِيْ دُبُرِ كُلِّ صَلَاةٍ. رواه مسلم، باب استحباب الذكر بعد الصلاة......، رقم: ١٣٥٠

27. Ka'b ibne-'Ujrah ﷺ narrates that Rasúlullāh ﷺ said: Some phrases, when said after *Salāt*, are such that whoever says them will never be disappointed. These are *Subhānallāh* (Glory be to Allāh Who is above all faults) 33 times, *Alhamdulillāh* (Praise be to Allāh) 33 times and *Allāhuakbar* (Allāh is the Greatest) 34 times after every obligatory *Salāt*. (Muslim)

﴿ 28 ﴾ عَنِ السَّائِبِ عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّ رَسُوْلَ اللّٰهِ ﷺ لَمَّا زَوَّجَهُ فَاطِمَةَ بَعَثَ مَعَهُ بِخَمِيْلَةٍ، وَوِسَادَةٍ مِنْ اَدَمٍ حَشْوُهَا لِيْفٌ، وَرَحَيَيْنِ وَسِقَاءٍ، وَجَرَّتَيْنِ، فَقَالَ عَلِيٌّ رَضِيَ اللّٰهُ عَنْهُ لِفَاطِمَةَ رَضِيَ اللّٰهُ عَنْهَا ذَاتَ يَوْمٍ: وَاللّٰهِ لَقَدْ سَنَوْتُ حَتّٰى لَقَدِاشْتَكَيْتُ صَدْرِيْ، قَالَ: وَقَدْ جَاءَ اللّٰهُ اَبَاكِ بِسَبْيٍ فَاذْهَبِيْ فَاسْتَخْدِمِيْهِ، فَقَالَتْ: وَاَنَا وَاللّٰهِ قَدْ طَحَنْتُ حَتّٰى مَجِلَتْ يَدَايَ، فَاَتَتِ النَّبِيَّ ﷺ، فَقَالَ: مَا جَاءَ بِكِ اَيْ بُنَيَّةُ؟ قَالَتْ: جِئْتُ لِاُسَلِّمَ عَلَيْكَ وَاسْتَحْيَتْ اَنْ تَسْاَلَهُ وَرَجَعَتْ فَقَالَ: مَا فَعَلْتِ، قَالَتْ: اِسْتَحْيَيْتُ اَنْ اَسْاَلَهُ، فَاَتَيْنَاهُ جَمِيْعًا، فَقَالَ عَلِيٌّ رَضِيَ اللّٰهُ عَنْهُ: يَا رَسُوْلَ اللّٰهِ! لَقَدْ سَنَوْتُ حَتّٰى اشْتَكَيْتُ صَدْرِيْ، وَقَالَتْ فَاطِمَةُ رَضِيَ اللّٰهُ عَنْهَا: قَدْ طَحَنْتُ حَتّٰى مَجِلَتْ يَدَايَ، وَقَدْ جَاءَكَ اللّٰهُ بِسَبْيٍ وَسَعَةٍ فَاَخْدِمْنَا، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: وَاللّٰهِ لَا اُعْطِيْكُمَا وَاَدَعُ اَهْلَ الصُّفَّةِ تَطْوٰى بُطُوْنُهُمْ لَا اَجِدُ مَا اُنْفِقُ عَلَيْهِمْ، وَلٰكِنِّيْ اَبِيْعُهُمْ وَاُنْفِقُ عَلَيْهِمْ اَثْمَانَهُمْ، فَرَجَعَا فَاَتَاهُمَا النَّبِيُّ ﷺ، وَقَدْ دَخَلَا فِيْ قَطِيْفَتِهِمَا اِذَا غَطَّيَا رُؤُوْسَهُمَا تَكَشَّفَتْ اَقْدَامُهُمَا وَاِذَا غَطَّيَا اَقْدَامَهُمَا تَكَشَّفَتْ رُؤُوْسُهُمَا فَثَارَا، فَقَالَ: مَكَانَكُمَا ثُمَّ قَالَ: اَلَا اُخْبِرُكُمَا بِخَيْرٍ مِمَّا سَاَلْتُمَانِيْ؟ قَالَا: بَلٰى، فَقَالَ: كَلِمَاتٌ عَلَّمَنِيْهِنَّ جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَقَالَ: تُسَبِّحَانِ فِيْ دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَتَحْمَدَانِ عَشْرًا، وَتُكَبِّرَانِ عَشْرًا، وَاِذَا اَوَيْتُمَا اِلٰى فِرَاشِكُمَا فَسَبِّحَا ثَلَاثًا وَّثَلَاثِيْنَ، وَاحْمَدَا ثَلَاثًا وَّثَلَاثِيْنَ، وَكَبِّرَا اَرْبَعًا وَّثَلَاثِيْنَ قَالَ: فَوَاللّٰهِ مَا تَرَكْتُهُنَّ مُنْذُ

عَلَّمَنِيهِنَّ رَسُوْلُ اللهِ ﷺ قَالَ: فَقَالَ لَهُ ابْنُ الْكَوَّاءِ: وَلَا لَيْلَةَ صِفِّيْنَ، فَقَالَ: قَاتَلَكُمُ اللهُ يَا اَهْلَ الْعِرَاقِ نَعَمْ، وَلَا لَيْلَةَ صِفِّيْنَ. رواه احمد ١/١٠٦

28. Sãib ﷺ narrates from 'Alí ﷺ that when Rasúlullãh ﷺ married him to Fãtima Radiyãllãhu 'anha, she was seen-off with (a dowry of) a bed sheet, a leather pillow filled with date-bark, two grindstones, a leather water bag, and two large earthen pots. 'Alí ﷺ one day said to Fãtima Radiyãllãhu 'anha: I swear by Allãh! Due to pulling of buckets from the well, I feel pain in my chest. Allãh has sent some prisoners to your father go and ask him for a servant. Fãtima Radiyãllãhu 'anhã said: My hands are also calloused due to turning the grindstone. At that, she went to Nabí ﷺ. He asked: Dear daughter, what brought you here? She said: "I have come to offer my *Salãm*". But due to her shyness, she could not ask him anything and returned. 'Alí ﷺ asked her: What happened? She said: I felt shy to ask him. Then we went to Nabí ﷺ together. 'Alí ﷺ said: O Rasúlullãh! Due to drawing water from the well I feel pain in my chest. Fãtima Radiyallãhu 'anhã said: Due to frequently turning the grindstone my hands are calloused; Allãh has sent you slaves and granted some ease; please give us a servant. Rasúlullãh ﷺ said: I swear by Allãh! I will not give you; the people of Suffah are suffering pangs of hunger, and I have nothing to spend on them. Therefore, I will sell these slaves and spend that money on the people of Suffah. So we returned. At night both of us were sleeping in a small blanket such that when our heads were covered, our legs used to bare, and when our legs were covered, our heads used to be exposed. Rasúlullãh ﷺ came to us. Both of us started to get up hurriedly. He said: Remain at your place. You asked for a servant, should I not tell you something better than what you asked? We said: Do tell us. He said: Jibraíl ﷺ has taught me a few words. Both of you say after every *Salãt*, ten times *Subhãnalhah* (Glory be to Allãh who is above all faults), ten times *Alhamdulillãh* (Praise be to Allãh), and ten times *Allãhuakbar* (Allãh is the Greatest). And when you lie down on your bed, then say 33 times *Subhãnallãh*, 33 times *Alhamdulillãh* and 34 times *Allãhuakbar*. 'Alí ﷺ said: I swear by Allãh! Ever since Rasúlullãh ﷺ taught me these words, I have

never forgotten to say them. Ibnul Kawā' Rhimahullāh asked him: And not even on the night of the Battle of Siffin? He said: May Allāh curse you! 0 people of Iraq! Yes, and not even on the night of the Battle of Siffin. (Musnad Ahmad)

﴿ 29 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: خَصْلَتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيْرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيْلٌ: يُسَبِّحُ اللهَ دُبُرَ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُهُ عَشْرًا، وَيُكَبِّرُ عَشْرًا قَالَ: فَأَنَا رَأَيْتُ النَّبِيَّ ﷺ، يَعْقِدُهَا بِيَدِهِ قَالَ: فَقَالَ: خَمْسُوْنَ وَمِائَةٌ بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيْزَانِ، وَإِذَا أَوَى إِلَى فِرَاشِهِ سَبَّحَ وَحَمِدَ وَكَبَّرَ مِائَةً، فَتِلْكَ مِائَةٌ بِاللِّسَانِ، وَأَلْفٌ فِي الْمِيْزَانِ، فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ الْوَاحِدِ أَلْفَيْنِ وَخَمْسَمِائَةِ سَيِّئَةٍ، قَالَ: كَيْفَ لَا يُحْصِيهِمَا؟ قَالَ: يَأْتِي أَحَدَكُمُ الشَّيْطَانُ، وَهُوَ فِي صَلَاةٍ، فَيَقُوْلُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، حَتَّى شَغَلَهُ وَلَعَلَّهُ أَنْ لَا يَعْقِلَ، وَيَأْتِيهِ فِي مَضْجَعِهِ فَلَا يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ. رواه ابن حبان، قال المحقق: حديث صحيح ٥/٣٥٤

29. Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Two qualities are such that if a Muslim adopts them, he will certainly enter Paradise. Both of them are easy but those who practice them are very few. One is that after every *Salāt* say *Subhanallāh* (Glory be to Allāh Who is above all faults) ten times, *Alhamdulillāh* (Praise be to Allāh) ten times, and *Allāhuakbar* (Allāh is the Greatest) ten times. 'Abdullāh says: I saw Nabí ﷺ counting them on his fingers. Rasúlullāh ﷺ Said: This means one hundred and fifty on the tongue and fifteen hundred on the scale of deeds. (The second quality is that) When one goes to bed he says *Subhānallāh, Alhamdulillāh* and *Allāhuakbar* for a total of one hundred times. These are one hundred on the tongue and one thousand on the Scale, so who would be committing two thousand five hundred sins in a day?

'Abdullah ؓ asked: O Rasúlullāh! Why is it that these two qualities are not adopted? He replied: The *Shaitān* comes to one while he is in *Salat* and says remember so and so, remember so and so, until he becomes pre-occupied and thus becomes unmindful of saying these words; and *Shaitān* comes to him on his bed and continuously lulls him to sleep. (Ibne-Hibbān)

﴿ 30 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ اَخَذَ بِيَدِهِ وَقَالَ: يَا مُعَاذُ! وَاللهِ اِنِّيْ لَاُحِبُّكَ، فَقَالَ: اُوْصِيْكَ يَا مُعَاذُ! لَا تَدَعَنَّ فِيْ دُبُرِ كُلِّ صَلَاةٍ تَقُوْلُ: اَللّٰهُمَّ! اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ. رواه ابو داؤد، باب فى الاستغفار، رقم: ١٥٢٢

30. Mu'ādh ibne-Jabal ﷺ narrates that Rasúlullāh ﷺ took his hand and said: O Mu'adh! I swear by Allāh, indeed I love you. Then he said: O Mu'adh! I advise you never to forget saying these words after every *Salāt*:

اَللّٰهُمَّ! اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

O Allāh! Help me in remembering you, and in thanking you, and in attaining excellence in worshiping you. (Abu Dāwúd)

﴿ 31 ﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَاَ آيَةَ الْكُرْسِيِّ فِيْ دُبُرِ كُلِّ صَلَاةٍ مَكْتُوْبَةٍ، لَمْ يَمْنَعْهُ مِنْ دُخُوْلِ الْجَنَّةِ اِلَّا اَنْ يَمُوْتَ. رواه النسائى فى عمل اليوم والليلة، رقم: ١٠٠، وفى رواية: وَقُلْ هُوَ اللهُ اَحَدٌ

رواه الطبرانى فى الكبير والاوسط باسانيد واحدها جيد، مجمع الزوائد ١٠/١٢٨

31. Abu Umāmah ﷺ narrates that Rasúlullāh ﷺ said: He who recites *Ayatul Kursi* after every obligatory *Salāt*, nothing but death restrains him from entering Paradise. In another narration: *Qul hú walāhu Ahad* is to be recited after *Ayatul Kursi*.

(Amālul Yaumi wal Lailah by Nasaí. Tabarāní. Majma'uz Zawāid)

﴿ 32 ﴾ عَنْ حَسَنِ بْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَاَ آيَةَ الْكُرْسِيِّ فِيْ دُبُرِ الصَّلَاةِ الْمَكْتُوْبَةِ كَانَ فِيْ ذِمَّةِ اللهِ اِلَى الصَّلَاةِ الْاُخْرٰى.

رواه الطبرانى واسناده حسن، مجمع الزوائد ١٠/١٢٨

32. Hasan ibne-'Alí Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He, who recites *Ayatul Kursi* after obligatory *Salāt*, is in the protection of Allāh till the next *Salāt*.

(Tabarāní, Majma'uz-Zawāid)

﴿ 33 ﴾ عَنْ اَبِيْ اَيُّوْبَ رَضِيَ اللهُ عَنْهُ قَالَ: مَا صَلَّيْتُ خَلْفَ نَبِيِّكُمْ ﷺ اِلَّا سَمِعْتُهُ يَقُوْلُ حِيْنَ يَنْصَرِفُ: اَللّٰهُمَّ اغْفِرْ خَطَايَايَ وَذُنُوْبِيْ كُلَّهَا، اَللّٰهُمَّ وَانْعَشْنِيْ وَاجْبُرْنِيْ وَاهْدِنِيْ بِصَالِحِ الْاَعْمَالِ وَالْاَخْلَاقِ، لَا يَهْدِيْ لِصَالِحِهَا، وَلَا يَصْرِفُ سَيِّئَهَا اِلَّا اَنْتَ.

رواه الطبرانى فى الصغير والاوسط واسناده جيد، مجمع الزوائد ١٠/١٤٥

33. Abu Ayyúb ﷺ narrates that whenever I offered *Salāt* behind Nabi ﷺ, I heard him saying this *Du'ā* after completing his *Salāt*

اَللّٰهُمَّ اغْفِرْ خَطَايَایَ وَذُنُوْبِیْ كُلَّهَا، اَللّٰهُمَّ وَانْعَشْنِیْ وَاجْبُرْنِیْ وَاهْدِنِیْ لِصَالِحِ الْاَعْمَالِ وَالْاَخْلَاقِ، لَا يَهْدِیْ لِصَالِحِهَا، وَلَا يَصْرِفُ سَيِّئَهَا اِلَّا اَنْتَ.

O Allih! Forgive all my mistakes and sins. O Allāh! Uplift me, and correct my shortcomings, and guide me towards good deeds and excellent manners; no one except you can guide towards good, nor turn away from evil. (Tabarani, Majma'uz-Zawaid)

﴿ 34 ﴾ عَنْ اَبِیْ مُوْسٰی رَضِیَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ صَلَّی الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ.

رواه البخاری، باب فضل صلوة الفجر، رقم: ٥٧٤

34. Abu Músā ﷺ narrates that Rasúlullāh ﷺ said: he, who offers the *Salāt* of two cool times, enters Paradise. (Bukhārī)

Note: The *Salāt* of two cool times refers to *'Asr*, the beginning of the cooler hours of the day, and *Fajr* which is at the end of the cool hours of the night. *Fajr Salāt* is difficult to offer because of the tendency to go to sleep at this time, and *'Asr* is difficult because this is the time of intense worldly pre-occupation. He who is constant in performing these two *Salāts* will more easily maintain the other three. (Mirqat-ul-Mafātih)

﴿ 35 ﴾ عَنْ رُوَيْبَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: لَنْ يَلِجَ النَّارَ اَحَدٌ صَلّٰی قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا، يَعْنِی الْفَجْرَ وَالْعَصْرَ

رواه مسلم، باب فضل صلاتی الصبح والعصر ......، رقم: ١٤٣٦

35. Ruwaibah ﷺ narrates: I heard Rasúlullāh ﷺ saying: Undoubtedly he will not enter Hell-Fire, who has offered *Salāt* before the rising of the sun, and before its setting; that is *Fajr* and *'Asr*. (Muslim)

﴿ 36 ﴾ عَنْ اَبِیْ ذَرٍّ رَضِیَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ قَالَ فِی دُبُرِ صَلَاةِ الْفَجْرِ وَهُوَ ثَانٍ رِجْلَيْهِ قَبْلَ اَنْ يَتَكَلَّمَ: لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِیْ وَيُمِيْتُ وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِيْرٌ، عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُحِیَ

عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ يَوْمَهُ ذٰلِكَ فِيْ حِرْزٍ مِنْ كُلِّ مَكْرُوْهٍ وَ
حَرْسٍ مِنَ الشَّيْطَانِ وَلَمْ يَنْبَغِ لِذَنْبٍ اَنْ يُدْرِكَهُ فِيْ ذٰلِكَ الْيَوْمِ اِلَّا الشِّرْكَ بِاللّٰهِ.

رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب في ثواب كلمة التوحيد ......
رقم: ٣٤٧٤ ورواه النسائي في عمل اليوم والليلة ، رقم: ١١٧ وذكر بِيَدِهِ الْخَيْرُ مكان يُحْيِي
وَيُمِيْتُ، وزادفيه: وَكَانَ لَهُ بِكُلِّ وَاحِدَةٍ قَالَهَا عِتْقُ رَقَبَةٍ، رقم: ١٢٧ ورواه النسائي ايضا في
عمل اليوم والليلة، من حديث معاذ، وزادفيه: وَمَنْ قَالَهُنَّ حِيْنَ يَنْصَرِفُ مِنْ صَلَاةِ الْعَصْرِ
اُعْطِيَ مِثْلَ ذٰلِكَ فِي لَيْلَتِهِ، رقم: ١٢٦

36. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ said: Whoever after *Fajr Salāt*, while maintaining the posture of sitting in *Salāt* and before talking with anyone, says ten times:

لَآاِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ.

None is worthy of worship but Allāh, He is alone, He has no partner, His is the Kingdom, for Him is all the Praise, He alone gives life, and He alone gives death, and He has power over everything.

Then, ten virtues are recorded for him, and ten sins are erased, and his ranks are raised by ten degrees, and he is protected from every undesirable and unpleasant thing and also from *Shaitān*, and that day he will not be taken to account for any sin except polytheism.

In another narration, the words يُحْيِي وَيُمِيْتُ (In Whose Hand is all that is good) are in place of بِيَدِهِ الْخَيْرُ (He alone gives life and He alone gives death).

It is also narrated that every time he says this phrase, he receives a reward of freeing a slave. On saying these words after *'Asr* he gets the reward for the whole night as he gets the reward for the whole day on saying them after *Fajr*.

(Tirmidhi, 'Amalul Yaumi wal Lailah by Nasai)

﴿ 37 ﴾ عَنْ جُنْدُبٍ الْقَسْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ صَلَّى صَلَاةَ
الصُّبْحِ فَهُوَ فِيْ ذِمَّةِ اللّٰهِ، فَلَا يَطْلُبَنَّكُمُ اللّٰهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَاِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ

يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلٰى وَجْهِهٖ فِيْ نَارِ جَهَنَّمَ. رواه مسلم، باب فضل صلاة العشاء ......، رقم: ١٤٩٤

37. Jundub Al Qasrí ﷺ narrates that Rasúlullāh ﷺ said: He who offers the *Fajr Salāt*, is indeed in the Protection of Allāh (so do not trouble those who are under Allāh's Protection); for you will be answerable to Allāh for violating this protection; because undoubtedly, if He takes anyone to account for violating this protection, He will catch him and fling him headlong on his face into the Hell-Fire. (Muslim)

﴿ 38 ﴾ عَنْ مُسْلِمِ بْنِ الْحَارِثِ التَّمِيْمِيِّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ اَنَّهُ اَسَرَّ اِلَيْهِ فَقَالَ: اِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ: اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَاِنَّكَ اِذَا قُلْتَ ذٰلِكَ ثُمَّ مُتَّ فِيْ لَيْلَتِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا، وَاِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذٰلِكَ، فَاِنَّكَ اِنْ مُتَّ فِيْ يَوْمِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا.

رواه ابو داؤد، باب ما يقول اذا اصبح، رقم: ٥٠٧٩

38. Muslim ibne-Hārith At-tamímíyi ﷺ narrates that Rasúlullāh ﷺ told him secretly: When you complete the *Maghrib Salāt*, then recite seven times this *Du'ā*: اللّٰهم اجرني من النار (O Allāh! Protect me from the Fire). After saying this if you happen to die the same night, you will be protected from the Fire. When you have offered your *Fajr Salāt* repeat the same. For undoubtedly, if you happen to die the same day, you will be protected from the Fire. (Abu Dawúd)

Note: Rasúlullāh ﷺ by giving this advice secretly wanted to stress its importance.

﴿ 39 ﴾ عَنْ اُمِّ فَرْوَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سُئِلَ رَسُوْلُ اللهِ ﷺ: اَيُّ الْاَعْمَالِ اَفْضَلُ؟ قَالَ: الصَّلَاةُ فِيْ اَوَّلِ وَقْتِهَا. رواه ابوداؤد، باب المحافظة على الصلوات، رقم: ٤٢٦

39. Umme Farwah Radiyallāhu 'anhā narrates that Rasúlullāh ﷺ was asked: Which is the best of the good deeds? He said: To offer *Salāt* at the beginning of its prescribed time. (Abu Dawúd).

﴿ 40 ﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَا اَهْلَ الْقُرْآنِ! اَوْتِرُوْا فَاِنَّ اللهَ وِتْرٌ يُحِبُّ الْوِتْرَ. رواه ابوداؤد، باب استحباب الوتر، رقم: ١٤١٦

40. 'Ali ﷺ narrates that Rasúlullāh ﷺ said: O People of the Qur'ān! Offer *Witr Salāt*, for verily Allāh is *Witr*, and He loves the *Witr*. (Abu Dāwúd)

Note: *Witr* in Arabic refers to His Oneness, that is being without partners. Allāh also loves actions done in odd numbers. Many examples of it are found in *Sharī'ah* and *Sunnah*. *Witr Salāt* is loved by Allāh because it has an odd number of *Rak'at*. (Majma' Bihar-ulAnwār)

﴿ 41 ﴾ عَنْ خَارِجَةَ بْنِ حُذَافَةَ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُوْلُ اللهِ ﷺ فَقَالَ: إِنَّ اللهَ تَعَالَى قَدْ اَمَدَّكُمْ بِصَلَاةٍ، وَهِيَ خَيْرٌلَّكُمْ مِنْ حُمْرِ النَّعَمِ، وَهِيَ الْوِتْرُ، فَجَعَلَهَا لَكُمْ فِيْمَا بَيْنَ الْعِشَاءِ اِلَى طُلُوْعِ الْفَجْرِ.

رواه ابو داؤد، باب استحباب الوتر، رقم:١٤١٨

41. Khārijah ibne-Hudhāfah ﷺ narrates that one day Rasúlullāh ﷺ came to us and said: Allāh has granted you an additional *Salāt*, which is better for you than red camels; this *Salāt* is Al-*Witr*. Allāh has appointed its time between *'Isha Salāt* and the break of dawn. (Abu Dāwúd)

Note: The Arabs considered red camels to be a most valuable and desirable commodity.

﴿ 42 ﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: اَوْصَانِيْ خَلِيْلِيْ ﷺ بِثَلَاثٍ: بِصَوْمِ ثَلَاثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَالْوِتْرِ قَبْلَ النَّوْمِ، وَرَكْعَتَيِ الْفَجْرِ.

رواه الطبراني في الكبير ورجاله رجال الصحيح، مجمع الزوائد ٢/ ٤٦٠

42. Abu Dardā ﷺ narrates that my friend, Rasúlullāh ﷺ, enjoined me three things: To fast three days every month, to offer the *Witr Salāt* before sleep, and to offer two *Rak 'āt Sunnah* of *Fajr*. (Tabarâni, Majma'uz-Zawāid)

Note: It is better for those who have developed the habit of awakening at night, to offer their *Witr Salāt* at the time of *Tahajjud* that is before the beginning time of *Fajr Salāt*. As for those, who have not developed this habit, they should offer their *Witr Salāt* before sleeping.

﴿ 43 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا اِيْمَانَ لِمَنْ لَا اَمَانَةَ

لَـهُ، وَلَا صَلَاةَ لِـمَنْ لَاطُهُوْرَلَهُ، وَلَا دِيْنَ لِمَنْ لَا صَلَاةَ لَهُ، اِنَّمَا مَوْضِعُ الصَّلَاةِ مِنَ الدِّيْنَ كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ.

رواه الطبراني في الاوسط والصغير وقال: تفرد به الحسين بن الحكم الحِبَرِي، الترغيب ١/٢٤٦

43. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: There is no (perfect) *Imān* for one who has no trustworthiness, and there is no *Salāt* for one who has no *Wudú*, and there is no *Deen* for one who has no *Salāt*. The status of *Salāt* in *Deen* is like the status of the head in a body. (Tabarani, Targhib)

﴿ 44 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ : سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: بَيْنَ الرَّجُلِ وَ بَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ.

رواه مسلم، باب بيان اطلاق اسم الكفر ......، رقم: ٢٤٧

44. Jābir ibne-Abdullāh Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: Between man and (his entering into) polytheism and unbelief is the abandonment of *Salāt*. (Muslim)

Note: Scholars of Islām have offered several explanations to this *Hadíth*. One is that a person who abandons *Salāt* becomes increasingly arrogant and bold in committing sins, which may endanger his faith. Another explanation is that the one who abandons *Salāt* runs the risk of an evil end. (Mirqāt-ul-Mafātíh)

﴿ 45 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: اِنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ تَرَكَ الصَّلَاةَ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ.

رواه البزار والطبراني في الكبير، وفيه: سهل بن محمود ذكره ابن ابي حاتم وقال: روى عنه احمد بن ابراهيم الدورقي وسعدان بن يزيد، قلت: وروى عنه محمد بن عبد الله المخرمي ولم يتكلم فيه احد، وبقية رجاله رجال الصحيح، مجمع الزوائد ٢/٢٦

45. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who abandons *Salāt* shall meet Allāh in a state that Allāh will be very angry with him. (Bazzār, Tabarani, Majma'uz-Zawāid)

﴿ 46 ﴾ عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ فَاتَتْهُ الصَّلَاةُ، فَكَاَنَّمَا وُتِرَ اَهْلَهُ وَمَالَهُ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٤/٣٣٠

46. Naufal ibne-Mu'awiya ﷺ narrates that Nabi Rasúlullāh ﷺ said: The person who missed even one *Salāt* is as though he has been deprived of his entire family and wealth. (Ibne-Hibbān)

﴿ 47 ﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِيْنَ، وَاضْرِبُوْهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِيْنَ، وَفَرِّقُوْا بَيْنَهُمْ فِي الْمَضَاجِعِ. رواه ابو داؤد، باب متى يؤمر الغلام بالصلاة، رقم: ٤٩٥

47. Amr bin Shouib narrates from his father, who heard from his grandfather Radiyallāhu 'anhuma, who narrated that Rasúlullāh ﷺ said: Command your children when they are seven years old, to perform *Salāt*; and beat them for not observing it when they are ten years old. And at this age separate their beds (i.e. do not let brothers and sisters sleep together). (Abu Dāwúd)

Note: Beating should not cause bodily harm and not on the face.

SALÁT IN JAMÁ'AH CONGREGATION

VERSE OF QUR'ÁN

قَالَ اللهُ تَعَالٰى: ﴿وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ﴾

[البقرة: ٤٣]

Allāh ﷻ says: And establish *Salāt* and give Zakāt; and bow with those who bow in worship (i.e. pray in congregation). (Al-Baqarah: 43)

AHADITH

﴿ 48 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اَلْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُوْنَ صَلَاةً، وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمَا.

رواه ابو داؤد، باب رفع الصوت بالاذان، رقم: ٥١٥

48. Abu Hurairah ﷺ narrated that Nabi ﷺ said: The *Muadhdhin* will recieve forgivness to the distance to which his voice reaches. All living and non-living things shall bear witness for him on the Day of Resurrection. He, who attends *Salāt* in congregation, for him is written the reward of twenty five *Salāt*, and it becomes an atonement for his sins between two *Salāt*. (Abu Dāwud)

Note: According to some Scholars the reward of twenty-five *Salāt* is for the *Muadhdhin*, and he gets forgiveness of his sins from the previous *Adhān* to this *Adhān*.

(Badhl-ul-Majhúd)

﴿ 49 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يُغْفَرُ لِلْمُؤَذِّنِ مُنْتَهٰى اَذَانِهٖ، وَيَسْتَغْفِرُ لَهٗ كُلُّ رَطْبٍ وَّيَابِسٍ سَمِعَ صَوْتَهٗ. رواه احمد و الطبرانى فى الكبير و البزار

الا انه قال: وَيُجِيْبُهٗ كُلُّ رَطْبٍ وَّيَابِسٍ ورجاله رجال الصحيح، مجمع الزوائد ٢/ ٨١

49. Ibne- Umar Radiyallãhu 'anhuma narrates that Rasúlullãh ﷺ said: The *Muadhdhin* will receive forgiveness to the extent the voice of his *Adhãn* reaches; every living and non-living thing that hears his voice, supplicates for his forgiveness. In another narration it is stated: Every living and non-living thing replies to his *Adhãn*. (Musnad Ahmad, Tabarání, Bazzãr, Majma'uz-Zawãid)

﴿ 50 ﴾ عَنْ اَبِىْ صَعْصَعَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ اَبُوْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ: اِذَا كُنْتَ فِي الْبَوَادِيْ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يَسْمَعُ صَوْتَهٗ شَجَرٌ، وَلَا مَدَرٌ، وَلَا حَجَرٌ، وَلَا جِنٌّ، وَلَا اِنْسٌ اِلَّا شَهِدَ لَهٗ. رواه ابن خزيمه ١/ ٢٠٣

50. Abu Sa'sa'ah ﷺ narrates that Abu Sa'íd ﷺ said: When you are in a desert or countryside, then call the *Adhãn* loudly, as I have heard Rasúlullãh ﷺ saying: No tree or clod of earth, or rock, or *Jinn*, or man shall hear his voice; except that they will bear witness for him on the Day of Resurrection.(Ibne-Khuzaimah)

﴿ 51 ﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا اَنَّ نَبِيَّ اللهِ ﷺ قَالَ: اِنَّ اللهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ الْمُقَدَّمِ، وَالْمُؤَذِّنُ يُغْفَرُ لَهٗ بِمَدِّ صَوْتِهٖ، وَيُصَدِّقُهٗ مَنْ سَمِعَهٗ مِنْ رَطْبٍ وَّ يَابِسٍ، وَلَهٗ مِثْلُ اَجْرِ مَنْ صَلّٰى مَعَهٗ. رواه النسائى، باب رفع الصوت بالاذان، رقم: ٦٤٧

51. Bara ibne-'Ázib Radiyallãhu 'anhuma narrates that Nabí ﷺ said: Ver:ly, Allãh and His angels send blessings upon the persons of the first row. The one who calls *Adhãn* receives forgiveness to the extent to which he raises his voice. All living and non-living things, who hear his call, testify to it. And for him is a reward equivalent to all those who perform *Salãt* with him. (Nasai)

Note: One interpretation of the second sentence of this *Hadith* is that the *Muadhdhin* shall receive forgiveness for his sins to the extent that his voice reaches. Another interpretation is that the sins of the people living within the range of his voice will be forgiven by virtue of his intercession.

;adhl-ul-Majhúd)

﴿ 52 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: الْمُؤَذِّنُوْنَ اَطْوَلُ النَّاسِ اَعْنَاقًا يَوْمَ الْقِيَامَةِ.

رواه مسلم، باب فضل الاذان ...... رقم: ٨٥٢

52. Mu'āwiya ﷺ narrates: I heard Rasúlullāh ﷺ saying: The *Muadhdhins* will have the longest necks amongst the people on the Day of Resurrection. (Muslim)

Note: Islamic Scholars have mentioned several interpretations to this *Hadāth*:

1. As people go to the *masjid* to offer *Salāt* in response to the *Adhān* of the *Muadhdhin*, it is as though he is their leader and they are his followers. A leader is like a chief who has a long neck, which makes his head prominent.
2. The *Muadhdhin* shall raise his head high, longing to gaze at his magnificent reward, thus giving the appearance of the longest neck.
3. The *Muadhdhin* shall hold his head high, as he has nothing to regret by virtue of his calling the *Adhān*. Whereas the one who regrets, or is ashamed of his actions, lowers his head in humility and shame.
4. The longest neck is an allegorical description, depicting the *Muadhdhin* as the most prominent of all on the Plain of Reckoning. Still others have mentioned that the *Muadhdhins* will proceed speedily towards Paradise.

(Nawawi)

﴿ 53 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ اَذَّنَ ثِنْتَيْ عَشْرَةَ سَنَةً، وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ لَهُ فِيْ كُلِّ مَرَّةٍ بِتَاْذِيْنِهِ سِتُّوْنَ حَسَنَةً وَبِاِقَامَتِهِ ثَلاَثُوْنَ حَسَنَةً.

رواه الحاكم وقال هذا حديث صحيح على شرط البخارى ووافقه الذهبى ١/٢٠٥

53. Ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: He who calls the *Adhān* for twelve years, Paradise is guaranteed for him and sixty blessings will be recorded for every *Adhān*, and thirty blessings will be recorded for every *Iqāmah*.

(Mustadrak Hākim)

﴿ 54 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ رَسُوْلُ اللهِ ﷺ: ثَلاَثَةٌ لاَ يَهُوْلُهُمُ الْفَزَعُ

الاَكْبَرُ، وَلَايَنَالُهُمُ الْحِسَابُ، هُمْ عَلٰى كَثِيْبٍ مِنْ مِسْكٍ حَتّٰى يُفْرَغَ مِنْ حِسَابِ الْخَلَائِقِ: رَجُلٌ قَرَأَ الْقُرْآنَ ابْتِغَاءَ وَجْهِ اللهِ، وَاَمَّ بِهٖ قَوْمًا وَهُمْ رَاضُوْنَ بِهٖ، وَدَاعٍ يَدْعُوْ اِلَى الصَّلَوَاتِ ابْتِغَاءَ وَجْهِ اللهِ، وَعَبْدٌ اَحْسَنَ فِيْمَا بَيْنَهٗ وَبَيْنَ رَبِّهٖ وَفِيْمَا بَيْنَهٗ وَبَيْنَ مَوَالِيْهِ.

رواه الترمذی باختصار، وقد رواه الطبرانی فی الاوسط والصغیر،

وفیه: عبدالصمد بن عبد العزیز المقری ذکره ابن حبان فی الثقات، مجمع الزوائد ۲/۸۵

54. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Three persons shall neither be terrified by the greatest horror of the Day of Resurrection, nor shall they be made to render an account of their deeds, (and) they will be upon mounds of Musk until the reckoning of creation is completed. One who recites the Qur'ān only to please Allāh and leads *Salāt* in a manner pleasing to his followers. The other is he who calls towards *Salāt*, only to please Allāh. And the third is he who maintains a good relationship with his *Rabb*, and also with his subordinates.

(Tirmidhi, Tabarāní, Majma'uz-Zawāid)

﴿ 55 ﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثَلَاثَةٌ عَلٰى كُثْبَانِ الْمِسْكِ. اُرَاهُ قَالَ يَوْمَ الْقِيَامَةِ يَغْبِطُهُمُ الْاَوَّلُوْنَ وَالْآخِرُوْنَ: رَجُلٌ يُنَادِيْ بِالصَّلَوَاتِ الْخَمْسِ فِيْ كُلِّ يَوْمٍ وَلَيْلَةٍ، وَرَجُلٌ يَؤُمُّ قَوْمًا وَهُمْ بِهٖ رَاضُوْنَ، وَعَبْدٌ اَدّٰى حَقَّ اللهِ وَحَقَّ مَوَالِيْهِ.

رواه الترمذی وقال: هذا حدیث حسن غریب، باب احادیث فی صفة الثلاثة الذین یحبهم الله، رقم: ۲٥٦٦

55. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Three persons will be upon mounds of Musk on the Day of Resurrection, envied by all the former and latter people. The man who calls *Adhān* for the five times *Salāt* during the day and night; and the man who leads the *Salāt* in a manner that people are pleased with him; and a slave who had fulfilled the rights of Allāh and the rights of his master. (Tirmidhi)

﴿ 56 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلْاِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ، اَللّٰهُمَّ! اَرْشِدِ الْاَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِيْنَ.

رواه ابو داؤد باب ما یجب علی المؤذن ......، رقم: ۵۱۷

56. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: The *Ímām*

is responsible and The *Muadhdhin* is entrusted. O Allāh! Guide the *Ímāms* and forgive the *Muadhdhins.* (Abu Dawúd)

Note: The *Ímām* is responsible, means that besides his personal *Salāt*, he bears the responsibility of the *Salāt* of those behind him. Therefore the *Ímām* should perfect his *Salāt* as far as is humanly possible both outwardly and inwardly. In the light of this important responsibility, Rasúlullāh ﷺ made a *Du'ā* for the guidance of the *Ímāms*. The *Muadhdhin* is entrusted means that people have placed their trust on the *Muadhdhin* regarding the timings of the *Salāt* and *Saum*. Therefore, it is essential for the *Muadhdhin* to be particular in calling the *Adhān* at its proper time. However, being human, he may inadvertently err. Hence, Rasúlullāh ﷺ has made a *Du'ā* for his forgiveness. (Badhl-ul-Majhnd)

﴿ 57 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ، ذَهَبَ حَتّٰى يَكُوْنَ مَكَانَ الرَّوْحَاءِ قَالَ سُلَيْمَانُ رَحِمَهُ اللهُ: فَسَأَلْتُهُ عَنِ الرَّوْحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِيْنَةِ سِتَّةٌ وَّثَلَاثُوْنَ مِيْلًا.

رواه مسلم، باب فضل الاذان ......، رقم: ٨٥٤

57. jābir ﷺ narrates: I heard Nabí ﷺ saying: Verily when the *Shaitān* hears the *Adhān*, he flees until he reaches the place Rauhā. Sulaimān Rahimahullāh said: I asked Jābir about Rauhā. He replied that it is thirty-six miles from Madínah. (Muslim)

﴿ 58 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا نُوْدِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتّٰى لَا يَسْمَعَ التَّأْذِيْنَ، فَإِذَا قُضِيَ التَّأْذِيْنُ أَقْبَلَ، حَتّٰى إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ، حَتّٰى إِذَا قُضِيَ التَّثْوِيْبُ أَقْبَلَ، حَتّٰى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُوْلُ لَهُ: اُذْكُرْ كَذَا، وَاذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ، حَتّٰى يَظَلَّ الرَّجُلُ مَا يَدْرِيْ كَمْ صَلّٰى.

رواه مسلم، باب فضل الاذان ......، رقم: ٨٥٩

58. Abu Hurairah narrates that Nabi ﷺ said: *Shaitān* flees on hearing the call for *Salāt*, loudly breaking wind, until he no longer hears the *Adhān*. When the *Adhān* is completed, he returns until the *Iqāmah* is called. He then again flees until the *Iqāmah* is completed; then he again returns to distract the attention of the

man engaged in *Salāt*, interjecting in his mind, saying: Remember such and such, remember such and such; reminding him of things which he had previously forgotten or was unaware of, until the man is unable to recall how many *Rak'āt* he has prayed. (Muslim)

﴿ 59 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ اَنَّ النَّبِیَّ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَافِي النِّدَاءِ وَالصَّفِّ الْاَوَّلِ ثُمَّ لَمْ يَجِدُوا اِلَّا اَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوْا.

(وهو جزء من الحديث) رواه البخاری، باب الاستهام فی الاذان، رقم: ٦١٥

59. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: If people knew what blessings lie in the *Adhān* and the first row, and they could not achieve this (distinction) except by casting lots, they would certainly do so. (Bukhārí)

﴿ 60 ﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِذَا كَانَ الرَّجُلُ بِاَرْضٍ قِيٍّ فَحَانَتِ الصَّلَاةُ فَلْيَتَوَضَّأْ، فَاِنْ لَمْ يَجِدْ مَاءً فَلْيَتَيَمَّمْ، فَاِنْ اَقَامَ صَلّٰى مَعَهُ مَلَكَاهُ، وَاِنْ اَذَّنَ وَاَقَامَ صَلّٰى خَلْفَهُ مِنْ جُنُوْدِ اللهِ مَالَا يُرٰى طَرَفَاهُ. رواه عبدالرزاق فی مصنفه ١/ ٥١٠

60. Salmān Al Farsí ﷺ narrates that Rasúlullāh ﷺ said: If a man is in a jungle and the time of *Salāt* approached, he should perform *Wudú* , and if he does not find water, then he should perform *Tayammum*. If he calls the *Iqāmah*, both his angels (who record his deeds) offer *Salāt* with him. And if he calls the *Adhān* and *Iqāmah*, such a vast number of Allāh's forces (angels) will perform *Salāt* with him that the two ends of their rows would not be seen. (Musannaf 'Abdur-Razzāq)

﴿ 61 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِیَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: يَعْجَبُ رَبُّكَ عَزَّوَجَلَّ مِنْ رَاعِي غَنَمٍ فِيْ رَاْسِ شَظِيَّةٍ بِجَبَلٍ يُؤَذِّنُ لِلصَّلَاةِ وَيُصَلِّيْ، فَيَقُوْلُ اللهُ عَزَّوَجَلَّ: اُنْظُرُوْا اِلٰى عَبْدِيْ هٰذَا يُؤَذِّنُ وَيُقِيْمُ لِلصَّلَاةِ يَخَافُ مِنِّيْ قَدْ غَفَرْتُ لِعَبْدِيْ وَاَدْخَلْتُهُ الْجَنَّةَ. رواه ابوداؤد، باب الاذان فی السفر، رقم: ١٢٠٣

61. 'Uqbah ibne-'Amir ﷺ reports that he heard Rasúlullāh ﷺ narrating a *Hadith Qudsí:* Your *Rabb* is pleased with the shepherd who calls the *Adhān* upon the peak of a mountain and offers *Salāt*. Allāh ﷻ exclaims to the angels: Look at this slave of Mine who calls the *Adhān* and the *Iqāmah* for *Salāt* and he fears Me. I have forgiven him and entered him into Paradise. (Abu Dawúd)

﴿ 62 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثِنْتَانِ لَا تُرَدَّانِ أَوْقَلَّمَا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النِّدَاءِ، وَعِنْدَ الْبَأْسِ حِيْنَ يُلْحِمُ بَعْضُهُ بَعْضًا.

رواه ابو داؤد، باب الدعاء عند اللقاء، رقم: ٢٥٤٠

62. Sahl ibne-Sa'd ﷺ narrates that Rasúlullāh ﷺ said: Two things are never rejected or seldom rejected; *Du'ā* at the time of *Adhān* and at the time when people are locked in a furious battle.

(Abu Dāwúd)

﴿ 63 ﴾ عَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، رَضِيْتُ بِاللهِ رَبًّا وَبِمُحَمَّدٍ رَسُوْلًا وَبِالْإِسْلَامِ دِيْنًا، غُفِرَ لَهُ ذَنْبُهُ.

رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه ...... رقم: ٨٥١

63. Sa'd ibne-Abí Waqqās ﷺ narrates that Rasúlullāh ﷺ said: The one who hears the *Muadhdhin* and responds with (the following), his sins will be forgiven. (Muslim).

وَأَنَا أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، رَضِيْتُ بِاللهِ رَبًّا وَبِمُحَمَّدٍ رَسُوْلًا وَبِالْإِسْلَامِ دِيْنًا

I bear witness that none is worthy of worship but Allāh, Who is Alone, without any partner; and that Muhammad is His slave and Messenger; and I am pleased with Allāh as *Rabb*, and Muhammad as Messenger, and Islām as *Deen*.

﴿ 64 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: كُنَّا مَعَ رَسُوْلِ اللهِ ﷺ، فَقَامَ بِلَالٌ يُنَادِيْ فَلَمَّا سَكَتَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ مِثْلَ هٰذَا يَقِيْنًا دَخَلَ الْجَنَّةَ

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه هكذا ووافقه الذهبي ١/٢٠٤

64. Abu Hurairah ﷺ narrates: We were with Rasúlullāh ﷺ and Bilal called the *Adhān*. When he finished, Rasúlullāh ﷺ said: Whoever says the same with complete belief and conviction, will enter into Paradise. (Mustadrak Hākim)

Note: From this narration, it appears that in reply to the *Adhān*, one should repeat the exact words of the *Muadhdhin*.

However, a narration of 'Umar ﷺ clarifies that in reply to *Hayya- 'Alas-Salāt, Hayya- 'Alal-Falāh* one should say *Lā haula walā quwwata illā billāh* (I have no strength to do good or protect myself from evil, except by the power of Allāh).(Muslim)

﴿ 65 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا اَنَّ رَجُلًا قَالَ: يَا رَسُوْلَ اللهِ إِنَّ الْمُؤَذِّنِيْنَ يَفْضُلُوْنَنَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: قُلْ كَمَا يَقُوْلُوْنَ فَإِذَا انْتَهَيْتَ فَسَلْ تُعْطَهْ.

رواه ابوداؤد، باب ما يقول اذا سمع المؤذن، رقم: ٥٢٤

65. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that a man said: O Rasúlullāh! Indeed, the *Muadhdhins* have excelled us (as regards the reward of the Hereafter). Rasúlullāh ﷺ replied: Say the same words as they say, and when you come to the end, ask (from Allāh) and you will be granted. (Abu Dāwúd)

﴿ 66 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا اَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: إِذَا سَمِعْتُمُ الْمُؤَذِّنَ، فَقُوْلُوا مِثْلَ مَا يَقُوْلُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيْلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِيْ إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَاَرْجُوْ اَنْ اَكُوْنَ اَنَا هُوَ، فَمَنْ سَالَ لِيَ الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ.

رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه ......رقم: ٨٤٩

66. 'Abdullah ibne-'Amr ibnil -'Ás Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: When you hear the *Muadhdhin*, repeat what he says, and then send *Salawat* upon me. For indeed he who sends one *Salawat* on me will receive ten blessings from Allāh; then ask Allāh to give me the *Wasilah*, which is a rank in Paradise befitting only one of Allāh's slaves, and I hope that I may be that one. If anyone asks that I may be given the *wasilah*, he will be assured of my intercession. (Muslim)

﴿ 67 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يَسْمَعُ النِّدَاءَ: اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَ الْفَضِيْلَةَ، وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ نِ الَّذِي وَعَدْتَّهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.

رواه البخاري، باب الدعاء عند النداء، رقم: ٦١٤ ورواه البيهقي في سننه الكبرى، وزادفي آخره: إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ١/٤١٠

67. Jābir ibne- 'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: If anyone says when he hears the *Adhān:*

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ، وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ نِ الَّذِى وَعَدْتَّهُ

O Allāh, *Rabb* of this perfect call, and of the prayers which is established for all times, grant Muhammad the *Wasilah* and excellency and raise him up in a praiseworthy position which You have promised.

He will be assured of my intercession. In another narration the following words are added: إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ (Undoubtedly, You never go back on Your words). (Bukhārí, Baihaqí)

﴿ 68 ﴾ عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يُنَادِى الْمُنَادِي: اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ النَّافِعَةِ، صَلِّ عَلٰى مُحَمَّدٍ، وَارْضَ عَنْهُ رِضًا لَا تَسْخَطُ بَعْدَهُ، اسْتَجَابَ اللّٰهُ لَهُ دَعْوَتَهُ. رواه احمد ٣/٣٣٧

68. Jābir ﷺ narrates that Rasúlullāh ﷺ said: When the *Muadhdhin* calls the Ádhān, whosoever says as follows (after the Ádhān), Allāh will accept his *Du'ā*.

O*Rabb* of this complete calling and Sālāt which is full of benefits, bestow blessings upon Muhammad and be eternally pleased with him after which You will never be displeased. (Musnad Ahmad)

﴿ 69 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْاَذَانِ وَالْاِقَامَةِ قَالُوْا: فَمَاذَا نَقُوْلُ يَارَسُوْلَ اللّٰهِ؟ قَالَ: سَلُوا اللّٰهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. رواه الترمذى وقال: هذا حديث حسن، باب فى العفو والعافية، رقم: ٣٥٩٤

69. Anas ibne-Malik ﷺ narrates that Rasúlullāh ﷺ said: A *Du'ā* made between the Ádhān and the *Iqāmah* is never rejected. The sahabah asked: What *Du'ā* should we make, O Rasúlullāh ﷺ? He replied: Ask Allāh for *'Áfiyah* (well being) in this world and in the Hereafter. (Tirmidhí)

﴿ 70 ﴾ عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: اِذَا ثُوِّبَ بِالصَّلَاةِ فُتِحَتْ اَبْوَابُ السَّمَاءِ وَاسْتُجِيْبَ الدُّعَاءُ. رواه احمد ٣/٣٤٢

70. Jabir ﷺ narrates that Rasúlullāh ﷺ said: When the *Iqāmah* for *Salāt* is being said, the doors of the skies are opened, and *Du'ā* is accepted. (Musnad Ahmad)

﴿ 71 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ يَقُوْلُ: مَنْ تَوَضَّأَ فَاَحْسَنَ وُضُوْئَهُ، ثُمَّ خَرَجَ عَامِدًا اِلَى الصَّلَاةِ فَاِنَّهُ فِى صَلَاةٍ مَا كَانَ يَعْمِدُ اِلَى الصَّلَاةِ، وَاِنَّهُ يُكْتَبُ لَهُ بِاِحْدٰى خُطْوَتَيْهِ حَسَنَةٌ، وَيُمْحٰى عَنْهُ بِالْاُخْرٰى سَيِّئَةٌ، فَاِذَا سَمِعَ اَحَدُكُمُ الْاِقَامَةَ فَلَا يَسْعَ، فَاِنَّ اَعْظَمَكُمْ اَجْرًا اَبْعَدُكُمْ دَارًا قَالُوا: لِمَ يَا اَبَا هُرَيْرَةَ؟ قَالَ: مِنْ اَجْلِ كَثْرَةِ الْخُطَا.

رواه الامام مالك فى الموطا، جامع الوضوء، ص ٢٢

71. Abu Hurairah ﷺ narrates that whoever performs *Wudú* and performs it excellently, then goes out intending *Salāt*, undoubtedly he is in *Salāt*, as long as he intends *Salāt*. Undoubtedly, for one step a good deed is written and for the next step an evil deed is erased. When anyone of you hears the *Iqāmah*, he must not run. For undoubtedly, whose house is the farthest will get the greatest reward. Those present asked: Why is that so O Abā Hurairah ﷺ? He said: Because of the greater number of footsteps. (Muata *Imām* Malik)

﴿ 72 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ اَبُو الْقَاسِمِ ﷺ: اِذَا تَوَضَّأَ اَحَدُكُمْ فِىْ بَيْتِهٖ، ثُمَّ اَتَى الْمَسْجِدَ كَانَ فِىْ صَلَاةٍ حَتّٰى يَرْجِعَ فَلَا يَقُلْ هٰكَذَا، وَشَبَّكَ بَيْنَ اَصَابِعِهٖ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبى ١/٢٠٦

72. Abu Hurairah ﷺ narrates that Abul Qasim (Rasúlullāh) ﷺ said: When one of you performed *Wudú* in his house, and then came to the *masjid*, he was in *Salāt* until he returns. Therefore, he should not do like this and Rasúlullāh ﷺ placed the fingers of one hand into the other. (Mustadrak Hākim)

Note: Just as such an action of the hands is undesirable and inconsistent with *Salāt*; similarly such actions are undesirable while one is proceeding towards *Salāt*. The reason being that when one is proceeding to perform *Salāt*, he is virtually engaged in *Salāt*.

﴿ 73 ﴾ عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ رَحِمَهُ اللهُ عَنْ رَجُلٍ مِنَ الْاَنْصَارِ رَضِىَ اللهُ عَنْهُ اَنَّهُ قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِذَا تَوَضَّأَ اَحَدُكُمْ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ اِلَى الصَّلَاةِ،

لَمْ يَرْفَعْ قَدَمَهُ الْيُمْنٰى إِلَّا كَتَبَ اللّٰهُ عَزَّ وَجَلَّ لَهُ حَسَنَةً، وَلَمْ يَضَعْ قَدَمَهُ الْيُسْرٰى إِلَّا حَطَّ اللّٰهُ عَزَّ وَجَلَّ عَنْهُ سَيِّئَةً، فَلْيُقَرِّبْ أَحَدُكُمْ أَوْ لِيُبْعِدْ، فَإِنْ أَتَى الْمَسْجِدَ فَصَلّٰى فِيْ جَمَاعَةٍ غُفِرَ لَهُ فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلُّوا بَعْضًا وَبَقِيَ بَعْضٌ صَلّٰى مَا أَدْرَكَ وَأَتَمَّ مَا بَقِيَ، كَانَ كَذٰلِكَ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلُّوا فَأَتَمَّ الصَّلَاةَ، كَانَ كَذٰلِكَ.

رواه ابوداؤد، باب ماجاء في الهدى في المشى الى الصلاة، رقم: ٥٦٣

73. Sa'id ibnil-Musayyib Rahimahullāh narrates on the authority of an Ansāri Sahabí: I heard Rasúlullāh ﷺ saying: When one of you performs *Wudú* and performs it well and goes out to offer *Salāt*, then for every right foot he lifts, Allāh ﷻ records a virtue for him. And for every left foot he puts on the ground, a sin is erased. He has the choice to take short steps or long ones. Then he comes to the *masjid* and offers *Salāt* in congregation, he will be forgiven. And if he reaches the *masjid* and finds that people have already offered a part of their *Salāt*, yet a part remains, he joins the remaining part of the *Salāt*, and thereafter completes that which he had missed. He too gets the same reward of *Salāt*. And if he comes to the *masjid* and finds that people have finished their *Salāt*; so he completes his individual *Salāt*, he too gets the same reward. (Abu Dawúd)

﴿ 74 ﴾ عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلٰى صَلَاةٍ مَكْتُوْبَةٍ فَأَجْرُهُ كَأَجْرِ الْحَاجِّ الْمُحْرِمِ، وَمَنْ خَرَجَ إِلٰى تَسْبِيْحِ الضُّحٰى لَا يُنْصِبُهُ إِلَّا إِيَّاهُ فَأَجْرُهُ كَأَجْرِ الْمُعْتَمِرِ، وَصَلَاةٌ عَلٰى إِثْرِ صَلَاةٍ لَا لَغْوَ بَيْنَهُمَا كِتَابٌ فِيْ عِلِّيِّيْنَ.

رواه ابو داؤد، باب ماجاء في فضل المشى الى الصلوة، رقم: ٥٥٧

74. Abu Umāma ؓ narrates that Rasúlullāh ﷺ said: One who leaves his house having *Wudú* to offer obligatory *Salāt*, his reward is like that of a person performing *Hajj* in the state of *Ehrām*. And the one who goes out, bearing the hardship, solely to offer *Salāt Ad-Duhā*, he gets the reward as that of a person performing *'Umrah*. And the offering of *Salāt* after a previous *Salāt* uninterrupted by any irrelevant talk or action is recorded in *Illiyyín* (an auspicious register of righteous deeds). (Abu Dāwúd)

Note: 1. *Ehrām* pertains to numerous constraints imposed on those who travel for *Hajj* and *'Umrah* to Makkah.

2. *Duhā Salāt* is a *Nafl* (optional) prayer before mid-day.

﴾ 75 ﴿ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَتَوَضَّأُ اَحَدُ كُمْ فَيُحْسِنُ وُضُوْءَهُ وَيُسْبِغُهُ، ثُمَّ يَاْتِی الْمَسْجِدَ لَا يُرِيْدُ اِلَّا الصَّلَاةَ فِيْهِ اِلَّا تَبَشْبَشَ اللهُ اِلَيْهِ كَمَا يَتَبَشْبَشُ اَهْلُ الْغَائِبِ بِطَلْعَتِهِ. رواه ابن خزيمه فی صحيحه ٢/٣٧٤

75. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Whoever amongst you performs *Wudú* well, and completes it to perfection, then goes to the *masjid* with the sole intention to offer *Salāt*, then Allāh is overjoyed with him, as the family of an absent relative's overjoyed by his sudden appearance. (Ibne-Khuzaimah)

﴾ 76 ﴿ عَنْ سَلْمَانَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: مَنْ تَوَضَّأَ فِیْ بَيْتِهِ فَاَحْسَنَ الْوُضُوْءَ، ثُمَّ اَتَی الْمَسْجِدَ، فَهُوَ زَائِرُ اللهِ، وَحَقٌّ عَلَی الْمَزُوْرِ اَنْ يُكْرِمَ الزَّائِرَ.

رواه الطبرانی فی الكبير واحد اسناديه رجاله رجال الصحيح، مجمع الزوائد ٢/ ١٤٩

76. Salman ﷺ narrates that Nabi ﷺ said: He who performs *Wudú* in his house and performs it well, then comes to the *masjid*, he is the guest of Allāh, and it is obligatory upon the Host to extend hospitality to his guest. (Tabarānī, Majma'uz-Zawāid)

﴾ 77 ﴿ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِیَ اللهُ عَنْهُمَا قَالَ: خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَاَرَادَ بَنُوْ سَلِمَةَ اَنْ يَنْتَقِلُوا اِلٰی قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذٰلِكَ رَسُوْلَ اللهِ ﷺ، فَقَالَ لَهُمْ: اِنَّهُ بَلَغَنِیْ اَنَّكُمْ تُرِيْدُوْنَ اَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ، قَالُوا: نَعَمْ، يَارَسُوْلَ اللهِ! قَدْ اَرَدْنَا ذٰلِكَ فَقَالَ: يَابَنِیْ سَلِمَةَ! دِيَارَكُمْ! تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ! تُكْتَبْ آثَارُكُمْ.

رواه مسلم، باب فضل كثرة الخطا الی المساجد، رقم:١٥١٩

77. Jabir ibne-Abdullah Radiyallāhu 'anhuma narrates that some plots of land surrounding the *Masjid -e-Nabwi* ﷺ were vacant. Banu Salimah intended to shift close to the *masjid*. When this news reached Rasúlullāh ﷺ, he said to them: I have come to know that you intend to shift close to the *masjid*. They replied: O Rasúlullāh! Yes indeed, we wanted this. Then he said: O Bani Salimah! Keep living in your houses, your footsteps are recorded as good deeds. (Muslim)

﴾ 78 ﴿ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: مِنْ حِيْنَ يَخْرُجُ اَحَدُكُمْ

مِنْ مَنْزِلِهِ إِلَى مَسْجِدِيْ فَرِجْلٌ تَكْتُبُ لَهُ حَسَنَةً، وَرِجْلٌ تَحُطُّ عَنْهُ سَيِّئَةً حَتَّى يَرْجِعَ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٤/٥٠٣

78. Abu Hurairah ﷺ narrates that Nabi ﷺ said: Anyone of you who leaves his home to come to my *masjid*, for, every footstep a virtue is written, and for every other footstep a sin is erased, until he returns. (Ibne-Hibbān)

﴿ 79 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيْهِ الشَّمْسُ. قَالَ: تَعْدِلُ بَيْنَ الاِثْنَيْنِ صَدَقَةٌ، وَتُعِيْنُ الرَّجُلَ فِيْ دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْتَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةٌ، قَالَ: وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيْهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيْطُ الْأَذَى عَنِ الطَّرِيْقِ صَدَقَةٌ.

رواه مسلم، باب بيان ان اسم الصدقة يقع على كل نوع من المعروف ......رقم: ٢٣٣٥

79. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: *Sadaqah* is due on each joint of man everyday the sun rises. He (then) said: When you impart justice between two persons, it is *Sadaqah* ; and when you help a person mount his animal or to lift and place his belongings upon, it is a *Sadaqah* . He added: And a good word is a *Sadaqah* ; and every footstep you take for *Salāt* is a *Sadaqah* , and when you remove an obstacle from the path, it is a *Sadaqah* . (Muslim)

﴿ 80 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ: قَالَ: إِنَّ اللهَ لَيُضِيْءُ لِلَّذِيْنَ يَتَخَلَّلُوْنَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِنُوْرٍ سَاطِعٍ يَوْمَ الْقِيَامَةِ.

رواه الطبراني في الاوسط و اسناده حسن، مجمع الزوائد ٢/١٤٨

80. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: Verily, Allāh will illuminate those who make their way to the *masjids* in darkness, with a brilliant light on the Day of Resurrection. (Tabarani, Majma'uz-Zawāid)

﴿ 81 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمَشَّاءُوْنَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أُولٰئِكَ الْخَوَّاضُوْنَ فِيْ رَحْمَةِ اللهِ.

رواه ابن ماجه وفى اسناده اسماعيل بن رافع تكلم فيه الناس، وقال الترمذي: ضعفه بعض اهل العلم وسمعت محمدا يعني البخاري يقول هو ثقة مقارب الحديث الترغيب ١/٢١٢

81. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ said: Those who frequent the *masjids* in darkness, undoubtedly are the people who are immersed in Allāh's Mercy. (Ibne-Mājah, Targhib)

﴿ 82 ﴾ عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَشِّرِ الْمَشَّائِيْنَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيَامَةِ.

رواه ابو داؤد، باب ماجاء في المشي الى الصلوة في الظلم، رقم: ٥٦١

82. Buraidah ﷺ narrates that Nabi ﷺ said: Good tidings for those who frequent the *masjids* in darkness, of complete Núr (light) on the Day of Resurrection. (Abu Dāwuld)

﴿ 83 ﴾ عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا أَدُلُّكُمْ عَلٰى شَيْءٍ يُكَفِّرُ الْخَطَايَا، وَيَزِيْدُ فِي الْحَسَنَاتِ؟ قَالُوا: بَلٰى، يَارَسُوْلَ اللهِ، قَالَ: إِسْبَاغُ الْوُضُوْءِ. أَوِ الطُّهُوْرِ. فِي الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلٰى هٰذَا الْمَسْجِدِ وَالصَّلَاةُ بَعْدَ الصَّلَاةِ، وَمَا مِنْ أَحَدٍ يَخْرُجُ مِنْ بَيْتِهِ مُتَطَهِّرًا حَتّٰى يَأْتِيَ الْمَسْجِدَ فَيُصَلِّي مَعَ الْمُسْلِمِيْنَ، أَوْ مَعَ الْإِمَامِ، ثُمَّ يَنْتَظِرُ الصَّلَاةَ الَّتِيْ بَعْدَهَا، إِلَّا قَالَتِ الْمَلَائِكَةُ: اَللّٰهُمَّ اغْفِرْ لَهُ، اَللّٰهُمَّ ارْحَمْهُ.

(الحديث) رواه بن حبان، قال المحقق: اسناده صحيح ٢/١٢٧

83. Abu Sa'id Al-Khudri ﷺ narrates that Rasúlulläh ﷺ said: Should I not guide you to the means by which Allāh forgives sins and increases good deeds They replied: O Rasúlulläh! Please do so. He said: Performing complete *Wudú* even in difficulty, and taking many footsteps to the *masjid*, and after offering one *Salât* waiting for the next. And whosoever leaves his house in a state of *Wudú* till he reaches the *masjid*, then offers *Salāt* in congregation with the Muslims and waits for the next *Salāt*, it is for him that the angels say: O Allāh! Forgive him, O Allāh! Have Mercy upon him. (Ibne Hibbān).

﴿ 84 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَلَا أَدُلُّكُمْ عَلٰى مَا يَمْحُوْ اللهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوْا: بَلٰى، يَا رَسُوْلَ اللهِ! قَالَ: إِسْبَاغُ الْوُضُوْءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذٰلِكُمُ الرِّبَاطُ.

رواه مسلم، باب فضل اسباغ الوضوء على المكاره، رقم:٥٨٧

84. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ told his

companions: Should I not guide you to those deeds by which Allāh removes sins and raises ranks? They said: O Rasúlullāh! Please tell us. He said: Performing complete *Wudú* in difficult circumstances, and taking many footsteps towards the *masjid*, and waiting for the next *Salāt* after one *Salāt* is *Ribāt*. (Muslim)

Note: The well-known meaning of *Ribāt* is to take part in the defence of the Islamic frontiers which is undoubtedly a noble action. In this *Hadāth* Rasúlullāh ﷺ has apparently referred to their actions as *Ribāt* because just as soldiers guard the frontiers, sc also by his actions, a man guards himself against the onslaught of the *Shaitān* and Nafs (innerself). (Mirqāt-ul-Mafātíh)

﴿ 85 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: إِذَا تَطَهَّرَ الرَّجُلُ ثُمَّ أَتَى الْمَسْجِدَ يَرْعَى الصَّلَاةَ كَتَبَ لَهُ كَاتِبَاهُ. (أَوْ كَاتِبُهُ.) بِكُلِّ خُطْوَةٍ يَخْطُوْهَا إِلَى الْمَسْجِدِ عَشْرَ حَسَنَاتٍ، وَالْقَاعِدُ يَرْعَى الصَّلَاةَ كَالْقَانِتِ، وَيُكْتَبُ مِنَ الْمُصَلِّيْنَ مِنْ حِيْنَ يَخْرُجُ مِنْ بَيْتِهِ حَتّٰى يَرْجِعَ إِلَيْهِ. رواه احمد ٤/١٥٧

85. 'Uqbah ibne-'Amir ﷺ narrates that Rasúlullāh ﷺ said: When a man performs *Wudú* , then comes to the *masjid* and waits to offer *Salat*, his two scribes or one of them records for him ten good deeds for every step taken towards the *masjid*. And the person sitting in anticipation of *Salāt* is as the one engaged in worship, and from the time that he left his house until he returns to it, he will be counted amongst those engaged in *Salāt*.

(Musnad Ahmad)

﴿ 86 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ (قَالَ اللهُ تَعَالٰى): يَا مُحَمَّدُ! قُلْتُ: لَبَّيْكَ رَبِّ، قَالَ: فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلٰى؟ قُلْتُ: فِي الْكَفَّارَاتِ، قَالَ: مَا هُنَّ؟ قُلْتُ: مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَالْجُلُوْسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلٰوةِ، وَإِسْبَاغُ الْوُضُوْءِ فِي الْمَكْرُوْهَاتِ، قَالَ: ثُمَّ فِيْمَ؟ قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلِيْنُ الْكَلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، قَالَ: سَلْ،قُلْتُ: اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِيْنِ، وَأَنْ تَغْفِرَلِيْ وَتَرْحَمَنِيْ، وَإِذَا أَرَدْتَ فِتْنَةً فِيْ قَوْمٍ فَتَوَفَّنِيْ غَيْرَ مَفْتُوْنٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلٰى حُبِّكَ، قَالَ رَسُوْلُ اللهِ ﷺ:

إِنَّهَا حَقٌّ فَادْرُسُوهَا ثُمَّ تَعَلَّمُوهَا.

(وهو بعض الحديث) رواه الترمذي وقال: هذا حديث حسن صحيح، باب ومن سورة ص، رقم:٣٢٣٥

86. Mu'ādh ibne-Jabal ﷺ narrates in a *Hadith Qudsi* from Nabi ﷺ that Allāh ﷻ said: O Muhammad! I said: I am here at your service O my *Rabb* He said: In what matter is the Highest Assembly (Arch Angels) disputing? I replied: Concerning the acts of atonement. He said: And what are they? I replied: The steps taken towards the *Jamā'ah* and sitting in *masjids* waiting for the next *Salāt* and performing complete *Wudú* even in difficult circumstances. He then said: In what else are they disputing? I said: Serving of food (in hospitality), and gentleness in speech, and *Salāt* at night while people are asleep. He then said: Ask! I said (in supplication):

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِيْنِ، وَاَنْ تَغْفِرَلِيْ وَتَرْحَمَنِيْ، وَاِذَا اَرَدْتَ فِتْنَةً فِيْ قَوْمٍ فَتَوَفَّنِيْ غَيْرَ مَفْتُوْنٍ، وَاَسْاَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ اِلٰى حُبِّكَ

OAllāh ﷻ! Verily I ask of You to enable me to do righteous acts, and abstain from forbidden acts, and to grant me the love of the poor; and that You forgive me and have Mercy on me. And if ever you intend to afflict a people with a severe tribulation, take my life unaffiliated. And I ask you for your love, and the love of he who loves you: and the love of an act that will bring me close to Your love.

Rasúlullāh ﷺ (then) said: Verily it is the truth, so say it repeatedly to memorize it. (Tirmidhi)

﴿ 87 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اَحَدُكُمْ فِيْ صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْبِسُهُ، وَالْمَلَائِكَةُ تَقُوْلُ: اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، مَالَمْ يَقُمْ مِنْ صَلَاتِهِ اَوْ يُحْدِثْ.

رواه البخاري، باب اذا قال: احدكم آمين ......، رقم:٣٢٢٩

87. Abu Hurairah ﷺ narrates that Nabi ﷺ said: A person amongst you gets the reward of *Salāt*, so long as he keeps on waiting for *Salāt*. Angels pray for him: OAllāh! Forgive him, and

bestow Mercy upon him. This continues as long as he remains in a state of *Wudú* or leaves the place of *Salāt*. (Bukhari)

﴿ 88 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مُنْتَظِرُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، كَفَارِسٍ اشْتَدَّ بِهِ فَرَسُهُ فِيْ سَبِيْلِ اللهِ، عَلَى كَشْحِهِ وَهُوَ فِي الرِّبَاطِ الْأَكْبَرِ.

رواه احمد والطبراني في الاوسط، واسناد احمد صالح، الترغيب ١/٢٨٤

88. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: A person, after performing *Salāt*, remains waiting for the next *Salāt*, is like a horseman whose steed rapidly charges him in the Path of Allāh ﷻ, and he is in a great *Ribāt*, that is, defence of Islamic Frontiers (meaning thereby that he is protecting society and himself from Nafs and *Shaitahn*). (Musnad Ahmad, Tabarāni, Targhíb)

﴿ 89 ﴾ عَنْ عِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْمُقَدَّمِ، ثَلَاثًا، وَلِلثَّانِيْ مَرَّةً.

رواه ابن ماجه، باب فضل الصف المقدم، رقم:٩٩٦

89. 'Irbadh ibne-Sariyah narrates that Rasúlullāh ﷺ used to pray for forgiveness three times for the first row and once for the second row. (Ibne-Mājah)

﴿ 90 ﴾ عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى الصَّفِّ الْأَوَّلِ، قَالُوا: يَارَسُوْلَ اللهِ، وَعَلَى الثَّانِيْ؟ قَالَ: وَعَلَى الثَّانِي، وَقَالَ رَسُوْلُ اللهِ ﷺ: سَوُّوا صُفُوْفَكُمْ وَحَاذُوا بَيْنَ مَنَاكِبِكُمْ، وَلِيْنُوا فِيْ أَيْدِيْ إِخْوَانِكُمْ، وَسُدُّوا الْخَلَلَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ فِيْمَا بَيْنَكُمْ بِمَنْزِلَةِ الْحَذَفِ. يَعْنِيْ. أَوْلَادَ الضَّأْنِ الصِّغَارَ.

رواه احمد والطبراني في الكبير و رجال احمد موثقون، مجمع الزوائد ٢/٢٥٢

90. Abu Umama ﷺ narrates that Rasúlullāh ﷺ said: Allāh sends Mercy and His angels invoke blessings upon the first row. Those present said: O Rasúlullāh! And upon the second? He replied: Allāh sends Mercy and His angels invoke blessings upon the first row. (Again) they asked: And upon the second? He replied: And also upon the second. And Rasúlullāh ﷺ further said: Straighten your rows, align your shoulders, be gentle to your brothers, and close the gaps. For verily *Shaitahn* enters in the gap between you, like a baby lamb.

(Musnad Ahmad, Tabarāni, Majma'uz-Zawāid)

Note: To be gentle to your brothers means if someone asks you to straighten your row, by keeping his hand on you, concede to his request.

﴿ 91 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: خَيْرُ صُفُوْفِ الرِّجَالِ اَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوْفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا اَوَّلُهَا.

رواه مسلم، باب تسوية الصفوف......، رقم:٩٨٥

91. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The first row of *Salāt* amongst the men is most rewarding and the last is the least; whereas the last rows of *Salāt* amongst the women are the most rewarding and the first the least. (Muslim)

﴿ 92 ﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلٰى نَاحِيَةٍ، يَمْسَحُ صُدُوْرَنَا وَمَنَاكِبَنَا وَيَقُوْلُ: لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوْبُكُمْ وَكَانَ يَقُوْلُ: إِنَّ اللهَ عَزَّوَجَلَّ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى الصُّفُوْفِ الْاُوَلِ.

رواه ابوداؤد، باب تسوية الصفوف، رقم:٦٦٤

92. Barā ibne-'Ázib Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ used to pass through the rows from one end to the other; setting our chests and shoulders in line and saying: Do not be out of line otherwise your hearts will differ. He used to add: Verily Allāh ﷻ sends Mercy for the first row and His angels ask for their forgiveness. (Abu Dawúd)

﴿ 93 ﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ عَزَّوَجَلَّ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى الَّذِيْنَ يَلُوْنَ الصُّفُوْفَ الْاُوَلَ، وَمَا مِنْ خُطْوَةٍ اَحَبُّ إِلَى اللهِ مِنْ خُطْوَةٍ يَمْشِيْهَا يَصِلُ بِهَا صَفًّا.

رواه ابوداؤد، باب في الصلوة تقام......، رقم:٥٤٣

93. Bara ibne-'Azib Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Verily Allāh ﷻ sends Mercy and His angels invoke blessings for the people who are nearer to the front rows; and there is no step more beloved to Allāh than one taken to complete a row. (Abu Dāwúd)

﴿ 94 ﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلٰى مَيَامِنِ الصُّفُوْفِ. رواه ابوداؤد، باب من يستحب ان يلي الامام في الصف ......، رقم:٦٧٦

94. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Verily Allāh ﷻ sends Mercy and His angels invoke blessings for those who are on the right hand side of rows. (Abu Dāwúd)

﴿ 95 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عَمَّرَ جَانِبَ الْمَسْجِدِ الْأَيْسَرِ لِقِلَّةِ اَهْلِهِ فَلَهُ اَجْرَانِ.

رواه الطبراني في الكبير، وفيه: بقية، وهو مدلس و قد عنعنه، ولكنه ثقة، مجمع الزوائد ٢/٢٥٧

95. Ibne-Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who stands on the left side of the row in the *masjid*, because of the less number of people on that side, gets double the reward. (Tabarānī Majma'uz-Zawāid)

Note: As it became known to the Sahābah that the right hand side of the rows carries added virtue, all of them attempted to avail the same, leaving the left hand side empty. Then Nabí Rasúlullāh ﷺ informed them about the virtues of standing on the left hand side of the row, so that it does not remain incomplete. (Faid-ul Qadír)

﴿ 96 ﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى الَّذِيْنَ يَصِلُوْنَ الصُّفُوْفَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٢١٤

96. 'Aishah Radiyallāhú 'anha narrates that Rasúlullāh ﷺ said: Verily Allāh sends Mercy and His angels invoke blessings for those who fill in the gaps to complete the rows. (Musladrak Hakim)

﴿ 97 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يَصِلُ عَبْدٌ صَفًّا إِلَّا رَفَعَهُ اللهُ بِهِ دَرَجَةً، وَذَرَّتْ عَلَيْهِ الْمَلَائِكَةُ مِنَ الْبِرِّ.

(وهو بعض الحديث) رواه الطبراني في الاوسط ولا باس باسناده، الترغيب ١/٣٢٢

97. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Whoever joins a row (of *Salāt*). Allāh raises him one rank; and the angels shower (Allāh's) blessings upon him. (Tabarani. Targhib)

﴿ 98 ﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: خِيَارُكُمْ اَلْيَنُكُمْ مَنَاكِبَ فِي الصَّلٰوةِ، وَمَا مِنْ خَطْوَةٍ اَعْظَمُ اَجْرًا مِنْ خَطْوَةٍ مَشَاهَا رَجُلٌ اِلَى فُرْجَةٍ

فِى الصَّفِّ فَسَدَّهَا۔ رواه البزار باسناد حسن، وابن حبان فى صحيحه

كلاهما بالشطر الاول، ورواه بتمامه الطبرانى فى الاوسط، الترغيب ١/٣٢٢

98. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: The best of you are those whose shoulders are more soft in *Salāt*. And there is no step more rewarding than the step, which is taken to fill the gap in the row (of *Salāt*).

(Bazzār, Targhib, Ibne-Hibban, Tabarāní)

Note: The meaning of keeping the shoulders soft in *Salāt* is that when somebody tries to enter the row, the persons offering *Salāt* on the right and left should relax their shoulders to let him join the row.

﴿99﴾ عَنْ اَبِیْ جُحَيْفَةَ رَضِیَ اللّٰهُ عَنْهُ اَنَّ النَّبِیَّ ﷺ قَالَ: مَنْ سَدَّ فُرْجَةً فِی الصَّفِّ غُفِرَلَهُ۔ رواه البزارواسناده حسن، مجمع الزوائد٢/٢٥١

99. Abu Juhaifah ﷺ narrates that Nabi Rasúlullāh ﷺ said: He who fills the gap in a row (of *Salāt*) is forgiven.

(Bazzār, Majma'uz-Zawāid)

﴿100﴾ عَنِ ابْنِ عُمَرَ رَضِیَ اللّٰهُ عَنْهُمَا اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ وَصَلَ صَفًّا وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللّٰهُ۔ (وهو بعض الحديث) رواه ابو داؤد، باب تسوية الصفوف، رقم:٦٦٦

100. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who joins the row (of *Salāt*), Allāh will join him with His Mercy; and whoever breaks the row (of *Salāt*), Allāh will cut him away from his Mercy. (Abu Dāwúd)

Note: Breaking the row means either placing something (personal belongings) in the row, which would break the continuity of the row; or seeing a vacant space and yet not occupying it. (Mirqāt-ul-Mafāih)

﴿101﴾ عَنْ اَنَسٍ رَضِیَ اللّٰهُ عَنْهُ عَنِ النَّبِیِّ ﷺ: سَوُّوا صُفُوْفَكُمْ فَاِنَّ تَسْوِيَةَ الصُّفُوْفِ مِنْ اِقَامَةِ الصَّلٰوةِ۔ رواه البخارى، باب اقامة الصف من تمام الصلاة، رقم:٧٢٣

101. Anas ﷺ narrates that Nabi ﷺ said: Straighten your rows, for the straightening of the rows in *Salāt* is essential for the offering of *Salāt* correctly. (Bukhārí)

﴿102﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوْءَ، ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوْبَةِ، فَصَلَّاهَا مَعَ النَّاسِ، أَوْمَعَ الْجَمَاعَةِ، أَوْفِي الْمَسْجِدِ، غَفَرَاللهُ لَهُ ذُنُوْبَهُ.

رواه مسلم باب فضل الوضوء والصلوة عقبه، رقم:٥٤٩

102. 'Uthman ibne-'Affan ﷺ narrates: I heard Rasúlullāh ﷺ saying: He, who performed *Wudú* for *Salāt* and performed it properly and then went on foot to offer the obligatory *Salāt* and offered it along with the people or in congregation or in the *masjid*, Allāh would forgive his sins. (Muslim)

﴿103﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ اللهَ تَبَارَكَ وَتَعَالَى لَيَعْجَبُ مِنَ الصَّلَاةِ فِي الْجَمْعِ.

رواه احمد واسناده حسن، مجمع الزوائد ٢/١٦٣

103. Umar ibnil Khat.tāb ﷺ narrates: I heard Rasúlullāh ﷺ saying: Allāh ﷻ indeed admires the people offering *Salāt* in congregation. (Musnad Ahmad, Majma'uz-Zawāid)

﴿104﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمَاعَةِ عَلَى صَلَاتِهِ وَحْدَهُ بِضْعٌ وَّعِشْرُوْنَ دَرَجَةً. رواه احمد ١/٣٧٦

104. Abdullah ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ said: The excellence of a person's *Salāt* in congregation is even greater than twenty times as compared to his individual *Salāt*.

(Musnad Abmad)

﴿105﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوْقِهِ خَمْسًا وَّعِشْرِيْنَ ضِعْفًا.

(الحديث) رواه البخارى، باب فضل صلوة الجماعة، رقم:٦٤٧

105. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The reward of *Salāt* offered by a person in congregation is twenty five times greater as compared to that *Salāt* offered by him alone in his house or place of business. (Bukhāri)

﴿106﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَّعِشْرِيْنَ دَرَجَةً. رواه مسلم، باب فضل صلوة الجماعة ......، رقم:١٤٧٧

106. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: *Salāt* in congregation is twenty seven times greater in reward as compared to *Salāt* offered individually.

(Muslim)

﴿107﴾ عَنْ قُبَاثِ بْنِ اَشْيَمَ اللَّيْثِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: صَلَاةُ الرَّجُلَيْنِ يَؤُمُّ اَحَدُهُمَا صَاحِبَهُ اَزْكٰى عِنْدَ اللهِ مِنْ صَلَاةِ اَرْبَعَةٍ تَتْرَى، وَصَلَاةُ اَرْبَعَةٍ يَؤُمُّ اَحَدُهُمْ اَزْكٰى عِنْدَاللهِ مِنْ صَلَاةِ ثَمَانِيَةٍ تَتْرَى، وَصَلَاةُ ثَمَانِيَةٍ يَؤُمُّ اَحَدُهُمْ اَزْكٰى عِنْدَ اللهِ مِنْ مِائَةٍ تَتْرَى. رواه البزار والطبرانى فى الكبير ورجال الطبرانى موثقون، مجمع الزوائد ٢/١٦٢

107. Qubāth ibne-Ashyam Al Laithí ؓ narrates that Rasúlullāh ﷺ said: The *Salāt* of two persons, with one of them as *Imām*, is more liked by Allāh, to the individual *Salāt* of four persons. Similarly, the *Salāt* of four persons, with one of them as *Imām*, is more liked by Allāh, to the individual *Salāt* of eight persons. And the *Salāt* of eight persons, with one of them as *Imām*, is more liked by Allāh, to the individual *Salāt* of hundred persons.

(Bazzar, Tabarâní, Majma'uz-Zawāid)

﴿108﴾ عَنْ اُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ اَزْكٰى مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاتَهُ مَعَ الرَّجُلَيْنِ اَزْكٰى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ اَحَبُّ اِلَى اللهِ عَزَّوَجَلَّ. (وهو بعض الحديث) رواه ابو داؤد، باب فى فضل صلوة الجماعة، رقم: ٥٥٤ سنن ابى داؤد طبع دار الباز للنشر والتوزيع

108. Ubayy ibne-Ka'b ؓ narrates that Rasúlullāh ﷺ said: The *Salāt* of a person offered with another person is better than his *Salāt* offered alone. And his *Salāt* with two persons is better than his *Salāt* offered with one person. Similarly, the larger the number, the more it is liked by Allāh, The Almighty, The Majestic.

(Abu Dawúd)

﴿109﴾ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَّعِشْرِيْنَ صَلَاةً، فَاِذَا صَلَّاهَا فِي فَلَاةٍ فَاَتَمَّ رُكُوْعَهَا وَسُجُوْدَهَا بَلَغَتْ خَمْسِيْنَ صَلَاةً. رواه ابو داؤد، باب ماجاء فى فضل المشى الى الصلوة، رقم: ٥٦٠

109. Abu Sa'íd Al Khudrí ؓ narrates that Rasúlullāh ﷺ said:

Salāt in congregation is equivalent to twenty five *Salāt*, and when *Salāt* is offered in a desert, performing its bowing and prostration properly, it reaches up to fifty times. (Abu Dawúd)

﴿110﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ ثَلاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَاتُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِاسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ. رواه ابو داؤد، باب التشديد في ترك الجماعة، رقم:٥٤٧

110. Abu Darda ﷺ narrates: I heard Rasúlullāh ﷺ saying: If three persons in a village or a forest, do not offer the congregational *Salāt*, then *Shaitahn* fully overpowers them. So make it obligatory on yourself to offer *Salāt* in congregation. For undoubtedly the wolf eats only the stray goat. (Abu Dawúd)

﴿111﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَاْذَنَ اَزْوَاجَهُ فِيْ اَنْ يُمَرَّضَ فِيْ بَيْتِيْ فَاَذِنَّ لَهُ فَخَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلَاهُ فِي الْاَرْضِ. رواه البخاري، باب الغسل والوضوء في المخضب ......، رقم:١٩٨

111. 'A'ishah Radiyallāhu 'anha narrates that when Nabí ﷺ fell ill, he asked for permission from his wives that his nursing be done in my house. They gave him their consent. When Rasúlullāh ﷺ came out (for *Salāt*) with the support of two persons, his feet were making a line on the ground (as a result of trailing along). (Bukhārí)

﴿112﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ كَانَ إِذَا صَلَّى بِالنَّاسِ يَخِرُّ رِجَالٌ مِنْ قَامَتِهِمْ فِي الصَّلَاةِ مِنَ الْخَصَاصَةِ وَهُمْ اَصْحَابُ الصُّفَّةِ حَتَّى تَقُوْلَ الْاَعْرَابُ: هٰؤُلَاءِ مَجَانِيْنُ اَوْ مَجَانُوْنَ، فَإِذَا صَلَّى رَسُوْلُ اللهِ ﷺ انْصَرَفَ إِلَيْهِمْ، فَقَالَ: لَوْ تَعْلَمُوْنَ مَالَكُمْ عِنْدَ اللهِ لَاَحْبَبْتُمْ اَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً قَالَ فَضَالَةُ: وَاَنَايَوْمَئِذٍ مَعَ رَسُوْلِ اللهِ ﷺ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في معيشة اصحاب النبي ﷺ، رقم:٢٣٦٧

112. Fadālah ibne-'Ubaid ﷺ narrates that when Rasúlullāh ﷺ used to lead the *Salāt*, some people standing in the row would fall down due to extreme hunger; and they were the people of Suffah

about whom the villagers would say that they were insane. One day, when Rasúlullāh ﷺ completed the *Salāt*, he turned to them and said: If you know the reward that Allāh has for you, then you would like to live with more hunger and needs. Fadālah says: I was with Rasúlullāh ﷺ that day. (Tirmidhi)

﴿113﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ صَلَّى الْعِشَاءَ فِيْ جَمَاعَةٍ فَكَاَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِيْ جَمَاعَةٍ فَكَاَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ.

رواه مسلم، باب فضل صلاة العشاء والصبح في جماعة، رقم:١٤٩١

113. 'Uthman ibne-'Affan ﷺ narrates: I heard Rasúlullāh ﷺ saying: The one who offered *Isha Salāt* in congregation, it was as if he remained in *Salāt* up to midnight, and if he offered the *Fajr Salāt* in congregation, it was as if he remained in *Salāt* the whole night. (Muslim)

Note: Some scholars on the basis of other *Ahādīth* interpret this to mean that he who offers *'Isha* and *Fajr Salāt* both in congregation gets the reward of the whole night's worship.

﴿114﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّ اَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِيْنَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ.

(الحديث) رواه مسلم، باب فضل صلاة الجماعة ......، رقم: ١٤٨٢

114. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Indeed! The most burdensome *Salāt* for hypocrites is the *Salāt* of *Fajr* and the *Salāt* of *'Isha*. (Muslim)

﴿115﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: وَلَوْ يَعْلَمُوْنَ مَا فِي التَّهْجِيْرِ لَاسْتَبَقُوْا اِلَيْهِ، وَلَوْ يَعْلَمُوْنَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَاَتَوْهُمَا وَلَوْ حَبْوًا.

(وهو طرف من الحديث) رواه البخاري، باب الاستهام في الاذان، رقم:٦١٥

115. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: If people would have known the virtues of going to the *masjid* for *Zuhr Salāt* in the scorching heat, then they would certainly compete with one another in going to the *masjid*. And if they knew the virtues of *'Isha* and *Fajr Salāt*, they would indeed go to the *masjid*

for these *Salāt* even if (due to some illness) they had to drag themselves. (Bukhārī)

﴿116﴾ عَنْ اَبِىْ بَكْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ : مَنْ صَلَّى الصُّبْحَ فِىْ جَمَاعَةٍ فَهُوَ فِىْ ذِمَّةِ اللهِ فَمَنْ اَخْفَرَ ذِمَّةَ اللهِ كَبَّهُ اللهُ فِى النَّارِ لِوَجْهِهٖ.

رواه الطبرانى فى الكبير ورجاله رجال الصحيح، مجمع الزوائد ٢/٢٩

116. Abu Bakrah ﷺ narrates that Rasúlullāh ﷺ said: A person, who offers the *Fajr Salāt* in congregation, is in Allāh' s protection and the person, who harasses the one who is in the protection of Allāh, will be thrown into the Hell Fire by Allāh. (Tabarānī. Majma'uz-Zawāid)

﴿117﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلّٰى لِلّٰهِ اَرْبَعِيْنَ يَوْمًا فِىْ جَمَاعَةٍ يُدْرِكُ التَّكْبِيْرَةَ الْاُوْلٰى كُتِبَتْ لَهٗ بَرَاءَتَانِ: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ النِّفَاقِ.

رواه الترمذى، باب ماجاء فى فضل التكبيرة الاولى، رقم: ٢٤١ قال الحافظ المنذرى: رواه الترمذى وقال: لااعلم احدا رفعه الا ما روى مسلم بن قتيبة عن طعمة بن عمر وقال المملى رحمه الله: ومسلم وطعمة وبقية رواته ثقات، الترغيب ١/٢٦٣

117. Anas ibne-Malik ﷺ narrates that Rasúlullāh ﷺ said: A person who offers *Salāt* for forty days in congregation, purely to please Allāh, starting with the *Imām* right from the first *Takbeer*, receives two exemptions; one from Hellfire, and the other from hypocrisy. (Tirmidhī)

﴿118﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَقَدْهَمَمْتُ اَنْ آمُرَ فِتْيَتِىْ فَيَجْمَعُ حُزَمًا مِنْ حَطَبٍ ثُمَّ آتِىْ قَوْمًا يُصَلُّوْنَ فِىْ بُيُوْتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَاُحَرِّقُهَا عَلَيْهِمْ.

رواه ابو داؤد، باب التشديد فى ترك الجماعة، رقم: ٥٤٩

118. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: I thought of asking some youngsters to collect a large quantity of firewood, and then proceed to the houses of those people who offer their obligatory *Salāt* in their homes without any valid excuse, and burn their houses on them. (Abu Dawúd)

﴿119﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ، ثُمَّ اَتَى الْجُمُعَةَ فَاسْتَمَعَ وَاَنْصَتَ، غُفِرَلَهٗ مَا بَيْنَهٗ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ

اَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا. رواه مسلم، باب فضل من استمع وانصت فى الخطبة،رقم:١٩٨٨

119. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Anyone who performs *Wudú* and performs it properly then comes to the Friday *Salāt*, listens to the *Khutbah* (sermon) attentively, and remains silent, his sins between this Friday and the last one are forgiven; and also (the sins) for three additional days. But he who touches the pebbles during the *Khutbah* (plays with them with his hands, or floor-mats or clothes) then he has acted irrelevantly (due to which he lost the special reward for the Friday *Salāt*). (Muslim)

﴿120﴾ عَنْ اَبِىْ اَيُّوْبَ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَمَسَّ مِنْ طِيْبٍ اِنْ كَانَ عِنْدَهُ، وَلَبِسَ مِنْ اَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتّٰى يَاْتِيَ الْمَسْجِدَ فَيَرْكَعَ اِنْ بَدَا لَهُ وَلَمْ يُؤْذِ اَحَدًا، ثُمَّ اَنْصَتَ اِذَا خَرَجَ اِمَامُهُ حَتّٰى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْاُخْرٰى. رواه احمد ٥/ ٤٢٠

120. Abu Ayyúb Al Ansarí ﷺ narrates: I heard Rasúlullāh ﷺ saying: Anyone who takes a bath on Friday, and uses perfume if he has any, and wears his best clothes and then comes out until he reaches the *masjid* and offers the prescribed *Salāt* and does not hurt anyone, and keeps silent from the time the *Imām* comes out for the *Khutbah* (sermon) till he finishes the *Salāt*, it is an atonement for his sins from this Friday to the last one. (Musnad Ahmad)

﴿121﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنَ الطُّهْرِ، وَيَدَّهِنُ مِنْ دُهْنِهِ اَوْ يَمَسُّ مِنْ طِيْبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّيْ مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ اِذَا تَكَلَّمَ الْاِمَامُ اِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْاُخْرٰى. رواه البخارى، باب الدهن للجمعة، رقم:٨٨٣

121. Salman Al Fārsi ﷺ narrates that Nabí ﷺ said: A person who takes a bath on Friday, and purifies himself as much as he can, applies oil to his hair, or uses the perfume available in his house, then goes to the *masjid* and sits without squeezing two persons and prays what is prescribed for him, and then listen to the *Khutbah* of the *Imām* silently and attentively, his sins are forgiven from this Friday to the last one. (Bukhari)

﴿122﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰہِ ﷺ فِیْ جُمُعَةٍ مِنَ الْجُمَعِ: مَعَاشِرَ الْمُسْلِمِیْنَ! اِنَّ هٰذَا یَوْمٌ جَعَلَهُ اللّٰہُ لَکُمْ عِیْدًا فَاغْتَسِلُوْا وَعَلَیْکُمْ بِالسِّوَاكِ.

رواه الطبراني في الاوسط والصغير ورجاله ثقات، مجمع الزوائد ٢/٣٨٨

122. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said once on a Friday: O group of Muslims! Allāh has made this day an *Eid* for you, so take a bath and heedfully brush your teeth with *Siwak* (toothstick). (Tabarani, Majnia 'uz-Zawāid)

﴿123﴾ عَنْ اَبِیْ اُمَامَةَ رَضِیَ اللّٰہُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: اِنَّ الْغُسْلَ یَوْمَ الْجُمُعَةِ لَیَسُلُّ الْخَطَایَا مِنْ اُصُوْلِ الشَّعْرِ اِسْتِلَالًا. رواه الطبراني في الكبير ورجاله ثقات، مجمع الزوائد ٢/١٧٧، طبع مؤسسة المعارف بيروت

123. Abu Umamah ﷺ narrates that Rasúlullāh ﷺ said: Indeed the bath, taken on Friday, removes sins even to the extent of removing them from the roots of the hair. (Tabarāni, Majmauz-Zawāid)

﴿124﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ عَنْهُ قَالَ: قَالَ النَّبِیُّ ﷺ: اِذَا کَانَ یَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِکَةُ عَلٰی بَابِ الْمَسْجِدِ یَکْتُبُوْنَ الْاَوَّلَ فَالْاَوَّلَ، وَمَثَلُ الْمُهَجِّرِ کَمَثَلِ الَّذِیْ یُهْدِیْ بَدَنَةً، ثُمَّ کَالَّذِیْ یُهْدِیْ بَقَرَةً، ثُمَّ کَبْشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَیْضَةً، فَاِذَا خَرَجَ الْاِمَامُ طَوَوْا صُحُفَهُمْ وَیَسْتَمِعُوْنَ الذِّکْرَ. رواه البخاري، باب الاستماع الى الخطبة يوم الجمعة، رقم: ٩٢٩

124. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: When it is a Friday, the angels stand at the door of the *masjid* recording the names of those who come first, and then those who follow. And he who comes early is treated like one sacrificing a camel, next is like one who sacrifices a cow, next a sheep, next a hen and next an egg. When the *Imām* comes out (for giving the sermon), the angels fold up the register and become busy in listening to the sermon. (Bukhārí)

﴿125﴾ عَنْ یَزِیْدَ بْنِ اَبِیْ مَرْیَمَ رَحِمَهُ اللّٰہُ قَالَ: لَحِقَنِیْ عَبَایَةُ بْنُ رِفَاعَةَ بْنِ رَافِعٍ رَحِمَهُ اللّٰہُ، وَاَنَا مَاشٍ اِلَی الْجُمُعَةِ فَقَالَ: اَبْشِرْ، فَاِنَّ خُطَاكَ هٰذِهٖ فِیْ سَبِیْلِ اللّٰہِ، سَمِعْتُ اَبَا عَبْسٍ رَضِیَ اللّٰہُ عَنْهُ یَقُوْلُ: قَالَ رَسُوْلُ اللّٰہِ ﷺ: مَنِ اغْبَرَّتْ قَدَمَاهُ فِیْ سَبِیْلِ اللّٰہِ فَهُمَا حَرَامٌ عَلَی النَّارِ. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ماجاء في فضل من اغبرت قدماه في سبيل الله، رقم: ١٦٣٢

125. Yazíd ibne-Abí Maryam Rahimahullāh narrates: 'Abaya ibneRafi' Rahimahullāh met me, when I was going to Friday *Salāt* on foot and he said: Glad tidings for you, indeed these steps of yours are in the Path of Allāh; I heard Abā 'Abs " saying that Rasúlullāh ﷺ said: He whose feet are covered with dust in the Path of Allāh, those (feet) are forbidden on the Hell-Fire. (Tirmidhí)

﴿126﴾ عَنْ اَوْسِ بْنِ اَوْسٍ الثَّقَفِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ غَسَّلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ ثُمَّ بَكَّرَ وَابْتَكَرَ وَمَشَى، وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ اَجْرُ صِيَامِهَا وَقِيَامِهَا.

رواه ابو داؤد، باب في الغسل للجمعة،رقم:٣٤٥

126. Aws ibne-Aws Thaqaff ﷺ narrates: I heard Rasúlullāhﷺ saying: He who takes bath properly and perfectly on Friday, hastens to the *masjid* very early and goes on foot, not riding, sits close to the *Imām* and listens (to the sermon) attentively, does not speak at all, then for each step he will get the reward of one year's fasting and one year of offering *Salāt* at night.
(Abu Dawúd)

﴿127﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَسَّلَ وَاغْتَسَلَ، وَغَدَا وَابْتَكَرَ وَدَنَا، فَاقْتَرَبَ وَاسْتَمَعَ وَاَنْصَتَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوْهَا اَجْرُ قِيَامِ سَنَةٍ وَصِيَامِهَا.

رواه احمد ٢/٢٠٩

127. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabíﷺ said: One who takes bath on Friday properly and perfectly and goes very early for Friday *Salāt*, sits very close (to the *Imām*), and listens (to the sermon) attentively, and remains silent, then for each step of his, gets the reward of one year's *Salāt* at night and one year's fasting. (Musnad Ahmad)

﴿128﴾ عَنْ اَبِيْ لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: اِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْاَيَّامِ، وَاَعْظَمُهَا عِنْدَ اللهِ وَهُوَ اَعْظَمُ عِنْدَ اللهِ مِنْ يَوْمِ الْاَضْحٰى وَيَوْمِ الْفِطْرِ وَفِيْهِ خَمْسُ خِلَالٍ: خَلَقَ اللهُ فِيْهِ آدَمَ وَاَهْبَطَ اللهُ فِيْهِ آدَمَ اِلَى الْاَرْضِ وَفِيْهِ تَوَفَّى اللهُ آدَمَ وَفِيْهِ سَاعَةٌ لَا يَسْاَلُ اللهَ فِيْهَا الْعَبْدُ شَيْئًا اِلَّا اَعْطَاهُ، مَالَمْ يَسْاَلْ حَرَامًا وَفِيْهِ تَقُوْمُ السَّاعَةُ

مَامِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا اَرْضٍ وَلَا رِيَاحٍ وَلَا جِبَالٍ وَلَا بَحْرٍ اِلَّا وَهُنَّ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ.

رواه ابن ماجه،باب في فضل الجمعة، رقم:١٠٨٤

128. Abu Lubaba ibne-'Abdul Mundhir ﷺ narrates that Nabí ﷺ said: Friday is the chief of the days, and most dignified among the days in the sight of Allāh ﷻ. This day is greater than *'Éid-ul-Adha* and *'Éid-ul-Fitr* in Allāh's sight. It has five attributes: On this day Allāh created Adam ﷺ; on this day Allāh sent down Adam ﷺ to the earth; on this day Allāh seized Adam ﷺ in death; it contains a certain hour at which no slave asks Allāh for anything without Allāh granting it, as long as he does not ask for anything unlawful; and on this day the Last Hour will come. All His preferred angels, the sky, the earth, the winds, the mountains and the oceans fear the day of Friday (as on this day Resurrection will take place). (Ibne-Majah)

﴿129﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا تَطْلُعُ الشَّمْسُ وَلَا تَغْرُبُ عَلٰى يَوْمٍ اَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَمَامِنْ دَابَّةٍ اِلَّا وَهِيَ تَفْزَعُ يَوْمَ الْجُمُعَةِ اِلَّا هٰذَيْنِ الثَّقَلَيْنِ الْجِنَّ وَالْاِنْسَ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٧/٥

129. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: None of the days, on which the sun rises and sets, is better than Friday. All living creatures fear the day of Friday except the two burdensome classes, Human beings and Jinns. (Ibne-Hibbān)

﴿130﴾ عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ وَاَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِنَّ فِي الْجُمُعَةِ سَاعَةً لَايُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْاَلُ اللهَ عَزَّ وَجَلَّ فِيْهَا اِلَّا اَعْطَاهُ اِيَّاهُ وَهِيَ بَعْدَ الْعَصْرِ.

رواه احمد، الفتح الرباني ١٣/٦

130. Abu Sa'íd Al Khudri ﷺ and Abu Hurairah ﷺ narrate that Rasúlullāh ﷺ said: There is a specific time on Friday in which whatever a Muslim slave asks from Allāh ﷻ, He grants it to him and this time is after *'Asr*. (Musnad Ahmad, Fath-ur-*Rabbāni*)

﴿131﴾ عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: هِيَ مَا بَيْنَ اَنْ يَجْلِسَ الْاِمَامُ اِلَى اَنْ تُقْضَى الصَّلَاةُ.

رواه مسلم، باب في الساعة التي في يوم الجمعة، رقم:١٩٧٥

131. Abu Músa Al Ash'ari ﷺ narrates: I heard: Rasúlullāh ﷺ saying (mentioning the specific time on Friday in which *Du'ā* is accepted): It occurs between the time when the *Imām* sits down for *Khutbah* till the end of *Salāt* (Muslim)

Note: There are many other *Ahadāth* ascertaining the hour of acceptance of a supplication on Fridays. Hence, the whole day of Friday should be utilized in worship and supplication. (Nawawi)

SUNNAH AND *NAFILAH* NON-OBLIGATORY PRAYERS

VERSES OF QUR'AN

قَالَ اللهُ تَعَالٰى: ﴿وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا﴾ [بنی اسرائیل:٧٩]

Allāh ﷻ said to His Prophet Rasúlullāh ﷺ: And in some parts of the night (also) offer the *Tahjjud Salāt* as an additional prayer (*Tahjjud*) for you. It may be that your *Rabb* will raise you to *Maqaam Mahmood* (a praised station) (Bani-Isrāil': 79)

Note: On the Day of Resurrection by the intercession of Rasúlullāh ﷺ reckoning will commence. This honour is called *Maqaam Mahmood* (a praised station). (Bayān-ul-Qur'an)

وَقَالَ تَعَالٰى: ﴿وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا﴾ [الفرقان:٦٤]

Allāh ﷻ says: And those who spend the night, for their Lord, prostrating and standing (in *Salāt*). (Al-Furqān: 64)

وَقَالَ تَعَالٰى: ﴿تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا ز وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ○ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ج جَزَآءً م بِمَا كَانُوْا يَعْمَلُوْنَ﴾ [السجدة:١٦،١٧]

Allāh ﷻ says: They forsake their beds to supplicate (engage

in *Salāt*, remembrance and invoking) to their *Rabb* in fear and hope, and they spend from what We have provided them. So, no soul knows what is put secret for them of the coolness of eyes, the recompence of that they did.

(As-Sajdah: 16-17)

وَقَالَ تَعَالٰى: ﴿ إِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ○ اٰخِذِيْنَ مَآ اٰتٰهُمْ رَبُّهُمْ ط اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ ○ كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ○ وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ﴾ [الذّٰريٰت: ١٥-١٨]

Allāh ﷻ says: Indeed, the righteous will be among gardens and springs, accepting what their Sustainer has given them. Indeed, they were before that, doers of good. They used to sleep but little at night; And in the hours before dawn, they would ask forgiveness. (Adh-Dhāriyāt: 15-18)

وَقَالَ تَعَالٰى: ﴿ يٰٓاَيُّهَا الْمُزَّمِّلُ ○ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ○ نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ○ اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ○ اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ○ اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّ اَقْوَمُ قِيْلًا ○ اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ﴾ [المزمل: ١-٧]

Allāh ﷻ said to His Prophet, ﷺ: O you who wraps himself (in a cloak)! Arise (to pray) in the night but a little, A half thereof, or a little thereof, Or a little more, and recite the Qur'ān calmly with pauses and distinctly (according to the rules of recitation. One wisdom of *TaHajjud* prayer is that the effort of getting up at night develops the capacity to execute the responsibilities of these heavy words). Verily, We will cast upon you a heavy word.(The second wisdom is that) The rising in the night strongly Disciplines the *"Nafs"* (one's inner self) and the words are recited correctly, (at this time recitation, *Dhikr* and supplication come, directly from the heart). (A third wisdom is that) There is for you during the day a prolonged occupation (like *Tabligh*. So the night must be kept exclusively for Allāh's worship which will make easy for you the days work). (Al-Muzzammil: 1-7)

AHĀDÍTH

﴿132﴾ عَنْ اَبِىْ اُمَامَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: مَا اَذِنَ اللهُ لِعَبْدٍ فِىْ شَىْءٍ اَفْضَلَ مِنْ رَكْعَتَيْنِ يُصَلِّيْهِمَا، وَاِنَّ الْبِرَّ لَيُذَرُّ عَلَى رَاْسِ الْعَبْدِ مَادَامَ فِىْ صَلَاتِهِ وَمَا تَقَرَّبَ الْعِبَادُ اِلَى اللهِ عَزَّوَجَلَّ بِمِثْلِ مَا خَرَجَ مِنْهُ. قَالَ اَبُوالنَّضْرِ: يَعْنِي الْقُرْآنَ.

رواه الترمذی، باب ماتقرب العباد الی اللّٰه بمثل ما خرج منه، رقم: ٢٩١١

132. Abu Umāmah ﷺ narrates that Nabí ﷺ said: Allāh does not grant a slave to engage in anything more rewarding for him than two *Rak'at*, which he offers, Verily righteousness is spread over his head so long as he is engaged in *Salāt*. And man does not come nearer to Allāh with anything better than that which came forth from Allāh ﷻ, meaning thereby the Qur'ān.

(Tirmidhi)

Note: Apart from the importance of *Nafl Salāt*, this *Hadíth* explains that the maximum closeness to Allāh ﷻ is achieved by reciting of the Qur'ān.

﴿133﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ مَرَّ بِقَبْرٍ فَقَالَ: مَنْ صَاحِبُ هٰذَا الْقَبْرِ؟ فَقَالُوا: فُلَانٌ فَقَالَ: رَكْعَتَانِ اَحَبُّ اِلَى هٰذَا مِنْ بَقِيَّةِ دُنْيَاكُمْ.

رواه الطبرانی فی الاوسط ورجاله ثقات، مجمع الزوائد٢/٥١٦

133. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ passed by a grave and asked: Whose grave is this? The Sahābah replied: Of so and so. Rasúlullāh ﷺ said: For this man in the grave, the offering of two *Rak'at* is dearer than all your world and whatever it contains. (Tabarānī, Majma-'uz-Zawāid)

Note: This *Hadíth* implies that the true value of two *Rak'at* will become evident after death.

﴿134﴾ عَنْ اَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ اَنَّ النَّبِىَّ ﷺ خَرَجَ زَمَنَ الشِّتَاءِ، وَالْوَرَقُ يَتَهَافَتُ فَاَخَذَ بِغُصْنَيْنِ مِنْ شَجَرَةٍ قَالَ: فَجَعَلَ ذٰلِكَ الْوَرَقُ يَتَهَافَتُ، قَالَ: فَقَالَ: يَا اَبَاذَرٍّ! قُلْتُ: لَبَّيْكَ يَا رَسُوْلَ اللهِ قَالَ: اِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّي الصَّلَاةَ يُرِيْدُ بِهَا وَجْهَ اللهِ فَتَهَافَتُ عَنْهُ ذُنُوْبُهُ كَمَا يَتَهَافَتُ هٰذَا الْوَرَقُ عَنْ هٰذِهِ الشَّجَرَةِ.

رواه احمد ٥/١٧٩

134. Abu Dharr ﷺ narrates that once Nabi ﷺ came out in autumn

and leaves were falling from the trees. He held two branches of a tree in his hand and their leaves started to fall even more. Nabí ﷺ said: O Abu Dharr! I replied: At your service, I am here O Rasúlulläh! He continued: Undoubtedly when a Muslim offers *Salät*, desiring to please Allãh, his sins fall from him, as these leaves are falling from this tree. (Musnad Ahmad)

﴿135﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللهُ عَزَّوَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ، اَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَ رَكْعَتَيْنِ قَبْلَ الْفَجْرِ.

رواه النسائی، باب ثواب من صلي في اليوم والليلة ثنتي عشرة ركعة ......، رقم:١٧٩٦

135. 'A'ishah Radiyallãhu 'anha narrates that Nabí ﷺ said: He who is regular in offering twelve *Rak'at* (of *Salãt*), Allãh ﷻ will build for him a house in Paradise; four *Rak'at* before *Zuhr*, two *Rak'at* after *Zuhr*, two *Rak'at* after *Maghrib*, two *Rak'at* after *'Isha*, and two *Rak'at* before *Fajr*. (Nasai)

﴿136﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا اَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ اَشَدَّ مُعَاهَدَةً مِنْهُ عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ.

رواه مسلم، باب استحباب ركعتي سنة الفجر ......، رقم:١٦٨٦

136. 'A'ishah Radyallãhu 'anha narrates that of all non-obligatory *Salãt*, Nabí ﷺ was most particular in offering the two *Rak'at Sunnah* before *Fajr*. (Muslim)

﴿137﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ فِي شَاْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوْعِ الْفَجْرِ: لَهُمَا اَحَبُّ اِلَيَّ مِنَ الدُّنْيَا جَمِيْعًا.

رواه مسلم، استحباب ركعتي سنة الفجر ......، رقم:١٦٨٩

137. 'A'ishah Radiyallãhu 'anha narrates that Nabí ﷺ said about the two *Rak'at* (*Sunnah*) before the (obligatory) *Fajr Salãt*: These two *Rak'at* are more beloved to me than the whole world. (Muslim)

﴿138﴾ عَنْ اُمِّ حَبِيْبَةَ بِنْتِ اَبِيْ سُفْيَانَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ

حَافَظَ عَلٰى اَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَاَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللهُ تَعَالٰى عَلَى النَّارِ.

رواه النسائي، باب الاختلاف على اسماعيل بن ابي خالد، رقم:١٨١٧

138. Umme Habíbah binte-Abu Sufyān Radyallāhu 'anhā narrates that Rasúlullāh ﷺ said: Whoever is constant in offering four *Rak'at* before the *Zuhr Salāt* and four *Rak'āt* after it, Allah ﷻ will forbid the Fire on him. (Nasai)

Note: The four *Rak'āt* before *Zuhr* are *Sunna-tul-Múlakkadah* (the emphatically enjoined *Sunnah Salāt*), and the four after the *Zuhr Salāt*, two are *Sunna-tul-Múakkadah*, and the other two are *Nafl.*

﴿139﴾ عَنْ اُمِّ حَبِيْبَةَ رَضِيَ اللهُ عَنْهَا عَنْ رَسُوْلِ اللهِ ﷺ اَنَّهُ قَالَ: مَامِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّيْ اَرْبَعَ رَكَعَاتٍ بَعْدَ الظُّهْرِ فَتَمَسُّ وَجْهَهُ النَّارُ اَبَدًا اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

رواه النسائي، باب الاختلاف على اسماعيل بن ابي خالد، رقم:١٨١٤

139. Umme Habíba Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Any believing slave who offers four *Rak'āt* after *Zuhr*, the Fire will not touch his face, if Allāh ﷻ wills. (Nasai)

﴿140﴾ عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يُصَلِّيْ اَرْبَعًا بَعْدَ اَنْ تَزُوْلَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ: اِنَّهَا سَاعَةٌ تُفْتَحُ فِيْهَا اَبْوَابُ السَّمَاءِ وَاُحِبُّ اَنْ يَصْعَدَ لِيْ فِيْهَا عَمَلٌ صَالِحٌ.

رواه الترمذي وقال: حديث عبدالله بن السائب حديث حسن غريب، باب ماجاء في الصلاة عند الزوال، رقم:٤٧٨ الجامع الصحيح وهو سنن الترمذي

140. 'Abdullah ibne-Sāib ﷺ narrates that Rasúlullāh ﷺ used to offer four *Rak'āt* after the sun had passed the meridian, before the *Zuhr Salāt*, and said: This is the hour in which the gates of the sky are opened and I desire that some of my good deeds ascend the sky at this moment. (Tirmidhi)

Note: The four *Rak 'āt* before *Zuhr* are understood to be *Sunna-tulMúakkadah.* However, according to some other Muslim Scholars these four *Rak'āt* after the sun has passed the meridian, are in addition to the four Rak 'āt of *Sunna-tul-Múakkada*

﴾141﴿ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ مِنْ صَلَاةِ السَّحَرِ قَالَ رَسُوْلُ اللهِ ﷺ: وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَهُوَ يُسَبِّحُ اللهَ تِلْكَ السَّاعَةَ ثُمَّ قَرَأَ: ﴿يَتَفَيَّؤُا ظِلٰلُهُ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِلّٰهِ وَهُمْ دٰخِرُوْنَ﴾ [النحل:٤٨] الآيَةَ. كُلُّهَا رواه الترمذي وقال: هذا حديث غريب، باب ومن سورة النحل، رقم:٣١٢٨

141. 'Umar ibnil-Khattab ﷺ narrates that Rasúlullāh ﷺ said: Four *Rak'āt* before *Zuhr Salāt* after the sun has passed the meridian are reckoned equivalent in virtue to the four *Rak'āt* of *Tahjjud Salāt.* Rasúlullāh ﷺ added: It is this hour that everything glorifies Allāh. Then he recited:

يَتَفَيَّؤُا ظِلٰلُهُ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِلّٰهِ وَهُمْ دٰخِرُوْنَ

How their shadows incline to the right and to the left Making prostration unto Allāh and they are lowly.(An-Nahl:48) (Tirmidhi)

﴾142﴿ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: رَحِمَ اللهُ امْرَأً صَلّٰى قَبْلَ الْعَصْرِ أَرْبَعًا. رواه ابو داؤد، باب الصلاة قبل العصر، رقم:١٢٧١

142. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: (May) Allāh show Mercy to a man who prays four *Rak'āt* before *'Asr Salāt.* (Abu Dāwud)

﴾143﴿ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه البخاري، باب تطوع قيام رمضان من الايمان، رقم:٣٧

143. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who stands at night in *Salāt* during Ramadān with belief in Allāh's promises and hope for reward, his former sins will be forgiven. (Bukhārī)

﴾144﴿ عَنْ عَبْدِ الرَّحْمٰنِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ ذَكَرَ شَهْرَ رَمَضَانَ فَقَالَ: شَهْرٌ كَتَبَ اللهُ عَلَيْكُمْ صِيَامَهُ، وَسَنَنْتُ لَكُمْ قِيَامَهُ فَمَنْ صَامَهُ وَقَامَهُ إِيْمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوْبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ. رواه ابن ماجه، باب ماجاء في قيام شهر رمضان، رقم:١٣٢٨

144. 'Abdur Rahman ﷺ narrates that indeed Rasúlullāh ﷺ once mentioned Ramadān and said: It is the month in which, Allāh has

made fasting obligatory for you, and I have made Ṣalāt a Sunnah at night. So, whoever fasts in Ramaḍān and offers this Ṣalāt at night, with firm belief in the promises of Allāh, seeking only to please Him, and hoping for reward, he will be cleansed from his sins like the day his mother gave birth to him. (Ibne-Mājah)

١٤٥ – عَنْ أَبِيْ فَاطِمَةَ الْأَزْدِيِّ أَوِ الْأَسَدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي نَبِيُّ اللهِ ﷺ: يَا أَبَا فَاطِمَةَ! إِنْ أَرَدْتَ أَنْ تَلْقَانِيْ فَأَكْثِرِ السُّجُوْدَ. رواه أحمد ٣/٨٢٤

145. Abu Fātima Al-Azdī Raḍiyallāhu 'anhu narrates that Nabī Sallallahu 'alāihi wasallam said to me: O Abu Fātima! If you desire to meet me (in the Hereafter), then prostrate frequently (offer Ṣalāt frequently). (Musnad Aḥmad)

١٤٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنِ انْتَقَصَ مِنْ فَرِيْضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّوَجَلَّ: انْظُرُوا هَلْ لِعَبْدِيْ مِنْ تَطَوُّعٍ؟ فَيُكَمِّلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيْضَةِ، ثُمَّ يَكُوْنُ سَائِرُ عَمَلِهِ عَلٰى ذٰلِكَ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء أن أول ما يحاسب به العبد يوم القيمة الصلاة ...، رقم: ٤١٣

146. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The first of his deeds, for which a man will be taken into account on the Day of Resurrection, will be his Ṣalāt. If it is sound, he will be saved and successful; but if it is corrupt, he will be unfortunate and miserable. If any deficiency is found in his (obligatory) Ṣalāt, Allāh 'Azza wa Jall will say: "Look at My slave, whether he has any *Nafl* Ṣalāt so that what is lacking in the (obligatory) Ṣalāt may be made up by it." Then the rest of his actions Ṣaum, Zakāt etc. will also be dealt with a similar manner. (Tirmidhī)

١٤٧ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَغْبَطَ أَوْلِيَائِيْ عِنْدِيْ لَمُؤْمِنٌ خَفِيْفُ الْحَاذِ ذُوْحَظٍّ مِنَ الصَّلَاةِ، أَحْسَنَ عِبَادَةَ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلٰى ذٰلِكَ. ثُمَّ نَقَرَ بِإِصْبَعَيْهِ فَقَالَ: عُجِّلَتْ مَنِيَّتُهُ قَلَّتْ بَوَاكِيْهِ قَلَّ تُرَاثُهُ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء في الكفاف ...، رقم: ٢٣٤٧

147. Abu Umāmah ﷺ narrates that Nabí ﷺ said: Indeed, the most enviable among my friends is the believer who is light burdened (of children and worldly goods); has his full share of *Salāt*, excellent in his *Rabb's* worship and he also obeys Him in seclusion. Being inconspicuous, people do not point at him. His livelihood is barely sufficient and he is patient. Then Rasúlullāh ﷺ snapped his fingers (as one does to illustrate something happening very quickly) and said: He dies early, without many women to lament him, nor leaving behind a large inheritance.

(Tirmidhí)

﴿148﴾ عَنْ عَبْدِ اللهِ بْنِ سَلْمَانَ رَحِمَهُ اللهُ اَنَّ رَجُلًا مِنْ اَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ قَالَ: لَمَّا فَتَحْنَا خَيْبَرَ اَخْرَجُوا غَنَائِمَهُمْ مِنَ الْمَتَاعِ وَالسَّبْيِ فَجَعَلَ النَّاسُ يَتَبَايَعُونَ غَنَائِمَهُمْ فَجَاءَ رَجُلٌ، فَقَالَ: يَارَسُوْلَ اللهِ! لَقَدْ رَبِحْتُ رِبْحًا مَارَبِحَ الْيَوْمَ مِثْلَهُ اَحَدٌ مِنْ اَهْلِ هٰذَا الْوَادِيْ قَالَ: وَيْحَكَ وَمَا رَبِحْتَ؟ قَالَ: مَازِلْتُ اَبِيْعُ وَ اَبْتَاعُ حَتّٰى رَبِحْتُ ثَلَاثَمِائَةِ اُوْقِيَةٍ، فَقَالَ رَسُوْلُ اللهِ ﷺ: اَنَا اُنَبِّئُكَ بِخَيْرِ رَجُلٍ رَبِحَ، قَالَ: مَاهُوَ يَارَسُوْلَ اللهِ؟ قَالَ: رَكْعَتَيْنِ بَعْدَ الصَّلَاةِ.

رواه ابو داؤد، باب فى التجارة فى الغزو، رقم:٢٦٦٧ مختصر سنن ابى داؤد للمنذرى

148. 'Abdullāh ibne-Salmān Rahimahullāh narrates that a Sahābi of Nabí ﷺ narrated to me: When we had won the battle of Khyber, people took out their shares of captured enemy assets which consisted of prisoners and various things, and began to buy and sell among themselves. Meanwhile, a person came to Rasúlullāh ﷺ and said: O Rasúlullāh! I have earned more profit than anyone else in the valley. Rasúlullāh ﷺ said: Woe to you! And what did you earn? He replied: I kept buying and selling and made a net profit of three hundred Uqiah of silver. Rasúlullāh ﷺ said: Shall I inform you of something better than this? He said: Do tell me, O Rasúlallāh! He said: Two *Rak'āt Nafl* after obligatory *Salāt*.

(Abu Dawúd)

Note: One Uqiah comprises of forty dirhams, and one dirham is equivalent to three grams of silver.

﴿149﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَعْقِدُ الشَّيْطَانُ عَلٰى

قَافِيَةِ رَأْسِ أَحَدِكُمْ. إِذَا هُوَ نَامَ. ثَلَاثَ عُقَدٍ يَضْرِبُ مَكَانَ كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقَدُهُ، فَأَصْبَحَ نَشِيْطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيْثَ النَّفْسِ كَسْلَانَ. رواه ابوداؤد، باب قيام الليل برقم:١٣٠٦ وفى رواية ابن ماجه: فَيُصْبِحُ نَشِيْطًا طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيْرًا وَإِنْ لَمْ يَفْعَلْ، أَصْبَحَ كَسِلًا خَبِيْثَ النَّفْسِ لَمْ يُصِبْ خَيْرًا. باب ماجاء فى قيام الليل، رقم:١٣٢٩

149. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: When any one of you goes to sleep, the *Shaitān* ties three knots at the back of his neck, sealing every knot with the words: You have a long night, so sleep. So if one awakens and remembers Allāh a knot will be loosened; if he performs ablution, a knot will be loosened; and if he offers *Salāt*, a knot will be loosened. And in the morning he will be active and in pleasant mood; and having received a great blessing. If he does not offer *Tahjjud*, he will be sluggish and industurbed mood, also being deprived of a great blessing. (Abu Dāwúd, Ibne-Mājjah)

﴿150﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: رَجُلَانِ مِنْ أُمَّتِي يَقُوْمُ أَحَدُهُمَا مِنَ اللَّيْلِ فَيُعَالِجُ نَفْسَهُ إِلَى الطُّهُوْرِ، وَعَلَيْهِ عُقَدٌ فَيَتَوَضَّأُ، فَإِذَا وَضَّأَ يَدَيْهِ انْحَلَّتْ عُقْدَةٌ، وَإِذَا وَضَّأَ وَجْهَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا مَسَحَ رَأْسَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا وَضَّأَ رِجْلَيْهِ انْحَلَّتْ عُقْدَةٌ، فَيَقُوْلُ الرَّبُّ عَزَّوَجَلَّ لِلَّذِيْنَ وَرَاءَ الْحِجَابِ: انْظُرُوا إِلَى عَبْدِيْ هٰذَا يُعَالِجُ نَفْسَهُ مَاسَأَلَنِيْ عَبْدِيْ هٰذَا فَهُوَلَهُ. رواه احمد، الفتح الربانى ١/٣٠٤

150. 'Uqba ibne-'Amir ﷺ narrates: I heard Rasúlullāh ﷺ saying: One, out of two persons of my *Ummah*, gets up at night and motivates himself for *Wudú* despite not feeling to do so; since, *Shaitān* had tied knots on him. When he washes his two hands in *Wudú*, one knot is loosened; and when he washes his face, another knot is loosened; and when he wipes his head with wet hands, another knot is loosened; and when he washes his feet, yet another knot is loosened. Allāh ﷻ says to those behind the veil - His angels: Look at My slave! How much hardship he is enduring in dealing with his *Nafs* (innerself), so now whatever this slave asks of Me, it will be granted to him. (Musnad Ahmad, Fath-ur-*Rabbani*)

﴿151﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، اَلْحَمْدُ لِلّٰهِ وَسُبْحَانَ اللهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَاحَوْلَ وَلَا قُوَّةَ إِلَّابِاللهِ، ثُمَّ قَالَ: اَللّٰهُمَّ اغْفِرْ لِيْ، أَوْ دَعَا اسْتُجِيْبَ، فَإِنْ تَوَضَّأَ وَصَلّٰى قُبِلَتْ صَلَاتُهُ.

رواه البخاري، باب فضل من تعارّ من الليل فصلّى رقم: ١١٥٤

151. 'Ubādah ibne-Samit ﷺ narrates that Nabí ﷺ said: One who wakes up during the night and says in *Du'ā*:

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، اَلْحَمْدُ لِلّٰهِ، وَسُبْحَانَ اللهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَاحَوْلَ وَلَا قُوَّةَ إِلَّابِاللهِ

None is worthy of worship but Allāh, He is alone, He has no partner; His is the Kingdom, His is all the Praise, and He has Power over everything, Praise be to Allāh, Glory be to Allāh Who is above all faults and none is worthy of worship but Allāh; and Allāh is the greatest; and there is no might to resist evil, and no power to do good, except through Allāh.

And says: O Allāh! Forgive me or makes a *Du'ā*, it will be accepted; and if he performs *Wudú* and offers *Salāt*, then his *Salāt* is also accepted. (Bukhārí)

﴿152﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: اَللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمٰوَاتِ وَالْأَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمٰوَاتِ وَالْأَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ نُوْرُ السَّمٰوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمٰوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّوْنَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْلِيْ مَا قَدَّمْتُ وَمَاأَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَآ إِلٰهَ إِلَّا أَنْتَ. أَوْ لَآ إِلٰهَ غَيْرُكَ، قال سفيان: وزاد عبد الكريم ابو اميّة: وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

رواه البخاري، باب التهجد بالليل رقم: ١١٢٠

152. Ibne-Abbās Radiyallāhu 'anhuma narrates that when Nabí ﷺ used to wake up for *Tahjjud Salāt* during the night, he would make this *Du'ā*:

اَللّٰهُمَّ لَكَ الْحَمْدُ، اَنْتَ قَيِّمُ السَّمٰوَاتِ وَالْاَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمٰوَاتِ وَالْاَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، اَنْتَ نُوْرُ السَّمٰوَاتِ وَالْاَرْضِ، وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوَاتِ وَالْاَرْضِ، وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاءُ كَ حَقٌّ وَ قَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّوْنَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَاِلَيْكَ اَنَبْتُ، وَبِكَ خَاصَمْتُ، وَاِلَيْكَ حَاكَمْتُ، فَاغْفِرْلِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ، وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ، اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَآ اِلٰهَ اِلَّا اَنْتَ۔او۔لَآاِلٰهَ غَيْرُكَ

O Allāh! All praise be to You; You are the Sustainer of the Heavens and the Earth, and whosoever is in them, to You be praise. You are the light of the Heavens and the Earth, and whosoever is in them, to you be praise. You are the King of the Heavens and the Earth, to you be praise. You are the Truth, Your Promise is True, the meeting with You is a certainty, Your Word is True, Paradise is True, Hell is True, the Prophets are True, Muhammad ﷺ is True; the Hour (Day of Resurrection) is True. O Allāh! To You I have surrendered, upon You I believe, upon You I trust, to You I turn to in repentance, by Your help I have disputed (with the one who does not believe), and to You I have come for judgment. So forgive me my past sins, and those I may do later, my secret and my open sins. You are the One who enables someone to move forward in good deeds and you are the One who defers. And none is worthy of worship but you. There is no might to resist evil, and no power to do good, except through Allāh. (Bukhārī)

﴿153﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ، شَهْرُ اللهِ الْمُحَرَّمُ، وَاَفْضَلُ الصَّلٰوةِ بَعْدَ الْفَرِيْضَةِ، صَلٰوةُ اللَّيْلِ.

رواه مسلم، باب فضل صوم المحرم، رقم:٢٧٥٥

153. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said: The best month for fasting, after the month of Ramadān, is Allāh's month of Al-Muharram; and the best *Salāt*, after obligatory *Salāt*, is *Tahjjud Salāt*. (Muslim)

﴿154﴾ عَنْ اِيَاسِ بْنِ مُعَاوِيَةَ الْمُزَنِيِّ رَحِمَهُ اللهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا بُدَّ مِنْ

صَلٰوةٍ بِلَيْلٍ وَلَوْ حَلْبَ شَاةٍ، وَمَا كَانَ بَعْدَ صَلٰوةِ الْعِشَاءِ فَهُوَ مِنَ اللَّيْلِ.

رواه الطبراني في الكبير وفيه: محمد بن اسحاق وهو مدلس وبقية رجاله ثقات، مجمع الزوائد٢/٥٢١، وهو ثقة، ١٠/٩٢

154. Iyas ibne-Mu'awiya Al Muzani Rahimahullāh narrates that Rasúlullāh ﷺ said:Be sure to offer *Tahjjud Salāt* though it may be as short as a goat's milking. Any *Salāt* offered after *'Ishā* will indeed be counted as *Tahjjud*. (Tabarani, Majmauz-Zawāid)

﴿155﴾ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: فَضْلُ صَلٰوةِ اللَّيْلِ عَلٰى صَلٰوةِ النَّهَارِ كَفَضْلِ صَدَقَةِ السِّرِّ عَلٰى صَدَقَةِ الْعَلَانِيَةِ.

رواه الطبراني في الكبير ورجاله ثقات، مجمع الزوائد٢/٥١٩

155. 'Abdullāh ﷺ narrates that Rasúlullāh ﷺ said: The excellence, of night's *Nafl Salāt* over day's *Nafl Salāt*, is like the excellence of *Sadaqah* given secretly over *Sadaqah* given openly. (Tabarāni, Majma-'uz-Zawaid)

﴿156﴾ عَنْ اَبِي اُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: عَلَيْكُمْ بِقِيَامِ اللَّيْلِ، فَاِنَّهُ دَأْبُ الصَّالِحِيْنَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ لَكُمْ اِلٰى رَبِّكُمْ، وَمَكْفَرَةٌ لِلسَّيِّئَاتِ، وَمَنْهَاةٌ عَنِ الْاِثْمِ. رواه الحاكم وقال: هذا حديث صحيح على شرط البخاري ولم يخرجاه ووافقه الذهبي ١/٣٠٨

156. Abu Umāmah Bāhili ﷺ narrates that Rasúlullāh ﷺ said: Make it a practice of offering *Tahjjud*, for undoubtedly it was the tradition of the righteous before you. It is a means of bringing you near to your *Rabb* and an atonement of evil deeds, and a prevention against sins. (Mustadrak Hākim)

﴿157﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ يُحِبُّهُمُ اللهُ، وَيَضْحَكُ اِلَيْهِمْ، وَيَسْتَبْشِرُ بِهِمُ الَّذِيْ اِذَا انْكَشَفَتْ فِئَةٌ، قَاتَلَ وَرَاءَهَا بِنَفْسِهِ لِلّٰهِ عَزَّوَجَلَّ، فَاِمَّا اَنْ يُقْتَلَ، وَاِمَّا اَنْ يَنْصُرَهُ اللهُ عَزَّوَجَلَّ وَيَكْفِيَهُ، فَيَقُوْلُ: انْظُرُوْا اِلٰى عَبْدِيْ هٰذَا كَيْفَ صَبَرَلِيْ بِنَفْسِهِ؟ وَالَّذِيْ لَهُ امْرَاَةٌ حَسَنَةٌ، وَفِرَاشٌ لَيِّنٌ حَسَنٌ، فَيَقُوْمُ مِنَ اللَّيْلِ فَيَقُوْلُ: يَذَرُ شَهْوَتَهُ، وَيَذْكُرُنِيْ، وَلَوْ شَاءَ رَقَدَ، وَالَّذِيْ اِذَا كَانَ فِيْ سَفَرٍ، وَكَانَ مَعَهُ رَكْبٌ فَسَهِرُوْا ثُمَّ هَجَعُوْا فَقَامَ مِنَ السَّحَرِ فِيْ ضَرَّاءَ وَسَرَّاءَ. رواه الطبراني في الكبير باسناد حسن، الترغيب ١/٤٣٤

157. Abu Dardā ﷺ narrates that Nabí ﷺ in a *Hadith Qudsi* said: There are three persons whom Allāh loves and smiles at them being well pleased with them: One, who continues to fight in the battlefield alone even when all his companions have deserted him, until he is either martyred or receives help from Allāh and becomes victorious. Allāh ﷻ says (to the angels): Look at My slave! How he remained steadfast and firm in the battlefield, only to please me. The second is the one, who has an attractive wife besides him on a soft and luxurious bedding, even then, he gets up to offer *Tahjjud Salāt*. Allāh says (to the angels): Look! He is sacrificing his pleasures and desires, and remembering me; if he so wanted, he would have continued to sleep. Third is that person, who is on a journey in a caravan and when all the members of the caravan, after travelling till late, are fast asleep, he gets up to perform *Tahjjud Salāt*, willingly or unwillingly. (Tabarānī, Targhíb)

﴿158﴾ عَنْ اَبِىْ مَالِكٍ الْاَشْعَرِيِّ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ فِى الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، اَعَدَّهَا اللهُ لِمَنْ اَطْعَمَ الطَّعَامَ، وَاَفْشَى السَّلَامَ، وَصَلّٰى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

رواه ابن حبان، قال المحقق: اسناده قوى ٢/٢٦٢

158. Abu Mālik Al-Ashāarí ﷺ narrates that Nabí ﷺ said: There are rooms in Paradise, the outside of which can be seen from inside and the inside from the outside, Allāh has prepared for those who feed others, spread *Salam* (greetings) abundantly, and offer *Salāt* at night when people are sleeping. (Ibne-Hibbān)

﴿159﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: جَاءَ جِبْرَئِيْلُ اِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ: عِشْ مَا شِئْتَ فَاِنَّكَ مَيِّتٌ، وَاعْمَلْ مَاشِئْتَ فَاِنَّكَ مَجْزِيٌّ بِهِ، وَاَحْبِبْ مَنْ شِئْتَ فَاِنَّكَ مُفَارِقُهُ، وَاعْلَمْ اَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزَّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ.

رواه الطبراني فى الاوسط واسناده حسن، الترغيب ١/٤٣١

159. Sahl ibne-Sa'd Radiyallāhu 'anhuma narrates that Jibrāil ﷺ came to the Nabí ﷺ and submitted: O Muhammad! You may live a very long life, but one day you have to die. Do whatever deeds you wish to do; you will have a return of it. Love whomsoever you wish, but one day you will have to leave him. And know with certainty that undoubtedly the honour of a believer lies in *Tahjjud*, and his dignity lies in self-contentment. (Tabarani, Targhib)

﴿160﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: يَا عَبْدَ اللهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ.

رواه البخاري، باب ما يكره من ترك قيام الليل لمن كان يقومه،رقم:١١٥٢

160. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said to me: O 'Abdullāh! Do not be like so and so, who used to offer *Tahjjud* at night and then stopped offering it. (Bukharí)

Note: This *Hadíth* implies that without any valid excuse, the deeds in regular practice should not be given up.

(Mazāhir Haque)

﴿161﴾ عَنِ الْمُطَّلِبِ بْنِ رَبِيْعَةَ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى وَاِذَا صَلَّى اَحَدُكُمْ فَلْيَتَشَهَّدْ فِيْ كُلِّ رَكْعَتَيْنِ ثُمَّ لْيُلْحِفْ فِي الْمَسْئَلَةِ ثُمَّ اِذَا دَعَا فَلْيَتَمَسْكَنْ وَلْيَتَبَأَّسْ وَلْيَتَضَعَّفْ فَمَنْ لَمْ يَفْعَلْ ذٰلِكَ فَذَاكَ الْخِدَاجُ اَوْ كَالْخِدَاجِ.

رواه احمد ١٦٧/٤

161. Muttalib ibne-Rabí'ah Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: *Tahjjud Salāt* is in twos. When you offer this *Salāt*, then recite *Tashahhud* after every two *Rak'āt* and then remain persistent in imploring Allāh by being like a person in extreme need, expressing one's helplessness and weakness. The one who did not do it in this manner, his *Salāt* is incomplete.

(Musnad Ahmad)

Note: *Du'ā* can be asked after *Tashahhud* (in the *Salāt*), as well as, after completing the *Salāt*.

﴿162﴾ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ اَنَّهُ مَرَّ بِالنَّبِيِّ ﷺ لَيْلَةً وَهُوَ يُصَلِّي فِي الْمَسْجِدِ فِي الْمَدِيْنَةِ قَالَ: فَقُمْتُ اُصَلِّي وَرَاءَهُ يُخَيَّلُ اِلَيَّ اَنَّهُ لَا يَعْلَمُ، فَاسْتَفْتَحَ سُوْرَةَ الْبَقَرَةِ، فَقُلْتُ اِذَا جَاءَ مِائَةَ آيَةٍ رَكَعَ، فَجَاءَهَا فَلَمْ يَرْكَعْ، فَقُلْتُ اِذَا جَاءَ مِائَتَيْ آيَةٍ رَكَعَ، فَجَاءَهَا فَلَمْ يَرْكَعْ، فَقُلْتُ اِذَا خَتَمَهَا رَكَعَ، فَخَتَمَ فَلَمْ يَرْكَعْ، فَلَمَّا خَتَمَ قَالَ: اَللّٰهُمَّ! لَكَ الْحَمْدُ، اَللّٰهُمَّ! لَكَ الْحَمْدُ، وِتْرًا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ، فَقُلْتُ اِنْ خَتَمَهَا رَكَعَ، فَخَتَمَهَا وَلَمْ يَرْكَعْ، وَقَالَ: اَللّٰهُمَّ! لَكَ الْحَمْدُ ثَلَاثَ مَرَّاتٍ، ثُمَّ افْتَتَحَ سُوْرَةَ الْمَائِدَةِ، فَقُلْتُ: اِذَا خَتَمَ رَكَعَ، فَخَتَمَهَا فَرَكَعَ، فَسَمِعْتُهُ يَقُوْلُ: سُبْحَانَ رَبِّيَ الْعَظِيْمِ، وَيُرَجِّعُ

شَفَتَيْهِ فَاَعْلَمُ اَنَّهُ يَقُوْلُ غَيْرَ ذٰلِكَ، ثُمَّ سَجَدَ فَسَمِعْتُهُ يَقُوْلُ: سُبْحَانَ رَبِّيَ الْاَعْلٰى، وَيُرَجِّعُ شَفَتَيْهِ فَاَعْلَمُ اَنَّهُ يَقُوْلُ غَيْرَ ذٰلِكَ فَلا اَفْهَمُ غَيْرَهُ ثُمَّ افْتَتَحَ سُوْرَةَ الْاَنْعَامِ فَتَرَكْتُهُ وَذَهَبْتُ.

رواه عبد الرزاق في مصنفه ٢/١٤٧

162. Hudhaifah ibnil-Yamān ﷺ narrates that one night I happened to pass Rasúlullāh ﷺ who was offering *Salāt* in the *Masjid* of Madínah. I stood up behind Rasúlullāh ﷺ to offer *Salāt* with him, assuming that he would not be aware of my presence. Rasúlullāh ﷺ was reciting *Surah* Al-Baqarah. I assumed that he would go for *Rukú'* after one hundred verses, but he did not do so; I thought that he would go for *Rukú'* after two hundred verses, but he did not. I felt sure he would go for *Rukú'* at the end of the *Súrah*. So, when the *'Súrah* ended, Rasúlullāh ﷺ said three times, *Allāhhumma Lakal Hamd* (All praise be to You O Allāh!) and then started reciting *Súrah* Aal- 'Imran. And I thought after this *Súrah*, he would certainly go for *Rukú'*. When Rasúlullāh ﷺ completed this *Súrah*, he did not go for *Rukú'* but said *Allāhhumma Lakal Hamd*, and started *Súrah* Maidah. I thought that he would go for *Rukú'* at the end of this *Súrah*, and he did perform *Rukú'*; and I heard him reciting this *Tasbih* in *Rukú'*; *"Subhāna Rabbíyal 'Azim"* (All glory to my *Rabb*, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into *Sajdah;* I heard Rasúlullāh ﷺ reciting this *Tasbih; "Subhāna Rabbiyal Aa'la'* (All glory to my *Rabb*, The Most Exalted), and something else which I could not understand. In the second *Rak'āt* he started reciting *Surah* Al-An 'am. I left and went away as I lacked the endurance to continue in *Salāt* with Rasúlullāh ﷺ.

(Musannaf Abdur-Razzāq)

﴿163﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ لَيْلَةً حِيْنَ فَرَغَ مِنْ صَلَاتِهِ: اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِيْ بِهَا قَلْبِيْ، وَتَجْمَعُ بِهَا اَمْرِيْ، وَتَلُمُّ بِهَا شَعْثِيْ، وَتُصْلِحُ بِهَا غَائِبِيْ، وَتَرْفَعُ بِهَا شَاهِدِيْ، وَتُزَكِّيْ بِهَا عَمَلِيْ، وَتُلْهِمُنِيْ بِهَا رُشْدِيْ، وَتَرُدُّ بِهَا اُلْفَتِيْ، وَتَعْصِمُنِيْ بِهَا مِنْ كُلِّ سُوْءٍ، اَللّٰهُمَّ اَعْطِنِيْ اِيْمَانًا وَيَقِيْنًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً اَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ، اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ

الْفَوْزَ فِي الْقَضَاءِ وَنُزُلَ الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ، وَالنَّصْرَ عَلَى الْاَعْدَاءِ، اَللّٰهُمَّ اِنِّيْ
اُنْزِلُ بِكَ حَاجَتِيْ وَاِنْ قَصُرَ رَاْيِيْ وَضَعُفَ عَمَلِيْ اِفْتَقَرْتُ اِلٰى رَحْمَتِكَ، فَاَسْاَلُكَ
يَاقَاضِيَ الْاُمُوْرِ، وَيَاشَافِيَ الصُّدُوْرِ، كَمَا تُجِيْرُ بَيْنَ الْبُحُوْرِ، اَنْ تُجِيْرَنِيْ مِنْ عَذَابِ
السَّعِيْرِ، وَمِنْ دَعْوَةِ الثُّبُوْرِ، وَمِنْ فِتْنَةِ الْقُبُوْرِ. اَللّٰهُمَّ مَا قَصُرَ عَنْهُ رَاْيِيْ وَلَمْ تَبْلُغْهُ نِيَّتِيْ،
وَلَمْ تَبْلُغْهُ مَسْاَلَتِيْ مِنْ خَيْرٍ وَعَدْتَهُ اَحَدًا مِنْ خَلْقِكَ اَوْ خَيْرٍ اَنْتَ مُعْطِيْهِ اَحَدًا مِنْ عِبَادِكَ
فَاِنِّيْ اَرْغَبُ اِلَيْكَ فِيْهِ وَاَسْاَلُكَهُ بِرَحْمَتِكَ رَبَّ الْعَالَمِيْنَ، اَللّٰهُمَّ ذَاالْحَبْلِ الشَّدِيْدِ، وَالْاَمْرِ
الرَّشِيْدِ، اَسْاَلُكَ الْاَمْنَ يَوْمَ الْوَعِيْدِ، وَالْجَنَّةَ يَوْمَ الْخُلُوْدِ مَعَ الْمُقَرَّبِيْنَ الشُّهُوْدِ، الرُّكَّعِ
السُّجُوْدِ، الْمُوْفِيْنَ بِالْعُهُوْدِ، اَنْتَ رَحِيْمٌ وَدُوْدٌ، وَاِنَّكَ تَفْعَلُ مَا تُرِيْدُ، اَللّٰهُمَّ اجْعَلْنَا
هَادِيْنَ مُهْتَدِيْنَ غَيْرَ ضَالِّيْنَ وَلَا مُضِلِّيْنَ سِلْمًا لِاَوْلِيَائِكَ وَعَدُوًّا لِاَعْدَائِكَ نُحِبُّ بِحُبِّكَ
مَنْ اَحَبَّكَ وَنُعَادِيْ بِعَدَاوَتِكَ مَنْ خَالَفَكَ، اَللّٰهُمَّ هٰذَا الدُّعَاءُ وَعَلَيْكَ الْاِجَابَةُ وَهٰذَا
الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ. اَللّٰهُمَّ اجْعَلْ لِيْ نُوْرًا فِيْ قَلْبِيْ وَنُوْرًا فِيْ قَبْرِيْ وَنُوْرًا مِنْ بَيْنِ
يَدَيَّ، وَنُوْرًا مِنْ خَلْفِيْ، وَنُوْرًا عَنْ يَمِيْنِيْ، وَنُوْرًا عَنْ شِمَالِيْ، وَنُوْرًا مِنْ فَوْقِيْ، وَنُوْرًا
مِنْ تَحْتِيْ، وَنُوْرًا فِيْ سَمْعِيْ، وَنُوْرًا فِيْ بَصَرِيْ، وَنُوْرًا فِيْ شَعْرِيْ، وَنُوْرًا فِيْ بَشَرِيْ،
وَنُوْرًا فِيْ لَحْمِيْ، وَنُوْرًا فِيْ دَمِيْ، وَنُوْرًا فِيْ عِظَامِيْ، اَللّٰهُمَّ اَعْظِمْ لِيْ نُوْرًا وَاَعْطِنِيْ نُوْرًا
وَاجْعَلْ لِيْ نُوْرًا، سُبْحَانَ الَّذِيْ تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِيْ لَبِسَ الْمَجْدَ وَتَكَرَّمَ
بِهِ، سُبْحَانَ الَّذِيْ لَا يَنْبَغِي التَّسْبِيْحُ اِلَّا لَهُ، سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي
الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْاِكْرَامِ. رواه الترمذي وقال: هذا حديث غريب،

باب منه دعاء: اللّٰهم اني اسئلك رحمة من عندك ......، رقم:٣٤١٩

163. Ibne-'Abbās Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ reciting this supplication one night, after he had completed his *Tahjjud Salāt*:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِيْ بِهَا قَلْبِيْ، وَتَجْمَعُ بِهَا اَمْرِيْ، وَتَلُمُّ
بِهَا شَعَثِيْ، وَتُصْلِحُ بِهَا غَائِبِيْ، وَتَرْفَعُ بِهَا شَاهِدِيْ، وَتُزَكِّيْ بِهَا عَمَلِيْ، وَتُلْهِمُنِيْ
بِهَا رُشْدِيْ، وَتَرُدُّ بِهَا اُلْفَتِيْ، وَتَعْصِمُنِيْ بِهَا مِنْ كُلِّ سُوْءٍ، اَللّٰهُمَّ اَعْطِنِيْ اِيْمَانًا
وَيَقِيْنًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً اَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْاٰخِرَةِ،
اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْفَوْزَ فِي الْقَضَاءِ وَنُزُلَ الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ، وَالنَّصْرَ
عَلَى الْاَعْدَاءِ، اَللّٰهُمَّ اِنِّيْ اُنْزِلُ بِكَ حَاجَتِيْ وَاِنْ قَصُرَ رَاْيِيْ وَضَعُفَ عَمَلِيْ

افتقرت الى رحمتك، فاسألك ياقاضي الامور، وياشافي الصدور، كما تجير
بين البحور، ان تجيرني من عذاب السعير، ومن دعوة الثبور، ومن فتنة
القبور. اللهم ما قصر عنه رأيي ولم تبلغه نيتي، ولم تبلغه مسألتي من خير
وعدته احدا من خلقك او خير انت معطيه احدا من عبادك فاني ارغب اليك
فيه واسألكه برحمتك رب العالمين، اللهم ذا الحبل الشديد، والامر الرشيد،
اسألك الامن يوم الوعيد، والجنة يوم الخلود مع المقربين الشهود، الركع
السجود، الموفين بالعهود، انت رحيم ودود، وانك تفعل ما تريد، اللهم
اجعلنا هادين مهتدين غير ضالين ولا مضلين سلما لاوليائك وعدوا
لاعدائك نحب بحبك من احبك ونعادي بعداوتك من خالفك، اللهم هذا
الدعاء وعليك الاجابة و هذا الجهد وعليك التكلان. اللهم اجعل لي نورا
في قلبي ونورا في قبري ونورا من بين يدي، ونورا من خلفي، ونورا عن
يميني، ونورا عن شمالي، ونورا من فوقي، ونورا من تحتي، ونورا في سمعي،
ونورا في بصري، ونورا في شعري، ونورا في بشري، ونورا في لحمي،
ونورا في دمي، ونورا في عظامي، اللهم اعظم لي نورا واعطني نورا واجعل
لي نورا، سبحان الذي تعطف العز وقال به، سبحان الذي لبس المجد
وتكرم به، سبحان الذي لا ينبغي التسبيح الا له، سبحان ذي الفضل والنعم،
سبحان ذي المجد والكرم، سبحان ذي الجلال والاكرام.

O Allāh! I ask You of Your Mercy by which you give guidance to my heart, by which you make my work easy, and remove my distressed condition by it, and manage my issues in my absence by it. And give exaltation and honour by Your Mercy; and clean my actions (from hypocrisy and infidelity) by Your Mercy; and put that thing in my heart, which is correct and suitable for me; and whatever I like, grant me by Your Mercy; and protect me from all evil by Your Mercy.

O Allāh! Give me that belief and faith after which there may not be any infidelity and a Mercy enabling me to achieve the blessings of your gifts in this world and the Hereafter.

O Allāh! I ask of you to give me a conviction that your Decree is the very fulfillment of my aims, and an entertainment, which is

offered to martyrs, and a life of the fortunate, and your help over enemies.

O Allāh! I place before you my needs, though my understanding is limited, and my actions are weak, hence I am badly in need of Your Mercy. O the Maker of affairs and Healer of the hearts! As You by Your power keep the oceans (running together) separate from each other (that the saltish remains separate from the sweet and sweet remains separate from saltish); so I request you to keep me away from the punishment of the Hell-Fire, and the lamentations of the one about to perish, and from the punishment of the grave.

O Allāh! I ask you of that goodness which is beyond my understanding and intention, and which I did not even ask. However, You promised this to anyone of your creation, or any goodness, which you want to give to any of your slaves. I desire this and ask you of it by Your Mercy, O Sustainer of the universe!

O you of firm promises and Master of good deeds! I ask for your peace on the Day of Judgement, and Paradise on the Day of Eternity, to be among yours favourites and regular attendants of Your Court; frequently bowing and prostrating and fulfilling their promises. You are most Kind and Most Loving, and no doubt you do what You will.

O Allāh! Make me one who is guided aright, and guides others aright. Do not misguide me, and do not make me misguide others. I may be in peace with your friends and enemy of your enemies. Those who love You, I should love them for that love of yours, and those who are against You, I should have enmity with them due to their enmity with You.

O Allāh! It is for us to supplicate, and for you to accept. This is my effort and reliance is on You.

O Allāh! Put *Núr* (light) in my heart, and make my grave illuminated; and grant me *Núr* in front. Of me, *Núr* at my back, *Núr* on my right, *Núr* on my left, *Núr* above me, *Núr* below me, (Your *Núr* be around me), and *Núr* in my ears, *Núr* in my eyes, *Núr* in every hair of mine, *Núr* in my skin, *Núr* in my flesh, *Núr* in my blood, and *Núr* in every bone of mine. O Allāh! Make my *Núr*

enormous, grant me *Núr*, and make *Núr* for me.

Unblemished is He Whose covering is Dignity itself and Whose Word is Dignified. Unblemished is He Whose dress is Nobility and Honour. Unblemished is He; and none can be appropriately called unblemished besides Him. Unblemished is He Who is of great Excellence and full of Bounties. Unblemished is He Who is of great Dignity and Generosity. Unblemished is He Who is the Possessor of great Power and Respect. (Tirmidhi)

Note: For easy understanding, parts of *Du'ā* numbered as above.

﴿164﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلّٰى فِىْ لَيْلَةٍ بِمِائَةِ آيَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ، وَمَنْ صَلّٰى فِىْ لَيْلَةٍ بِمِائَتَىْ آيَةٍ فَاِنَّهُ يُكْتَبُ مِنَ الْقَانِتِيْنَ الْمُخْلِصِيْنَ.

رواه الحاكم وقال: صحيح على شرط مسلم ووافقه الذهبى ١/٣٠٩

164. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Whoever recites one hundred verses in *Salāt* in a night, he would not be written down amongst the neglectful; and whoever recites two hundred verses in *Salāt* in a night, he would be counted amongst the sincere worshippers on that night. (Mustadrak Hākim)

﴿165﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِوبْنِ الْعَاصِ رَضِىَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ ﷺ اَنَّهُ قَالَ: مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ، وَمَنْ قَرَاَ بِاَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقَنْطِرِيْنَ.

رواه ابن خزيمة فى صحيحه ٢/١٨١

165. 'Abdullāh ibne-'Amr ibnel 'As Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Whoever recites ten verses in *Tahjjud*, is not written down amongst the neglectful, and whoever recites one hundred verses, is counted amongst the worshippers; and whoever recites one thousand verses, is counted amongst those who receive a reward equal to a Qintār. (Ibne Khuzaimah)

Note: The meaning of Qintār is elaborated in the next *Hadith* (166).

﴿166﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اَلْقِنْطَارُ اثْنَا عَشَرَ اَلْفَ اُوْقِيَةٍ، كُلُّ اُوْقِيَةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالْاَرْضِ.

رواه ابن حبان، قال المحقق: اسناده حسن ٦/٣١١

166. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: A Qintār is equivalent to twelve thousand Uqiah; and each Uqiah is more

valuable than all that exists between the heavens and the earth.
(Ibne-Hibbān)

﴿167﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: رَحِمَ اللّٰهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلّٰی ثُمَّ اَيْقَظَ امْرَاَتَهُ فَصَلَّتْ، فَاِنْ اَبَتْ نَضَحَ فِیْ وَجْهِهَا الْمَاءَ، وَرَحِمَ اللّٰهُ امْرَاَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ اَيْقَظَتْ زَوْجَهَا فَصَلّٰی، فَاِنْ اَبٰی نَضَحَتْ فِیْ وَجْهِهِ الْمَاءَ.

رواه النسائی، باب الترغیب فی قیام اللیل رقم: ١٦١١

167. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: May Allāh have Mercy on the man who gets up during the night and offers *Tahjjud*, and awakens his wife so that she may also offer *Salāt*. If she does not get up (and remains in bed due to deep sleep), he lightly sprinkles water on her face to help awaken her. And may Allāh show Mercy on that woman who gets up at night and offers *Salāt* and awakens her husband for *Tahjjud*, and if he does not awaken, she lightly sprinkles water on his face to awaken him.
(Nasaí)

Note: This Hādíth relates to such a couple who are fond of *Tahjjud* and to wake each other in this manner does not cause any displeasure between them. (Ma'āriful *Hadíth*)

﴿168﴾ عَنْ اَبِیْ سَعِيْدٍ وَاَبِیْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُمَا قَالَا: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِذَا اَيْقَظَ الرَّجُلُ اَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا اَوْصَلّٰی رَكْعَتَيْنِ جَمِيْعًا كُتِبَ فِی الذَّاكِرِيْنَ وَالذَّاكِرَاتِ.

رواه ابو داؤد، باب قیام اللیل رقم: ١٣٠٩

168. Abu Sa'íd and Abu Hurairah Radiyallāhu 'anhuma narrate that Rasúlullāh ﷺ said: When a man wakes his wife during the night and both offer two *Rak'āt Tahjjud Salāt*, they are counted amongst those men and women, who remember Allāh abundantly.
(Abu Dāwúd)

﴿169﴾ عَنْ عَطَاءٍ رَحِمَهُ اللّٰهُ قَالَ: قُلْتُ لِعَائِشَةَ: اَخْبِرِيْنِیْ بِاَعْجَبِ مَارَاَيْتِ مِنْ رَسُوْلِ اللّٰهِ ﷺ، قَالَتْ: وَاَیُّ شَاْنِهِ لَمْ يَكُنْ عَجَبًا؟ اِنَّهُ اَتَانِیْ لَيْلَةً فَدَخَلَ مَعِیَ لِحَافِیْ ثُمَّ قَالَ: ذَرِيْنِیْ اَتَعَبَّدُ لِرَبِّیْ، فَقَامَ فَتَوَضَّاَ ثُمَّ قَامَ يُصَلِّیْ، فَبَكٰی حَتّٰی سَالَتْ دُمُوْعُهُ عَلٰی صَدْرِهِ، ثُمَّ رَكَعَ فَبَكٰی، ثُمَّ سَجَدَ فَبَكٰی ثُمَّ رَفَعَ رَاْسَهُ فَبَكٰی، فَلَمْ يَزَلْ كَذٰلِكَ حَتّٰی جَاءَ بِلَالٌ يُؤْذِنُهُ

بِالصَّلَاةِ، فَقُلْتُ: يَارَسُوْلَ اللهِ، وَمَا يُبْكِيكَ وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَاتَأَخَّرَ؟ قَالَ: أَفَلَا أَكُوْنَ عَبْدًا شَكُوْرًا، وَلِمَ لَا أَفْعَلُ وَقَدْ أَنْزَلَ اللهُ عَلَيَّ هٰذِهِ اللَّيْلَةَ: ﴿إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ﴾ الآيات.

اخرجه ابن حبان فى صحيحه اقامة الحجة ص ١١٢

169. 'Atā' Rahimahullāh narrates that I asked 'A'ishah Radiyallāhu 'anha: Tell me the most unusual things you have observed about Rasúlullāh ﷺ. 'A'ishah replied: Was there anything in him that was not unusual? One night he came to me and lay down in my blanket. Then he said: Leave me alone to worship my *Rabb*. After which he stood up, performed *Wudú*, and began to offer *Salāt* and began to weep till his tears flowed down on his chest. Then he did *Rukú'* and after which he prostrated and wept, then he raised his head and wept. He continued in this state until Bilāl ؓ called him for *Fajr Salāt*. I said: O Rasúlullāh! What made you weep, even though Allāh has forgiven your past and future sins. He said: Should not then I be a grateful slave of Allāh. And why should I not do so, when Allāh has revealed these verses to me this night: Verily, in the creation of the heavens and the earth, and in the alternation of the night and the day, are signs for those who have knowledge. (Áal-Imran) (Ibne-Hibbān, Iqamatul Hujjah)

﴿170﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَا مِنِ امْرِئٍ تَكُوْنُ لَهُ صَلٰوةٌ بِلَيْلٍ فَغَلَبَهُ عَلَيْهَا نَوْمٌ إِلَّا كُتِبَ اللهُ لَهُ أَجْرَ صَلٰوتِهِ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ.

رواه النسائى، باب من كان له صلاة بالليل......،رقم:١٧٨٥

170. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Anyone, being accustomed to *Tahjjud*, is overpowered by sleep (on a particular night) except that Allāh writes for him the reward of his *Tahjjud Salāt*; and his sleep is a charity for him. (Nasaí)

﴿171﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: مَنْ أَتٰى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُوْمَ، يُصَلِّي مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتّٰى أَصْبَحَ، كُتِبَ لَهُ مَانَوٰى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّوَجَلَّ. رواه النسائى، باب من اتى فراشه وهو ينوى القيام فنام، رقم:١٧٨٨

171. Abu Dardā ؓ narrates that Nabí ﷺ said: Whoever goes to bed with an intention to offer *Tahjjud* Salat in the night, but is

overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for *Tahjjud Salāt* is written for him on what he had intended, and his sleep is an added gift from Allāh.
(Nasai)

﴿172﴾ عَنْ مُعَاذِ بْنِ اَنَسٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَعَدَ فِي مُصَلَّاهُ حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ حَتّٰى يُسَبِّحَ رَكْعَتَيِ الضُّحٰى لَا يَقُوْلُ اِلَّا خَيْرًا غُفِرَ لَهُ خَطَايَاهُ، وَاِنْ كَانَتْ اَكْثَرَ مِنْ زَبَدِ الْبَحْرِ . رواه ابوداؤد، باب صلوة الضحى، رقم:١٢٨٧

172. Mu'ādh ibne-Anas Juhaní ﷺ narrates that Rasúlullāh ﷺ said: He who remains sitting in his place of *Salāt*, after offering his *Fajr Salāt*, till he offers the forenoon *Salāt*, saying nothing except what is good, his sins will be forgiven, even if they are more than the foam of the sea. (Abu Dāwúd)

﴿173﴾ عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ صَلَّى الْغَدَاةَ ثُمَّ ذَكَرَ اللهَ عَزَّوَجَلَّ حَتّٰى تَطْلُعَ الشَّمْسُ، ثُمَّ صَلَّى رَكْعَتَيْنِ اَوْ اَرْبَعَ رَكَعَاتٍ لَمْ تَمَسَّ جِلْدَهُ النَّارُ . رواه البيهقى فى شعب الايمان٣/٤٢٠

173. Hasan ibne-'Alí Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: He who, after offering *Fajr Salāt*, engages himself in the *Dhikr* (remembrance) of Allāh ﷻ until sunrise, and then offers two or four *Rak'āt (Ishrāq)*, the Hell-Fire shall not touch his skin. (Baihaqí)

﴿174﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللهَ حَتّٰى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَاَجْرِ حَجَّةٍ وَ عُمْرَةٍ، قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَامَّةٍ تَامَّةٍ تَامَّةٍ. رواه الترمذى وقال:

هذا حديث حسن غريب، باب ما ذكر مما يستحب من الجلوس رقم:٥٨٦

174. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: Whoever, after performing *Fajr Salāt* in congregation, continues sitting in *Dhikr* until the sun rises, then offers two *Rak'āt*, receives a reward of *Hajj* and *'Umrah*. Anas ﷺ reports that Rasúlullāh ﷺ said: A perfect, a perfect, a perfect. (The reward of a perfect *Hajj* and *'Umrah*). (Tirmidhi)

﴿175﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ اللهَ عَزَّوَجَلَّ يَقُوْلُ: ابْنَ آدَمَ لَاتَعْجِزَنَّ مِنْ اَرْبَعِ رَكَعَاتٍ مِنْ اَوَّلِ النَّهَارِ اَكْفِكَ آخِرَهُ.

رواه احمد و رجاله ثقات، مجمع الزوائد ٢/٤٩٢

175. Abu Dardā ﷺ narrates that Rasúlullāh ﷺ in a *Hadith Qudsi* said: Allāh ﷻ proclaims: O son of Adam! Do not slack in offering four *Rak'āt Salāt* in the beginning of the day, I will suffice for all your needs of the day. (Musnad Ahmad, Majma'uz-Zuwāid)

﴿176﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَ رَسُوْلُ اللهِ ﷺ بَعْثًا فَاَعْظَمُوا الْغَنِيْمَةَ، وَاَسْرَعُوا الْكَرَّةَ، فَقَالَ رَجُلٌ: يَارَسُوْلَ اللهِ، مَا رَاَيْنَا بَعْثًا قَطُّ اَسْرَعَ كَرَّةً وَلَا اَعْظَمَ غَنِيْمَةً مِنْ هٰذَا الْبَعْثِ! فَقَالَ: اَلَا اُخْبِرُكُمْ بِاَسْرَعَ كَرَّةً مِنْهُ، وَاَعْظَمَ غَنِيْمَةً؟ رَجُلٌ تَوَضَّاَ فِي بَيْتِهِ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ عَمِدَ اِلَى الْمَسْجِدِ فَصَلَّى فِيْهِ الْغَدَاةَ، ثُمَّ عَقَّبَ بِصَلَاةِ الضَّحْوَةِ فَقَدْ اَسْرَعَ الْكَرَّةَ، وَاَعْظَمَ الْغَنِيْمَةَ.

رواه ابو يعلى ورجاله رجال الصحيح، مجمع الزوائد ٢/٤٩١

176. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ sent an army that returned in a short period of time, with a large *Ghanímah* (captured enemy assets). A man expressed: O Rasúlullāh! We have never seen such an army that returned so soon and with so much of *Ghanímah.* He said: Shall I not inform you about a person, who earns much more *Ghanimah* in a very short time? A person, who performs *Wudú* properly at home, goes to the *masjid*, offers *Fajr Salāt* and then (after sunrise) offers *Salātud-Duhā;* indeed, in a little time gains much more *Ghanímah* (Abu Y'alā, Majmauz-Zawāid)

﴿177﴾ عَنْ اَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ: يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ اَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيْحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيْدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيْلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيْرَةٍ صَدَقَةٌ، وَاَمْرٌ بِالْمَعْرُوْفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِئُ مِنْ ذٰلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحٰى.

رواه مسلم، باب استحباب صلاة الضحى......رقم: ١٦٧١

177. Abu Dhar ﷺ narrates that Nabi ﷺ said: Each morning for every person a *Sadaqah* is due for each joint. Every utterance of *Subhānallāh* (Glory be to Allāh Who is above all faults) is an act of *Sadaqah.* Every utterance of *Alhamdulillāh* (Praise be to Allāh) is an

act of *Sadaqah*. Every utterance of *Lā ilāha illallāh* (None is worthy of worship but Allāh) is an act of *Sadaqah*. Every utterance of *Allāhu Akbar* (Allāh is the Greatest) is an act of *Sadaqah*. Enjoining good is an act of *Sadaqah*. Forbidding from evil is an act of *Sadaqah*. And offering two *Rak'āt Salatud-Duha* suffice (as gratitude for *Sadaqah* due to every joint of the body). (Muslim)

﴿178﴾ عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: فِي الْإِنْسَانِ ثَلٰثِمِائَةٍ وَسِتُّوْنَ مَفْصِلًا، فَعَلَيْهِ اَنْ يَتَصَدَّقَ عَنْ كُلِّ مَفْصِلٍ مِنْهُ بِصَدَقَةٍ قَالُوا: وَمَنْ يُطِيْقُ ذٰلِكَ يَانَبِيَّ اللهِ؟ قَالَ : النُّخَاعَةُ فِي الْمَسْجِدِ تَدْفِنُهَا، وَالشَّيْءَ تُنَحِّيْهِ عَنِ الطَّرِيْقِ، فَاِنْ لَمْ تَجِدْ فَرَكْعَتَا الضُّحٰى تُجْزِئُكَ. رواه ابو داؤد، باب فى اماطة الاذى عن الطريق،رقم:٥٢٤٢

178. Buraidah ﷺ narrates: I heard Rasúlullāh ﷺ saying: There are three hundred and sixty joints in a body of a person: and *Sadaqah* is due from every joint. The Sahābah asked: Who would be able to give that much *Sadaqah* O Nabiyallah? He said: To bury spit thrown in the *masjid* is *Sadaqah*; to remove a troublesome thing from the way is *Sadaqah*; and offering two *Rak'āt Salātud-Duhā* suffices as *Sadaqah* (for all the joints of the body). (Abu Dāwúd)

﴿179﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ حَافَظَ عَلٰى شُفْعَةِ الضُّحٰى غُفِرَتْ لَهُ ذُنُوْبُهُ، وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

رواه ابن ماجه، باب ماجاء فى صلوة الضحى،رقم:١٣٨٢

179. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Whoever offers two *Rak'at Salātud-Duhā* regularly, his sins are forgiven even if they be as much as the foam of the sea. (Ibne-Mājah)

﴿180﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلَّى الضُّحٰى رَكْعَتَيْنِ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ، وَمَنْ صَلّٰى اَرْبَعًا كُتِبَ مِنَ الْعَابِدِيْنَ، وَمَنْ صَلّٰى سِتًّا كُفِيَ ذٰلِكَ الْيَوْمَ، وَمَنْ صَلّٰى ثَمَانِيًا كَتَبَهُ اللهُ مِنَ الْقَانِتِيْنَ، وَمَنْ صَلّٰى ثِنْتَيْ عَشْرَةَ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ، وَمَا مِنْ يَوْمٍ وَلَيْلَةٍ اِلَّا لِلّٰهِ مَنٌّ يَمُنُّ بِهِ عَلٰى عِبَادِهِ وَصَدَقَةٌ، وَمَا مَنَّ اللهُ عَلٰى اَحَدٍ مِنْ عِبَادِهِ اَفْضَلُ مِنْ اَنْ يُلْهِمَهُ ذِكْرَهُ.

رواه الطبرانى فى الكبير وفيه: موسٰى بن يعقوب الزمعى، وثقه ابن معين

وابن حبان، وضعفه ابن المدينى وغيره، وبقية رجاله ثقات، مجمع الزوائد٢/٤٩٤

180. Abu Dardā ﷺ narrates that Rasúlullāh ﷺ said: Whoever offers two *Rak'āt Salāltud-Duha*, will not be counted amongst the neglectful worshippers of Allāh: and whoever offers four *Rak'āt*, would be written down amongst the worshippers; and whoever offers six *Rak'āt*, his needs for the day are taken care of; and whoever offers eight *Rak'āt*, is written down amongst the obedient; and whoever offers twelve *Rak'āt*, Allāh makes a palace for him in Paradise. There does not pass a single day or night, in which Allāh does not shower benevolence upon His slaves. And the greatest benevolence of Allāh upon any of His slaves is to grant him an opportunity to remember Him (through *Dhikr*).

(Tabarāni, Majma- 'uz-Zawāid)

﴿181﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلّٰى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيْمَا بَيْنَهُنَّ بِسُوْءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً.

رواه الترمذي وقال: حديث ابي هريره حديث غريب، باب ماجاء في فضل التطوع ...... رقم: ٤٣٥

181. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Whoever offers six *Rak'āt* after *Maghrib Salāt*, without evil talk in between, a reward equivalent to twelve years of worship is given to him.

(Tirmidhi)

Note: After the two *Rak'āt Sunnah* of *Maghrib*, if four *Rak'āt* optional are offered this will make the required six *Rak'āt*. According to some Muslim Scholars, these six *Rak'āt* are in addition to the two *Rak'āt Sunnah* of *Maghrib*.

(Mirqāt-ul-Mafātih, Mazāhir Haque)

﴿182﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالٍ عِنْدَ صَلٰوةِ الْفَجْرِ: يَا بِلَالُ، حَدِّثْنِيْ بِاَرْجٰى عَمَلٍ عَمِلْتَهُ فِي الْاِسْلَامِ، فَاِنِّيْ سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ: مَا عَمِلْتُ عَمَلًا اَرْجٰى عِنْدِيْ اَنِّيْ لَمْ اَتَطَهَّرْ طُهُوْرًا فِيْ سَاعَةِ لَيْلٍ اَوْنَهَارٍ اِلَّا صَلَّيْتُ بِذٰلِكَ الطُّهُوْرِ مَا كُتِبَ لِيْ اَنْ اُصَلِّيَ.

رواه البخاري، باب فضل الطهور بالليل والنهار ...... رقم: ١١٤٩

182. Abu Hurairah ﷺ narrates that once Nabi ﷺ asked Bilāl at *Fajr Salāt*: O Bilāl! Tell me that deed of yours which is most hopeful (for reward) after embracing Islam, for I heard your footsteps in front of me in Paradise (in my dream). Bilāl replied: I have not

done anything extraordinary except that whenever I performed *Wudú* during the day or night, I offer *Salāt (Tahiyatul-Wudú)* after that, as much as was written or granted for me. (Bukhārī)

Salā-ut-Tasbíh

﴿183﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: يَاعَبَّاسُ! يَا عَمَّاهُ! اَلا اُعْطِيْكَ؟ اَلا اَمْنَحُكَ؟ اَلا اَحْبُوْكَ؟ اَلا اَفْعَلُ بِكَ عَشْرَ خِصَالٍ اِذَا اَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللهُ لَكَ ذَنْبَكَ اَوَّلَهُ وَآخِرَهُ قَدِيْمَهُ وَحَدِيْثَهُ خَطَأَهُ وَعَمْدَهُ، صَغِيْرَهُ وَكَبِيْرَهُ سِرَّهُ وَعَلَانِيَتَهُ۔ عَشْرَ خِصَالٍ۔ اَنْ تُصَلِّيَ اَرْبَعَ رَكَعَاتٍ تَقْرَاُ فِيْ كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُوْرَةً، فَاِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِيْ اَوَّلِ رَكْعَةٍ وَاَنْتَ قَائِمٌ قُلْتَ: سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْكَعُ فَتَقُوْلُهَا وَاَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَاْسَكَ مِنَ الرُّكُوْعِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَهْوِيْ سَاجِدًا فَتَقُوْلُهَا وَاَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَاْسَكَ مِنَ السُّجُوْدِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَرْفَعُ رَاْسَكَ فَتَقُوْلُهَا عَشْرًا فَذٰلِكَ خَمْسٌ وَسَبْعُوْنَ، فِيْ كُلِّ رَكْعَةٍ تَفْعَلُ ذٰلِكَ فِيْ اَرْبَعِ رَكَعَاتٍ، اِنِ اسْتَطَعْتَ اَنْ تُصَلِّيَهَا فِيْ كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ جُمُعَةٍ مَرَّةً، فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ شَهْرٍ مَرَّةً، فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ سَنَةٍ مَرَّةً، فَاِنْ لَمْ تَفْعَلْ فَفِيْ عُمُرِكَ مَرَّةً.

رواه ابوداؤد، باب صلوة التسبيح،رقم:١٢٩٧

183. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said to 'Abbās: O 'Abbās! O my uncle! Shall I not give you? Shall I not present you? Shall I not gift you? Shall I not tell you an action if performed, you would get ten benefits; Allāh will forgive your sins, the past and the future, the old and new, (committed) unknowingly and knowingly, minor and major, secret and open? You should offer four *Rak'āt* reciting in each one *Surah* Fātiha and a *Surah*, and when you finish the recitation in the first *Rak'āt*, you should say fifteen times while standing: *Subhanallāhi Walhamdulillahi wa Lā illaha illalIilhu Wallāhuakbar*. Then you should perform *Rukú'*, and say it ten times while you are in *Rukú'*. Then you should raise your head after *Rukú'* and say it ten times while standing. Then you should go down in *Sajdah* and say it ten times.

Then you raise your head from *Sajdah* and say it ten times while sitting. Then you should perform the second *Sajdah* and say it ten times. Then you should raise your head and say it ten times while sitting. That is seventy five times in every *Rak'āt*. You should do that in all the four *Rak'āt*. If you can offer this *(Salat-ut--Tasbíh)* once daily, do so; if not, then once every Friday; if not, then once a month: if not, then once a year; if not, then once in your lifetime.

(Abu Dāwúd)

﴿184﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: وَجَّهَ رَسُوْلُ اللهِ ﷺ جَعْفَرَبْنَ اَبِىْ طَالِبٍ اِلٰى بِلَادِ الْحَبَشَةِ فَلَمَّا قَدِمَ اعْتَنَقَهُ، وَقَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ: اَلَا اَهَبُ لَكَ، اَلَا اُبَشِّرُكَ اَلَا اَمْنَحُكَ اَلَا اُتْحِفُكَ؟ قَالَ: نَعَمْ: يَارَسُوْلَ اللهِ ثُمَّ ذَكَرَ نَحْوَ مَا تَقَدَّمَ.

اخرجه الحاكم وقال: هذا اسناد صحيح لا غبار عليه ومما يستدل به على صحة هذا الحديث استعمال الائمة من اتباع التابعين الى عصرنا هذا اياه ومواظبتهم عليه وتعليمهم الناس منهم عبدالله بن المبارك رحمه الله، قال الذهبي: هذا اسناد صحيح لا غبار عليه ١/٣١٩

184. Ibne-'Umar Radiyallāhu 'anhuma nanates that Rasúlullāh ﷺ deputed Ja'far ibne-Abu Tālib to Abyssinia. When he returned to Madinah from Abyssinia, Rasúlullāh ﷺ embraced him and kissed his forehead and said: Shall I not give you a gift? Shall I not give you good news? Shall I not grant you'? Shall I not give you a present? He replied: Please do, O Rasúlullāh! Then Rasúlullāh ﷺ explained the details of *Salāt-ut-Tasbih.* (Mustadrak Hāikím)

﴿185﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا رَسُوْلُ اللهِ ﷺ قَاعِدٌ اِذْ دَخَلَ رَجُلٌ فَصَلّٰى فَقَالَ: اَللّٰهُمَّ اغْفِرْلِىْ وَارْحَمْنِىْ فَقَالَ رَسُوْلُ اللهِ ﷺ: عَجِلْتَ اَيُّهَا الْمُصَلِّىْ اِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللهَ بِمَا هُوَ اَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ، قَالَ: ثُمَّ صَلّٰى رَجُلٌ آخَرُ بَعْدَ ذٰلِكَ فَحَمِدَ اللهَ وَصَلّٰى عَلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: اَيُّهَا الْمُصَلِّىْ ادْعُ تُجَبْ.

رواه الترمذي وقال: هذا حديث حسن، باب في ايجاب الدعاء ......، رقم:٣٤٧٦

185. Fadālah ibne- ' Ubaid ؓ narrates: When Rasúlullāh ﷺ was seated, a man entered the *Masjid* and offered *Salāt* and made supplication (O Allāh! Forgive me and bestow Mercy on me). Rasúlullāh ﷺ said to him: O you who is praying! You have hurried in making supplication. When you sit after offering *Salāt*, you should praise Allāh in a manner which is worthy of Him; then

send *Salawāt* on me and then make your supplication to Him. Fudālah ibne-'Ubaid ﷺ said: Then another person came and offered *Salāt*, praised Allāh, and sent *Salawāt* on Nabí ﷺ. Nabí ﷺ said to him: O you who is offering *Salāt*! (Now) supplicate, it will be accepted. (Tirmidhí)

186. Anas ﷺ narrates that Rasúlullāh ﷺ passed by a villager who in his *Salāt* was making this supplication:

يَامَنْ لَا تَرَاهُ الْعُيُوْنُ، وَلَا تُخَالِطُهُ الظُّنُوْنُ، وَلَا يَصِفُهُ الْوَاصِفُونَ، وَلَا تُغَيِّرُهُ الْحَوَادِثُ، وَلَا يَخْشَى الدَّوَائِرَ، يَعْلَمُ مَثَاقِيْلَ الْجِبَالِ، وَمَكَايِيْلَ الْبِحَارِ، وَعَدَدَ قَطْرِ الْاَمْطَارِ، وَعَدَدَ وَرَقِ الْاَشْجَارِ، وَعَدَدَ مَا اَظْلَمَ عَلَيْهِ اللَّيْلُ، وَاَشْرَقَ عَلَيْهِ النَّهَارُ، وَلَا تُوَارِى مِنْهُ سَمَاءٌ سَمَاءً، وَلَا اَرْضٌ اَرْضًا، وَلَا بَحْرٌ مَا فِيْ قَعْرِهٖ، وَلَا جَبَلٌ مَافِيْ وَعْرِهٖ، اِجْعَلْ خَيْرَ عُمُرِىْ آخِرَهٗ، وَخَيْرَ عَمَلِىْ خَوَاتِيْمَهٗ، وَخَيْرَ اَيَّامِىْ يَوْمَ اَلْقَاكَ فِيْهِ

O He Whom Eyes cannot see and Who is beyond our imagination, and Whom none can praise appropriately, nor do the calamities of time effect Him, nor does He fear the disasters of the time. (O He) Who knows the weight of the mountains, the measure of the oceans, the number of the drops of rain, and the number of the leaves of trees; and (O He) Who knows all those things on which the darkness of night falls, and on which day light comes, and from Whom neither a sky can hide another sky, and nor the earth another earth; nor an ocean can hide whatever is in its depth, nor a mountain can hide that which is within its hardest rocks. O Allāh! Make the last part of my life the best; and the last action of my actions the best, and make my best day, the day on which I meet you.

Rasúlullāh ﷺ deputed a man to this villager and said that when he completes his *Salāt* bring him to me. Rasúlullāh ﷺ had been gifted some gold from a mine. When this villager came to him, he gifted this gold to him and said: Which tribe do you belong to? He said: O Rasúlullāh! I am from the tribe of Banu 'Ámir. Rasúlullāh ﷺ said: Do you know why I presented this gold to you? The villager said: Because of our mutual relationship O Rasúlullāh!. He said: Undoubtedly relationship has its rights, but

I gifted this gold to you because of your beautiful praise of Allāh.
(Tabarānī, Majma- 'uz Zawāid)

Note: Such supplications can be recited in every posture of *Nafl Salāt*.

﴿187﴾ عَنْ اَبِيْ بَكْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَامِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُوْرَ ثُمَّ يَقُوْمُ فَيُصَلِّيْ رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللهَ اِلَّا غَفَرَ اللهُ لَهُ، ثُمَّ قَرَاَ هٰذِهِ الْاٰيَةَ: ﴿وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ﴾ اِلٰى آخِرِ الْاٰيَةِ

[آل عمران: ١٣٥] رواه ابو داؤد، باب في الاستغفار، رقم: ١٥٢١

187. Abu Bakr ﷺ narrates: I heard Rasūlullāh ﷺ saying: Whenever a slave (of Allāh) commits a sin, then he performs *Wudú* properly and offers two *Rak'āt Salāt* and, seeks forgiveness from Allāh, Allāh forgives him. Then Rasūlullāh ﷺ recited this verse:

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ

And those who, when they do an evil deed or wrong themselves, then at once remember Allāh and ask for forgiveness and Who then forgives sins but Allāh only? And will not knowingly repeat (the wrong) they did. (Āal'Imrān:135) (Abu Dawud)

﴿188﴾ عَنِ الْحَسَنِ رَحِمَهُ اللهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا اَذْنَبَ عَبْدٌ ذَنْبًا ثُمَّ تَوَضَّاَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ اِلٰى بَرَازٍ مِنَ الْاَرْضِ فَصَلّٰى فِيْهِ رَكْعَتَيْنِ، وَاسْتَغْفَرَ اللهَ مِنْ ذٰلِكَ الذَّنْبِ اِلَّا غَفَرَ اللهُ لَهُ.

رواه البيهقي في شعب الايمان ٥/٤٠٢

188. Hasan Rahimahullāh narrates that Rasūlullāh ﷺ said: There is not a slave (of Allāh) who commits a sin, then performs *Wudú* and does it properly, then goes out to an open plain and offers two *Rak'āt Salāt* and seeks forgiveness for that sin, indeed Allāh forgives him. (Baihaqī)

﴿189﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يُعَلِّمُنَا الْاِسْتِخَارَةَ فِي الْاُمُوْرِ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْآنِ، يَقُوْلُ: اِذَا هَمَّ اَحَدُكُمْ بِالْاَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيْضَةِ، ثُمَّ لْيَقُلْ: اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ، وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْاَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ، فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ، وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ

الْغُيُوْبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ. اَوْ قَالَ: عَاجِلِ اَمْرِيْ وَآجِلِهٖ. فَاقْدُرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ. اَوْقَالَ: فِيْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ. فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهٖ، قَالَ: وَيُسَمِّيْ حَاجَتَهٗ. رواه البخاري، باب ماجاء في التطوع مثنىٰ مثنىٰ، رقم:١١٦٢

189. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ used to teach us the way of doing *Istikhārah* with as much importance as he used to teach us the *Súrahs* of the Qur'ān. Rasúlullāh ﷺ said: If anyone of you intends to do any work (and is concerned about its final outcome) he should offer two *Rak'āt* optional *Salāt* and supplicate:

اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ، وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْاَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ، فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ، وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ. (اَوْقَالَ: عَاجِلِ اَمْرِيْ وَآجِلِهٖ). فَاقْدُرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ. (اَوْقَالَ: فِيْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ.) فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهٖ،

O Allāh! I ask guidance by virtue of Your knowledge and by virtue of Your Power; and I ask from Your great blessing for undoubtedly You have power and You are capable and I have none You know and I do not, and undoubtedly You are the greatest Knower of all the unseen. O Allāh! If You know that this matter is good for me regarding my religion, my livelihood and future well being (or he said: For my future and present affairs); Then You ordain it for me and make it easy for me and then bless me in it. But if you know that this work is bad for me, regarding my religion and my livelihood and my future well being (or he said: My present and future affairs), then keep it away from me, and let me be away from it, and ordain good for me wherever it is. And make me be satisfied with it.

Rasúlullāh ﷺ added that the person should name and (concentrate) on his need when he comes to هٰذَا الْاَمْر (Bukhārī)

Note: *Istikhārah* means asking Allāh for Suitable guidence. For instance, it is desirable to perform *Istikhārah* if a person intends sending a proposal somewhere.

﴿190﴾ عَنْ اَبِی بَکْرَۃَ رَضِیَ اللّٰہُ عَنْہُ قَالَ: خَسَفَتِ الشَّمْسُ عَلٰی عَھْدِ النَّبِیِّ ﷺ فَخَرَجَ یَجُرُّ رِدَاءَہٗ حَتّٰی انْتَھٰی اِلَی الْمَسْجِدِ وَثَابَ النَّاسُ اِلَیْہِ فَصَلّٰی بِھِمْ رَکْعَتَیْنِ، فَانْجَلَتِ الشَّمْسُ فَقَالَ: اِنَّ الشَّمْسَ وَالْقَمَرَ آیَتَانِ مِنْ آیَاتِ اللّٰہِ وَاِنَّھُمَا لَا یَخْسِفَانِ لِمَوْتِ اَحَدٍ، وَاِذَا کَانَ ذٰلِکَ فَصَلُّوا وَادْعُوا حَتّٰی یَنْکَشِفَ مَابِکُمْ، وَذٰلِکَ اَنَّ ابْنًا لِلنَّبِیِّ ﷺ مَاتَ یُقَالُ لَہٗ: اِبْرَاھِیْمُ فَقَالَ النَّاسُ فِی ذٰلِکَ

رواہ البخاری، باب الصلاۃ فی کسوف القمر، رقم:۱۰۶۳

190. Abu Bakrah ﷺ narrates that during the time of Nabi ﷺ there was an eclipse of the sun and he went to the *Masjid* (in a hurry), dragging his cloak and the Sahābah Radiyallāhu 'anhum gathered around him. He led them in two *Rak'āt Salāt*; by that time the eclipse had cleared. Rasúlullāh ﷺ said: Indeed the sun and the moon are two signs among the signs of Allāh. An eclipse does not occur due to someone's death (as it was ignorantly thought in those days; indeed all these natural phenomena occur only by the command of Allāh). So when an eclipse occurs, offer *Salāt* and continue to invoke Allāh's mercy till the eclipse is over. It so happened that Ibrāhím, the son of Rasúlullāh ﷺ, died on that day and people were talking about it (saying the eclipse was caused by his death). (Bukhārí)

﴿191﴾ عَنْ عَبْدِ اللّٰہِ بْنِ زَیْدٍ الْمَازِنِیِّ رَضِیَ اللّٰہُ عَنْہُ یَقُوْلُ: خَرَجَ رَسُوْلُ اللّٰہِ ﷺ اِلَی الْمُصَلّٰی فَاسْتَسْقٰی، وَحَوَّلَ رِدَاءَہٗ حِیْنَ اسْتَقْبَلَ الْقِبْلَۃَ.

رواہ مسلم، باب کتاب صلاۃ الاستسقاء، رقم:۲۰۷۰

191. 'Abdullāh ibne-Zaid Al Maziní ﷺ narrates that Rasúlullāh ﷺ went to the place of *Salāt-ul-'Eid* and offered *Salāt-ul-Istisqā'* (for rain), and turned his cloak inside out (reversing it) while he faced the *Qiblah* (appealing to Allāh, to reverse this condition of drought by His infinite Mercy, and send down rain). (Muslim)

﴿192﴾ عَنْ حُذَیْفَۃَ رَضِیَ اللّٰہُ عَنْہُ قَالَ: کَانَ النَّبِیُّ ﷺ اِذَا حَزَبَہٗ اَمْرٌ صَلّٰی.

رواہ ابو داؤد، باب وقت قیام النبی ﷺ من اللیل برقم:۱۳۱۹

192. Hudhaifah ﷺ narrates that whenever Nabí ﷺ faced an important and grim situation, he would at once resort to *Salāt*.

(Abu Dāwúd)

﴾193﴿ عَنْ مَعْمَرٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلٰى اَهْلِهٖ بَعْضُ الضِّيْقِ فِي الرِّزْقِ اَمَرَ اَهْلَهٗ بِالصَّلٰوةِ ثُمَّ قَرَاَ هٰذِهِ الْآيَةَ ﴿وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ﴾

اتحاف السادة المتقين عن مصنف عبدالرزاق وعبد بن حميد ۱۱/۳

193. Ma'mar Rahimahullāh narrates from a Quraishí companion that whenever Nabí ﷺ household were hard pressed for food and provisions, he would enjoin *Salāt* on them and used to recite this verse:

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْاَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوٰى

And enjoin *Salāt* upon your family and be constant (patient) therein. We ask not from you any provision, it is we indeed who provide for you, the best end is indeed for the pious.

(Ithāfussāidah-Musannaf 'Abdul-Razzāq' 'Abd bin Hamíd)

﴾194﴿ عَنْ عَبْدِ اللّٰهِ بْنِ اَبِىْ اَوْفٰى الْاَسْلَمِيِّ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ فَقَالَ: مَنْ كَانَتْ لَهٗ حَاجَةٌ اِلَى اللّٰهِ اَوْ اِلٰى اَحَدٍ مِنْ خَلْقِهٖ فَلْيَتَوَضَّاْ وَلْيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيَقُلْ لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ، اَسْئَلُكَ اَلَّا تَدَعَ لِىْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِيَ لَكَ رِضًا اِلَّا قَضَيْتَهَا لِىْ، ثُمَّ يَسْاَلُ اللّٰهَ مِنْ اَمْرِ الدُّنْيَا وَالْآخِرَةِ مَاشَاءَ فَاِنَّهٗ يُقَدَّرُ. رواه

ابن ماجه، باب ماجاء فى صلوٰة الحاجة، رقم:۱۳۴۸ قال البوصيرى: قلت: رواه الترمذى من طريق فائد به دون قوله. ثُمَّ يَسْاَلُ اللّٰهَ مِنْ اَمْرِ الدُّنْيَا الى آخره ورواه الحاكم فى المستدرك باختصار وزاد بعد قوله: وَعَزَائِمَ مَغْفِرَتِكَ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ، وله شاهد من حديث انس رواه الاصبهانى ورواه ابويعلى الموصلى فى مسنده من طريق فائد به ......، مصباح الزجاجة ۲۴۶/۱

194. 'Abdullāh ibne-Abu Awfā Al Aslamí Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ came to us and said: Whoever is confronted with a need, relating either to Allāh or to any of His

creation, he should perform *Wudú* and offer two *Rak 'āt Salāt*, and then supplicate:

لَآاِلٰـهَ اِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، اَللّٰهُمَّ اِنِّي اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ، اَسْئَلُكَ اَلَّا تَدَعَ لِيْ ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا اِلَّا قَضَيْتَهَا لِيْ

There is none worthy of worship but Allāh the Clement, the Bountiful; Glorified be Allāh, the Lord of the tremendous Throne; Praise be to Allāh, the Sustainer of the worlds. O Allāh! I ask from You everything that leads to Your Mercy and ensures Your Forgiveness; I ask You for abundance in all that is virtuous; I ask You to leave no sin of mine but that You have pardoned it; and no distress except that You have removed it; and no want except that which met Your pleasure and You have fulfilled it for me.

After this supplicates to Allāh for whatever you want pertaining to this world or the hereafter, undoubtedly it will be answered. (Ibne Majah, Misbāhuzzujājah)

﴿195﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُوْلَ اللهِ: اِنِّيْ اُرِيْدُ اَنْ اَخْرُجَ اِلَى الْبَحْرَيْنِ فِيْ تِجَارَةٍ فَقَالَ رَسُوْلُ اللهِ ﷺ: صَلِّ رَكْعَتَيْنِ.

رواه الطبراني في الكبير و رجاله موثقون، مجمع الزوائد ٢/٥٧٢

195. 'Abdullāh ibne-Mas'úd ﷺ narrates that a man came to Nabí ﷺ and said: O Rasúlullāh! I wish to go to Bahrain for (some) business. Rasúlullāh ﷺ directed him to perform two *Rak'āt Salāt*, before undertaking the journey. (Tabarānī, Majma-'uz-Zawāid)

﴿196﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِذَا دَخَلْتَ مَنْزِلَكَ فَصَلِّ رَكْعَتَيْنِ تَمْنَعَانِكَ مَدْخَلَ السُّوْءِ، وَاِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَصَلِّ رَكْعَتَيْنِ تَمْنَعَانِكَ مَخْرَجَ السُّوْءِ.

رواه البزار ورجاله موثقون، مجمع الزوائد ٢/٥٧٢

196. Abu Hurairah ﷺ narrates that Nabí ﷺ said: When you enter your house, offer two *Rak'āt Salāt*; this will protect you from the evil once you have entered your house. Similarly, offer two *Rak'āt Salāt* before leaving your house, this will protect you from the evil after leaving the house. (Bazzār, Majma-'uz-Zawāid)

﴿197﴾ عَنْ اُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ لَهُ: كَيْفَ تَقْرَأُ فِي الصَّلَاةِ، فَقَرَأْتُ عَلَيْهِ اُمَّ الْقُرْآنِ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا اَنْزَلَ اللهُ فِي التَّوْرَاةِ وَلَا فِي الْاِنْجِيْلِ وَلَا فِي الزَّبُوْرِ وَلَا فِي الْقُرْآنِ مِثْلَهَا وَاِنَّهَا لَسَبْعُ الْمَثَانِيْ.

رواه احمد، الفتح الربانى١٨/٦٥

197. Ubayy ibne-Ka'b ﷺ narrates that Rasúlullāh ﷺ asked me: What do you recite in the beginning of your *Salāt*? Ka'b ﷺ replied: *Umm-ul-Qur'ān* (*Súrah* Fatiha). Rasúlullāh ﷺ then said: By Him in Whose Hand is my soul, Allāh has not revealed the like of this (*Surah*) in the Tawrāit (Torah), nor the injíl (Bible), nor the Zabúr (Psalms), nor in the rest of the Qur'ān. And these indeed, are the very Seven Verses *(Saba' Mathānī)* which are repeated in every *Rak'āt* of *Salāt*. (Musnad Ahmad, Fath-ur-*Rabb*āni)

﴿198﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: قَالَ اللهُ تَعَالٰى: قَسَمْتُ الصَّلَاةَ بَيْنِيْ وَبَيْنَ عَبْدِيْ نِصْفَيْنِ، وَلِعَبْدِيْ مَاسَاَلَ، فَاِذَا قَالَ الْعَبْدُ: ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ﴾ قَالَ اللهُ تَعَالٰى: حَمِدَنِيْ عَبْدِيْ، وَاِذَا قَالَ: ﴿اَلرَّحْمٰنِ الرَّحِيْمِ﴾ قَالَ اللهُ تَعَالٰى: اَثْنٰى عَلَيَّ عَبْدِيْ، فَاِذَا قَالَ: ﴿مٰلِكِ يَوْمِ الدِّيْنِ﴾ قَالَ: مَجَّدَنِيْ عَبْدِيْ. وَقَالَ: مَرَّةً: فَوَّضَ اِلَيَّ عَبْدِيْ. فَاِذَا قَالَ: ﴿اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ﴾ قَالَ: هٰذَا بَيْنِيْ وَبَيْنَ عَبْدِيْ وَلِعَبْدِيْ مَا سَاَلَ، فَاِذَا قَالَ: ﴿اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ﴾ قَالَ: هٰذَا لِعَبْدِيْ وَلِعَبْدِيْ مَاسَاَلَ.

وهو جزء من الحديث، رواه مسلم، باب وجوب قراءة الفاتحة فى كل ركعة......رقم:٨٧٨

198. Abu Hurairah ﷺ reported I heard Rasúlullāh ﷺ narrating a *Hadith Qudsi* that Allāh *Ta'ālā* has said: I have divided *Surah Fātiha* into two halves between Me and My slave, and My slave will receive what he asks. So, when His slave says: *Alhamdu1iIIāhi Rabbil 'Alamín* (Praise be to Allāh, The *Rabb* of the universe). Allāh ﷻ says: My slave has praised Me! And when His slave says: *Arrahnānirrahim* (The Compassionate, The Merciful). Allāh ﷻ says: My slave has extolled Me! And when His slave says: *Maliki Youmiddín* (The Master of the Day of Judgment i.e. of Reward and Punishment). Allāh says: My slave has glorified me! (Or) entrusted Me! And when His slave says: *Iyyaka na 'budu wa iyyaka nasta'ín* (You alone do we worship, and You alone do we seek for help).

Allāh says: This is between me and my slave, so whatever he asks, it will be granted. And when His slave says: *Ihdinas Sirātal mustaqím sirātal ladhina an'amta 'alaihim ghairil maghdhúabi 'alaihim wa laddāllín* (Guide us to the straight path, the path of those upon whom You have bestowed favours; and not of those who have incurred Your wrath; nor of those who have gone astray). Allāh says: This (part of the *Surah* is exclusively) for My slave; and my slave shall receive whatever he has asked for. (Muslim)

﴿199﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِذَا قَالَ الْاِمَامُ: ﴿غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ﴾ فَقُوْلُوا: آمِيْنَ، فَاِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهِ.

رواہ البخاری، باب جھر الماموم بالتامین برقم:٧٨٢

199. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Say *Ámín*, when the *Imām* has recited *"Ghairil maghdúbi 'alaihim waladdālín* For undoubtedly whosever' s words *Ámín*) coincides with the words of the angels, all his past sins are forgiven. (Bukhārī)

﴿200﴾ عَنْ اَبِیْ مُوْسٰی الْاَشْعَرِیِّ رَضِیَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ (فِیْ حَدِيْثٍ طَوِيْلٍ): وَاِذَا قَالَ: غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ، فَقُوْلُوا آمِيْنَ، يُجِبْكُمُ اللهُ.

رواہ مسلم، باب التشھد فی الصلاۃ،رقم:٩٠٤

200. Abu Músā Al Ash'arí ﷺ narrates that Rasúlullāh ﷺ said: When the Imām recites *Ghairil maghdubi 'alaihim waladdālín* (And not those who have incurred Your wrath, nor of those who have gone astray), say: *Ámín*. Allāh will accept your supplication. (Muslim)

﴿201﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَيُحِبُّ اَحَدُكُمْ اِذَا رَجَعَ اِلٰی اَهْلِهِ اَنْ يَجِدَ فِيْهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟ قُلْنَا: نَعَمْ، قَالَ: فَثَلَاثُ آيَاتٍ يَقْرَأُ بِهِنَّ اَحَدُكُمْ فِیْ صَلَاتِهِ، خَيْرٌلَّهُ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ.

رواہ مسلم، باب فضل قراءۃ القرآن......،رقم:١٨٧٢

201. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Would all of you not like that, when he returned home to his family he found three large, fattened and pregnant she-camels? We replied: Yes! Nabí Rasúlullāh ﷺ then said: Three verses of the Qur'ān that

you recite in your *Salāt* are better (in value and virtue) than three large, fattened and pregnant she-camels. (Muslim)

Note: Since camels were favourite to Arabs especially the she-camels having fattened humps, so Rasúlullāh ﷺ gave this example to emphasize the value of the *Áyāt* (verses) of the Qur'ān, as being more precious than these costly worldly possessions.

﴿202﴾ عَنْ اَبِىْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ رَكَعَ رَكْعَةً اَوْ سَجَدَ سَجْدَةً، رُفِعَ بِهَا دَرَجَةً وَحُطَّ عَنْهُ بِهَا خَطِيْئَةٌ. رواه كله احمد والبزار بنحوه باسانيد وبعضها رجاله رجال الصحيح ورواه الطبراني في الاوسط، مجمع الزوائد٢/٥١٥

202. Abu Dhar ؓ narrates: I heard Rasúlullāh ﷺ saying: He who performs a *Rukú'* (bowing) or a *Sajdah* (prostration), his rank is elevated by one degree and one of his sins is forgiven.
(Musnad Ahmad. Al Bazzār, Tabarāni, Majma-'uz-Zawāid)

﴿203﴾ عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي يَوْمًا وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَاْسَهُ مِنَ الرَّكْعَةِ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، قَالَ رَجُلٌ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ، فَلَمَّا انْصَرَفَ قَالَ: مَنِ الْمُتَكَلِّمُ؟ قَالَ: اَنَا، قَالَ: رَاَيْتُ بِضْعَةً وَّثَلَاثِيْنَ مَلَكًا يَبْتَدِرُوْنَهَا، اَيُّهُمْ يَكْتُبُهَا اَوَّلُ. رواه البخاري، كتاب الاذان برقم:٧٩٩

203. Rifā'ah ibne-Rāfi' Az-Zuraqí ؓ narrates that one day we were offering *Salāt* behind Nabí ﷺ, when he raised his head from *Rukú'* (bowing), he said: *Sami'allāhu liman hamidah* (Allāh listens to him who has praised Him). A man behind him said: *Rabbanā walakal hamd hamdan kathíran tayyiban mubarakan fíh* (O our *Rabb*! All the praises are for You, many excellent and blessed praises). When Rasulullah ﷺ completed the *Salāt*, he inquired: Who had uttered these words? The man replied: I did. Rasúlullāh ﷺ then said: I saw more than thirty angels, hurrying one another to be the first to record it. (Bukhārí)

﴿204﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِذَا قَالَ الْاِمَامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُوْلُوْا: اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَاِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه مسلم، باب التسميع والتحميد والتامين برقم:٩١٣

204. Abu Hurairah ﷺ narrates that Rasúlullãh ﷺ said: When the *Imãm* says: *Sami 'allãhu liman hamida* (Allãh listens to him who has praised Him!), then say: *Allahhummal Rabbanã lakal hamd* (O Allãh! O our *Rabb*, to You is all the praise). And for him, whose utterance of this praise, coincides with that of the angels, all his past sins are forgiven (Muslim)

﴿205﴾ عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَقْرَبُ مَايَكُوْنُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ. رواه مسلم، باب ما يقال في الركوع والسجود، رقم:١٠٨٣

205. Abu Hurairah ﷺ narrates that Rasúlullãh ﷺ said: The closest that a slave comes to his *Rabb* is, when he is prostrating in *Salãt*, so make supplications abundantly while prostrating. (Muslim)

﴿206﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِىَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ عَبْدٍ يَسْجُدُ لِلّٰهِ سَجْدَةً إِلَّا كَتَبَ اللهُ لَهُ بِهَا حَسَنَةً، وَمَحَا عَنْهُ بِهَا سَيِّئَةً، وَرَفَعَ لَهُ بِهَا دَرَجَةً فَاسْتَكْثِرُوا مِنَ السُّجُوْدِ. رواه ابن ماجه، باب ماجاء في كثرة السجود، رقم:١٤٢٤

206. 'Ubãdah ibne-Sãmit ﷺ narrates that he heard Rasúlullãh ﷺ saying: No one amongst the slaves, who prostrate for the sake of Allãh, Allãh (because of this prostration) writes a good deed for him, erases a bad deed and raises him in rank by a degree. Therefore, prostrate (by offering *Salãt*) abundantly. (Ibne-Mãjah)

﴿207﴾ عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اِعْتَزَلَ الشَّيْطَانُ يَبْكِىْ، يَقُوْلُ: يَاوَيْلِىْ! أُمِرَ ابْنُ آدَمَ بِالسُّجُوْدِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُوْدِ فَأَبَيْتُ فَلِىَ النَّارُ.

رواه مسلم، باب بيان اطلاق اسم الكفر......برقم:٢٤٤

207. Abu Hurairah ﷺ narrates that Rasúlullãh ﷺ said: When the son of Adam recites the verses in which there is *Sajdah* (prostration), and then falls down in *Sajdah; Shaitan* withdraws into seclusion, and weeping he says: Woe unto me! The son of Adam was commanded to make *Sajdah*, and he (obeyed and) made *Sajdah*, so for him is (eternal) Paradise. And I (too) was commanded to make *Sajdah* but I refused and so for me is the (eternal) doom of Hell Fire. (Muslim)

Note: This relates to verses of the Qur'ãn wherein prostration is mentioned; upon reading such an *Áyah* (verse), one should perform *Sajdah.*

﴿208﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ (فِیْ حَدِيْثٍ طَوِيْلٍ): اِذَا فَرَغَ اللهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَاَرَادَ اَنْ يُخْرِجَ بِرَحْمَتِهٖ مَنْ اَرَادَ مِنْ اَهْلِ النَّارِ، اَمَرَ الْمَلَائِكَةَ اَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللهِ شَيْئًا. مِمَّنْ اَرَادَ اللهُ تَعَالٰى اَنْ يَرْحَمَهٗ. مِمَّنْ يَقُوْلُ: لَآاِلٰهَ اِلَّا اللهُ، فَيَعْرِفُوْنَهُمْ فِی النَّارِ، يَعْرِفُوْنَهُمْ بِاَثَرِ السُّجُوْدِ. تَاْكُلُ النَّارُ مِنَ ابْنِ آدَمَ اِلَّا اَثَرَ السُّجُوْدِ. حَرَّمَ اللهُ عَلَى النَّارِ اَنْ تَاْكُلَ اَثَرَ السُّجُوْدِ، فَيُخْرَجُوْنَ مِنَ النَّارِ .

رواه مسلم، باب معرفة طريق الرؤية، رقم: ٤٥١

208. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said (in a lengthy *Hadíth*): When Allãh will have completed his Judgment and Decree amongst His slaves and will then intend to take out by His Mercy those whom He wishes from amongst the people of Hell Fire. He will order the angels to take out from Hell, those who did not associate any partners with Allãh, and had said: *Lã ilãha illallãh* (there is none worthy of worship but Allãh). The angels will recognize them in the Fire, by their marks of prostration. The Fire will burn the entire body of the son of Adam except the marks of prostration, as Allãh ﷻ has forbidden the Fire of Hell from burning the marks of prostration; and they will be taken out by the angels from the Fire. (Muslim)

Note: The marks of prostration refer to those seven parts of the body by which *Sajdah* is made: The Face (forehead and Nose), both hands, both knees and both feet. (Nawawi)

﴿209﴾ عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْآنِ .

رواه مسلم، باب التشهد فی الصلاة، رقم: ٩٠٣

209. Ibne-'Abbãs Radiyallãhu 'anhuma narrates that Rasúlullãh ﷺ used to teach us *Tashahhud,* as he would teach us *Súrah* of the Qur'ãn. (Muslim)

﴿210﴾ عَنْ خُفَافِ بْنِ اِيْمَاءَ بْنِ رَحَضَةَ الْغِفَارِیِّ رَضِیَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ اِذَا جَلَسَ فِیْ آخِرِ صَلَاتِهٖ يُشِيْرُ بِاِصْبَعِهِ السَّبَّابَةِ، وَكَانَ الْمُشْرِكُوْنَ يَقُوْلُوْنَ يَسْحَرُ

بِهَا، وَكَذَبُوْا وَلٰكِنَّهُ التَّوْحِيْدُ.

رواه احمد مطولا، والطبرانی فی الکبیر ورجاله ثقات، مجمع الزوائد٢/٣٣٣

210. Khaffāf ibne-Ímā' Al Ghifārí ﷺ narrates that when Rasúlullāh ﷺ used to sit (in *Qaidah*) at the end of the *Salāt*, he would point out with his forefinger. The polytheists would say that he was casting some magic spell (Allāh forbid!) with his forefinger. They were merely lying. Rasúlullāh ﷺ used to indicate by this *Tauhíd* (Unity) of Allāh.

(Musnad Ahmad, Tabaraní, Majma-'uz-Zawāid)

﴿211﴾ عَنْ نَافِعٍ رَحِمَهُ اللهُ قَالَ: كَانَ عَبْدُ اللهِ بْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلٰى رُكْبَتَيْهِ وَأَشَارَ بِإِصْبَعِهٖ وَأَتْبَعَهَا بَصَرَهٗ ثُمَّ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَهِيَ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيْدِ يَعْنِي السَّبَّابَةَ.

رواه احمد٢/١١٩

211. Nāfi' Rahimahullāh narrates that when 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma sat in *Salāt (Qāidah)*, he would place both his hands on his thighs, and point out with his forefinger and keep his eyes fixed on the finger while he was pointing. After *Salāt* he narrated that Rasúlullāh ﷺ said about the pointing of the forefinger: It (the pointing of the forefinger in *Tashahhud*) is harder on the *Shaitān* than an iron spear. (Musnad Ahmad)

Note: The sitting position of *Salāt* is known as *Qā'idah.* Pointing of the right index finger is symbolic of *Tauhíd* (unity) and is performed simultaneously with the recitation of the phrase depicting *Tauhíd i.e.* I bear witness that there is none worthy of worship but Allāh.

KHUSHÚ' AND KHUDÚ' FEAR AND DEVOTION IN PRAYERS

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالَى: ﴿ حَافِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ق وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴾

[البقرة:٢٣٨]

Allāh ﷻ says: Be ever mindful of (obligatory) prayers and (in particular) the middle ('Asr) *Salāt*, and stand before Allah, devoutly obedient. (Al-Baqarah: 238)

وَقَالَ تَعَالَى: ﴿ وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ط وَإِنَّهَا لَكَبِيْرَةٌ إِلَّا عَلَى الْخٰشِعِيْنَ ﴾

[البقرة: ٤٥]

Allāh ﷻ says: And seek help through patience and *Salāt*, and indeed it is difficult except for the humble and submissive (to Allāh). (Al-Baqarah: 45)

وَقَالَ تَعَالَى: ﴿ قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ ۝ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ﴾

[المؤمنون: ١-٢]

Allāh ﷻ says: Verily will the believers succeed; They, who during their *Salāt*, are humbly submissive. (Al Muminun: 1-2)

ÁHÁDÍTH

﴿212﴾ عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوْبَةٌ، فَيُحْسِنُ وُضُوْءَهَا وَخُشُوْعَهَا وَرُكُوْعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوْبِ مَالَمْ يُؤْتِ كَبِيْرَةً، وَذٰلِكَ الدَّهْرَ كُلَّهُ.

رواه مسلم، باب فضل الوضوء......، صحيح مسلم ٢٠٦/١ طبع داراحياء التراث العربي

212. 'Uthmān ibne-'Affān ﷺ narrates: I heard Rasúlullāh ﷺ saying: Whenever a Muslim at the time of obligatory *Salāt*, performs *Wudú* excellently, and offers *Salāt* with *Khushú'* and proper *Rukú'*, it will be an atonement of his past sins as long as he does not commit any major sin. And this merit of *Salāt* will be for all times. (Muslim)

Note: The *Khushú'* in *Salāt* means that one's heart should be filled with Allāh's greatness and fear, and his limbs should be relaxed. *Khushú'* also includes focusing the gaze during *Qaumah* on the spot where *Sajdah* is performed, on the toes in *Rukú*, towards the nose in*Sajdah* and on the lap in *Qaidah*. (Bāyān-ul-Qur'ān, Sharh-us-Sunnan Abu Dāwúd lil 'Ayní)

﴿213﴾ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوْءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يَسْهُوْ فِيْهِمَا غُفِرَلَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه ابوداؤد، باب كراهية الوسوسة......، رقم:٩٠٥

213. Zaid ibne-Khālid Al-Juhaní ﷺ narrates that Nabi ﷺ said: Anyone who performs *Wudú* excellently and then offers two *Rak'āt Salāt* in a way that he does not forget anything in it (with total concentration towards Allāh the Almighty), then all his past sins are forgiven. (Abu Dāwúd)

﴿214﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَامِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُسْبِغُ الْوُضُوْءَ، ثُمَّ يَقُوْمُ فِيْ صَلَاتِهِ فَيَعْلَمُ مَا يَقُوْلُ إِلَّا انْفَتَلَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ مِنَ الْخَطَايَا لَيْسَ عَلَيْهِ ذَنْبٌ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح وله طرق عن ابى اسحاق ولم يخرجاه ووافقه الذهبى ٣٩٩/٢

214. 'Uqbah ibne-'Amir Al-Juhani ﷺ narrates that Nabi ﷺ said: No Muslim performs *Wudú*, and performs *Wudú* thoroughly, then stands in *Salāt*, fully conscious of what he is saying, but will come out of sin, as is on the day his mother gave birth to him, not a single sin will remain on him. (Mustadrak Hākim)

﴿215﴾ عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ اَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ دَعَا بِوَضُوْءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنٰى اِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرٰى مِثْلَ ذٰلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنٰى اِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرٰى مِثْلَ ذٰلِكَ ثُمَّ قَالَ: رَاَيْتُ رَسُوْلَ اللهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوْئِيْ هٰذَا، ثُمَّ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَوَضَّأَ نَحْوَ وُضُوْئِيْ هٰذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيْهِمَا نَفْسَهُ، غُفِرَلَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا يَقُوْلُوْنَ: هٰذَا الْوُضُوْءُ اَسْبَغُ مَا يَتَوَضَّأُ بِهِ اَحَدٌ لِلصَّلَاةِ.

رواه مسلم، باب صفة الوضوء وكماله، رقم:٥٣٨

215. Humrān Rahmatullahi 'alaihi, the freed slave of 'Uthmān ﷺ narrates that 'Uthman Ibne-'Affān ﷺ called for water for *Wudú* and then performed *Wudú*. He washed his hands thrice, then he rinsed his mouth and cleaned his nose, then he washed his face thrice. Then he washed his right arm up to (including) the elbow thrice, then he washed his left arm likewise, then he wiped his head with wet hands, then he washed his right foot up to (including) the ankle thrice, then he washed the left foot likewise, and then he said: I saw Rasúlullāh ﷺ performing *Wudú* like this *Wudú* of mine, and Raslilullāh said: Whoever performs a *Wudú* similar to my *Wudú*, then stands and offers two *Rak'āt*, not thinking of anything else (with complete concentration), all his previous sins are forgiven. Ibne-Shihab Rahmatullahi 'alaihi said our *'Ulamā* (Islamic scholars) say: This is the most complete *Wudú*, which one performs for *Salāt*. (Muslim)

﴿216﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ، ثُمَّ قَامَ فَصَلّٰى رَكْعَتَيْنِ اَوْ اَرْبَعًا۔ شَكَّ سَهْلٌ۔ يُحْسِنُ فِيْهِمَا الرُّكُوْعَ وَالْخُشُوْعَ، ثُمَّ اسْتَغْفَرَ اللهَ غُفِرَلَهُ.

رواه احمد واسناده حسن، مجمع الزوائد ٢/٤٦٥

216. Abu Dardā ﷺ narrates: I heard Rasúlullāh ﷺ saying: He

who performs *Wudú* and performs it excellently, then stands and offers two *Rak'ãt* or four *Rak'ãt* (the narrator is in doubt whether he heard Rasúlullãh ﷺ saying two *Rak'ãt* or four *Rak'ãt*), performing well therein the *Rukú'* and With *Khushú'* then asks Allãh for forgiveness, he will be forgiven.

(Musnad Ahmad, Majma-'uz-Zawãid).

﴿217﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَامِنْ اَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوْءَ وَيُصَلِّيْ رَكْعَتَيْنِ يُقْبِلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا اِلَّا وَجَبَتْ لَهُ الْجَنَّةُ.

رواه ابو داؤد، باب كراهية الوسوسة......رقم:٩٠٦

217. 'Uqba ibne-'Amir Juhani ﷺ narrates that Rasúlullãh ﷺ said: Anyone who performs *Wudú* and performs *Wudú* perfectly and then offers two *Rak'ãt*, fully concentrating with his heart and keeping his face and body relaxed, then Paradise becomes due for him (Abu Dawúd)

﴿218﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ اِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! اَيُّ الصَّلَاةِ اَفْضَلُ؟ قَالَ: طُوْلُ الْقُنُوْتِ. رواه ابن حبان، قال المحقق: اسناده صحيح ٥/٥٤

218. Jãbir ﷺ narrates that a person came to Rasúlullãh ﷺ and asked: O Rasúlullãh! Which *Salât* is the best one? He replied: The one with long *Qunút*. (Ibne-Hibbãn)

Note: *Qunút* includes proper bowing, devotion, long *Rak'ãt*, lowering the eyes, lowering the shoulders in submission and Allãh's fear.

﴿219﴾ عَنْ مُغِيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ النَّبِيُّ ﷺ حَتّٰى تَوَرَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ: غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَاَخَّرَ، قَالَ: اَفَلَا اَكُوْنُ عَبْدًا شَكُوْرًا؟

رواه البخاري، باب قوله: ليغفرلك الله ماتقدم من ذنبك رقم:٤٨٣٦

219. Mughairah ﷺ narrates that Rasúlullãh ﷺ used to stand in *Salãt* until his feet became swollen. It was said to him: Allãh has forgiven your past and future sins. He said: Should I not then be a grateful slave? (Bukhãri)

﴿220﴾ عَنْ عَمَّارِبْنِ يَاسِرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ

الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عُشْرُ صَلَاتِهِ تُسْعُهَا ثُمُنُهَا سُبُعُهَا سُدُسُهَا خُمُسُهَا رُبُعُهَا ثُلُثُهَا نِصْفُهَا. رواه ابو داؤد، باب ماجاء في نقصان الصلوة، رقم: ٧٩٦

220. 'Ammār ibne-Yāsir Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: Indeed a person completes his *Salāt* and only one-tenth of the maximum reward, is written for him. Likewise for some one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third or half of it is written. (Abu Dāwúd)

Note: The *Hadíth* explains that the more the outward appearance and the inner devotion in *Salāt* corresponds to *Sunnah*, the greater is the reward. (Badhl-ul-Majhud)

﴿221﴾ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: الصَّلَاةُ مَثْنَى مَثْنَى، تَشَهُّدٌ فِيْ كُلِّ رَكْعَتَيْنِ، وَتَضَرُّعٌ، وَتَخَشُّعٌ، وَتَسَاكُنٌ ثُمَّ تُقْنِعُ يَدَيْكَ يَقُوْلُ تَرْفَعُهُمَا إِلَى رَبِّكَ عَزَّوَجَلَّ مُسْتَقْبِلاً بِبُطُوْنِهِمَا وَجْهَكَ تَقُوْلُ: يَارَبِّ يَا رَبِّ ثَلَاثًا فَمَنْ لَمْ يَفْعَلْ كَذٰلِكَ فَهِيَ خِدَاجٌ. رواه احمد ١٦٧/٤

221. Fadl ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: *Salāt* is to be offered in twos (*Rak'āt*), with *Tashahhud* after every two *Rak'āt*, and (in *Salāt*) express your submissive humility, devotion and tranquility. Then raise your hands (for *Du'ā*) to your *Rabb*, The Almighty and Majestic by turning the palms of your hands to wards your face and say three times: O my *Rabb*! O my *Rabb*! And the one who does not do so, his *Salāt* is defective.

﴿222﴾ عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَايَزَالُ اللهُ مُقْبِلًا عَلَى الْعَبْدِ فِيْ صَلَاتِهِ مَالَمْ يَلْتَفِتْ، فَإِذَا صَرَفَ وَجْهَهُ انْصَرَفَ عَنْهُ.

رواه النسائي، باب التشديد في الالتفات في الصلاة، رقم: ١١٩٦

222. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ said: Allāh continues to turn attentively towards His slave while he is engaged in *Salāt*, as long as he does not turn his attention. When he turns his attention away, Allāh turns away from him. (Nasai)

﴿223﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الرَّجُلَ إِذَا قَامَ يُصَلِّي أَقْبَلَ

اللهُ عَلَيْهِ بِوَجْهِهِ حَتّٰى يَنْقَلِبَ اَوْ يُحْدِثَ حَدَثَ سُوْءٍ .

رواه ابن ماجه، باب المصلى يتنخم،رقم: ١٠٢٣

223. Hudhaifah ﷺ reports that Rasúlullāh ﷺ said: Verily when a man stands in *Salāt*, Allāh turns His attention towards him until he completes his *Salāt* or commits an act against the dedication of *Salāt*. (Ibne-Mājah)

﴿224﴾ عَنْ اَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِذَا قَامَ اَحَدُكُمْ اِلَى الصَّلٰوةِ فَلَا يَمْسَحِ الْحَصٰى فَاِنَّ الرَّحْمَةَ تُوَاجِهُهُ . رواه الترمذى وقال: حديث ابى ذر حديث حسن، باب ماجاء فى كراهية مسح الحصى......، رقم: ٣٧٩

224. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ said: When anyone of you stands in *Salāt*, he should not level the pebbles (with his hand), as the Mercy of Allāh is directed towards him. (Tirmidhí)

Note: In the early era of Islam, nothing was spread on the ground of the *masjid* and *Salāt* was performed upon pebbles. Therefore, performing *Sajdah* would be uncomfortable due to the pebbles. Rasúlullāh ﷺ had prohibited unnecessarily smoothening the place of *Sajdah*, since this is the time when the Mercy of Allāh is directed towards the person in *Salāt*. All such unnecessary actions during *Salāt* may become a means of depriving one of Allāh's Mercy.

﴿225﴾ عَنْ سَمُرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَاْمُرُنَا اِذَا كُنَّا فِى الصَّلٰوةِ وَرَفَعْنَا رُؤُوْسَنَا مِنَ السُّجُوْدِ اَنْ نَطْمَئِنَّ عَلَى الْاَرْضِ جُلُوْسًا وَلَا نَسْتَوْفِزَ عَلٰى اَطْرَافِ الْاَقْدَامِ . رواه بتمامه هكذا الطبرانى فى الكبير واسناده حسن، وقد تكلم الازدى وابن حزم فى بعض رجاله بمالا يقدح،مجمع الزوائد ٢/٣٢٥

225. Samurah ﷺ narrates that Rasúlullāh ﷺ used to command us, that during *Salāt*, when we raise our heads from prostration, we should sit at ease on the ground and not on the heels with the two feet upright upon the toes. (Tabrāní, Majma- 'Zawāid)

﴿226﴾ عَنْ اَبِى الدَّرْدَاءِ رَضِىَ اللهُ عَنْهُ حِيْنَ حَضَرَتْهُ الْوَفَاةُ قَالَ: اُحَدِّثُكُمْ حَدِيْثًا سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ ﷺ يَقُوْلُ: اُعْبُدِ اللهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَمْ تَكُنْ تَرَاهُ فَاِنَّهُ يَرَاكَ، وَاعْدُدْ

نَفْسَكَ فِي الْمَوْتَى، وَإِيَّاكَ وَدَعْوَةَ الْمَظْلُوْمِ فَإِنَّهَا تُسْتَجَابُ، وَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَشْهَدَ الصَّلَاتَيْنِ الْعِشَاءَ وَالصُّبْحَ وَلَوْ حَبْوًا فَلْيَفْعَلْ.

رواه الطبراني في الكبير والرجل الذي من النخع لم اجد من ذكره وقد وردمن وجه آخر وسماه جابرًا. وفي الحاشية: وله شواهد يتقوى به، مجمع الزوائد٢/١٦٥

226. Abu Dardā ﷺ at the time of his death said that I am relating to you a *Hadíth* which I heard from Rasúlullāh ﷺ who said: Worship Allāh as if you see Him; and if you do not see Him, then indeed. He sees you. Count yourself among the dead and beware of the supplication of the oppressed, for verily it is answered. And whoever among you is able to attend the two *Salāt* of *'Isha* and *Fajr* with *Jamā'ah* even by crawling, then he should do so.

(Tabrāní, Majma -uz- 'Zawāid)

﴿227﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: صَلِّ صَلَاةَ مُوَدِّعٍ كَأَنَّكَ تَرَاهُ، فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ. (الحديث) رواه ابو محمد الابراهيمي في كتاب الصلوة وابن النجار عن ابن عمروهو حديث حسن، الجامع الصغير٢/٦٩

227. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Offer *Salāt* like the one who is bidding farewell to the world and as though you see Allāh and if you do not see Him, verily He sees you. (Jāmi-'us-Saghír).

﴿228﴾ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُوْلِ اللهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُوْلَ اللهِ! كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيْنَا، فَقَالَ: إِنَّ فِي الصَّلَاةِ شُغْلًا.

رواه مسلم، باب تحريم الكلام في الصلاة رقم:١٢٠١

228. 'Abdullāh ﷺ narrates that we used to offer *Salām* to Rasúlullāh ﷺ while he was in *Salāt*, and he would respond to us. When we returned from Najāshi (the king of Ethiopia), we offered *Salām* to him but he did not respond. So, we said: O Rasúlullāh! We used to offer *Salām* to you in *Salāt* and you would respond to us. He then replied: Verily, *Salāt* demands one's whole attention.

(Muslim)

Note: This return refers to their coming back from the first migration from Makkah to Ethiopia.

﴿229﴾ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُوْلَ اللهِ ﷺ يُصَلِّيْ وَفِيْ صَدْرِهٖ أَزِيْزٌ كَأَزِيْزِ الرَّحَى مِنَ الْبُكَاءِ ﷺ.

رواه ابو داؤد، باب البكاء في الصلاة، رقم: ٩٠٤

229. 'Abdullāh ﷺ narrates: I saw Rasúlullāh ﷺ offering *Salāt* and from his chest, there was a sound like the grinding of a mill due to his weeping. (Abu Dāwúd)

﴿230﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا مَرْفُوْعًا قَالَ: مَثَلُ الصَّلَاةِ الْمَكْتُوْبَةِ كَمَثَلِ الْمِيْزَانِ مَنْ أَوْفٰى اسْتَوْفٰى.

رواه البيهقي هكذا ورواه غيره عن الحسن مرسلا وهو الصواب، الترغيب ١/ ٣٥١

230. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: The example of obligatory *Salāt* is like a weighing scale. Whoever gives in full, receives in full (whoever will offer *Salāt* completely and properly will receive his full reward). (Baihaqí, Targhíb)

﴿231﴾ عَنْ عُثْمَانَ بْنِ أَبِيْ دَهْرِشٍ رَضِيَ اللهُ عَنْهُ مُرْسَلًا (قَالَ) لَا يَقْبَلُ اللهُ مِنْ عَبْدٍ عَمَلًا حَتّٰى يُحْضِرَ قَلْبَهُ مَعَ بَدَنِهٖ.

اتحاف السادة ٣/ ١١٢، قال المنذري: رواه محمد بن نصر المروزي في كتاب الصلاة هكذا مرسلا ووصله ابو منصور الديلمي في مسند الفردوس من حديث ابي ابن كعب والمرسل اصح، الترغيب ١/ ٣٤٦

231. 'Uthmān ibne-Abí Dahrish ﷺ narrates that Rasúlullāh ﷺ said: Allāh does not accept a deed of His slave until he makes his heart attentive along with his body. (Ithāfussādah)

﴿232﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الصَّلَاةُ ثَلَاثَةُ أَثْلَاثٍ: الطُّهُوْرُ ثُلُثٌ، وَالرُّكُوْعُ ثُلُثٌ، وَالسُّجُوْدُ ثُلُثٌ، فَمَنْ أَدَّاهَا بِحَقِّهَا قُبِلَتْ مِنْهُ، وَقُبِلَ مِنْهُ سَائِرُ عَمَلِهٖ، وَمَنْ رُدَّتْ عَلَيْهِ صَلَاتُهُ رُدَّ عَلَيْهِ سَائِرُ عَمَلِهٖ.

رواه البزار وقال: لا نعلمه مرفوعا الا عن المغيرة بن مسلم، قلت: والمغيرة ثقة واسناده حسن، مجمع الزوائد ٢/ ٣٤٥

232. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: *Salāt* comprises of three parts: *Tahúr* (purity) is one-third, *Rukú'* is one-third, and *Sujúd* is one-third (The full reward of *Salāt* is received on performing these three parts properly). So, whoever offers *Salāt* properly, as is its due, it is accepted from him and all the rest of his deeds are also accepted. And he whose *Salāt* is rejected, all the rest of his deeds are also rejected. (Bazzār, Majma'-uz-Zawāid)

﴿233﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: صَلّٰی بِنَا رَسُوْلُ اللّٰهِ ﷺ الْعَصْرَ فَبَصَرَ بِرَجُلٍ يُصَلِّی، فَقَالَ: يَافُلَانُ اتَّقِ اللّٰهَ، اَحْسِنْ صَلَاتَكَ اَتَرَوْنَ اَنِّیْ لَا اَرَاكُمْ، اِنِّیْ لَاَرٰی مِنْ خَلْفِیْ كَمَا اَرٰی مِنْ بَيْنِ يَدَیَّ، اَحْسِنُوا صَلَاتَكُمْ وَاَتِمُّوا رُكُوْعَكُمْ وَسُجُوْدَكُمْ.

رواه ابن خزيمة ١/٣٣٢

233. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ led us in *Salāt-ul- 'Asr*. He then noticed a man offering *Salāt*, so he said: O *Fulān!* (Such and such) Fear Allāh and improve your *Salāt*. Do you think that I do not see you? Verily, I see from behind me, as I see in front of me. Offer your *Salāt* properly, and complete your *Rukú'* and your Sujúd. (Ibne-Khuzaimah)

Note: Seeing of things behind his back was among the miracles of Rasúlullāh ﷺ.

﴿234﴾ عَنْ وَائِلِ بْنِ حِجْرٍ رَضِیَ اللّٰهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللّٰهِ ﷺ اِذَا رَكَعَ فَرَّجَ اَصَابِعَهُ وَاِذَا سَجَدَ ضَمَّ اَصَابِعَهُ. رواه الطبرانی فی الكبير و اسناده حسن مجمع الزوائد ٢/٣٢٥

234. Wail ibne-Hijr ﷺ narrates that Rasúlullāh ﷺ would spread his fingers during *Rukú'*, and would join the fingers during *Sajdah*. (Tabarāni. Majma-'uz-Zawāid)

﴿235﴾ عَنْ اَبِی الدَّرْدَاءِ رَضِیَ اللّٰهُ عَنْهُ قَالَ: مَنْ صَلّٰی رَكْعَتَيْنِ يُتِمُّ رُكُوْعَهُ وَ سُجُوْدَهُ لَمْ يَسْاَلِ اللّٰهَ تَعَالٰی شَيْئًا اِلَّا اَعْطَاهُ اِيَّاهُ عَاجِلًا اَوْ آجِلًا.

اتحاف السادة المتقين عن الطبرانی فی الكبير ٣/٢١

235. Abu Dardā' ﷺ narrates that whoever offers two *Rak'āt* of *Salāt* in such a manner that he performs his *Rukú* and *Sujúd* properly and then whatever he asks from Allāh, certainly Allāh will grant him either immediately or later. (Ithafussâdah, Tabarâni)

﴿236﴾ عَنْ اَبِیْ عَبْدِ اللّٰهِ الْاَشْعَرِیِّ رَضِیَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَثَلُ الَّذِیْ لَا يُتِمُّ رُكُوْعَهُ وَيَنْقُرُ فِیْ سُجُوْدِهٖ مَثَلُ الْجَائِعِ يَاْكُلُ التَّمْرَةَ وَالتَّمْرَتَيْنِ لَا تُغْنِيَانِ عَنْهُ شَيْئًا. رواه الطبرانی فی الكبير وابو يعلی و اسناده حسن، مجمع الزوائد ٢/٣٠٣

236. 'Abu Abdullāh Al-Ash'ari ﷺ narrates that Rasúlullāh ﷺ said: The example of a person who does not perform his *Rukú'* properly and performs his *Sujúd* like the pecking of a crow, is

similar to that hungry man who eats one or two dates, which do not satisfy his hunger. (Similarly his *Salāt* is of no benefit).

(Tabarānī, Abu Ya'lā, Majma- 'uz-Zawāid)

﴾237﴿ عَنْ اَبِى الدَّرْدَاءِ رَضِىَ اللهُ عَنْهُ اَنَّ النَّبِىَّ ﷺ قَالَ: اَوَّلُ شَىْءٍ يُرْفَعُ مِنْ هٰذِهِ الْاُمَّةِ الْخُشُوْعُ حَتّٰى لَا تَرٰى فِيْهَا خَاشِعًا .

رواه الطبرانى فى الكبير واسناده حسن، مجمع الزوائد ٢/٣٢٦

237. Abu Dardā' ﷺ narrates that Rasúlullāh ﷺ said: The first thing that will be taken away from this *Ummah* will be *Khushu'* (devotion and humility) in *Salāt*, to the extent that you will not find a single man with *Khushú*. (Tabarānī, Majma-āuz-Zawāid)

﴾238﴿ عَنْ اَبِىْ قَتَادَةَ رَضِىَ اللهُ عَنْهُ قَالَ:قَالَ رَسُوْلُ اللهِ ﷺ : اَسْوَأُ النَّاسِ سَرِقَةً الَّذِىْ يَسْرِقُ مِنْ صَلَاتِهٖ قَالُوا: يَا رَسُوْلَ اللهِ! كَيْفَ يَسْرِقُ مِنْ صَلَاتِهٖ؟ قَالَ: لَا يُتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا، اَوْ لَا يُقِيْمُ صُلْبَهُ فِى الرُّكُوْعِ وَلَا فِى السُّجُوْدِ .

رواه احمد والطبرانى فى الكبير والاوسط ورجاله رجال الصحيح، مجمع الزوائد ٢/٣٠٠

238. Abu Qatādah ﷺ narrates that Rasúlullāh ﷺ said: The worst of thieves is the one who steals from his *Salāt*. Sahābah asked: O Rasúlullāh! How can he steal from his *Salāt*? He replied: By not performing its *Rukú'* and *Sujúd* perfectly, or not keeping his back straight in *Rukú'* and nor in the *Sujúd*.

(Musnad Ahmad, Tabarānī, Majma-'uz-Zawāid)

﴾239﴿ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَنْظُرُ اللهُ اِلٰى صَلَاةِ رَجُلٍ لَايُقِيْمُ صُلْبَهُ بَيْنَ رُكُوْعِهٖ وَسُجُوْدِهٖ .

رواه احمد، الفتح الربانى ٣/٢٦٧)

239. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Allāh does not pay any attention to the *Salāt* of a person, who does not keep his back straight between his *Rukú'* and *Sujúd*.

(Musnad Ahmad, Fath-ur-*Rabbānī*)

Note: This *Hadith* refers to the *Qaumah*, i.e. standing perfectly straight after *Rukú'* before performing *Sajdah*. Many people do not complete this properly, they hardly rise from *Rukú'* and then go directly into *Sujúd*.

﴿240﴾ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُوْلَ اللّٰهِ ﷺ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ قَالَ: هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطٰنُ مِنْ صَلَاةِ الرَّجُلِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماذكر في الالتفات في الصلاة، رقم: ٥٩٠

240. 'A'isha Radiyallāhu 'anha narrates: I asked Rasúlullāh ﷺ about looking around in *Salāt*? He said: It is the carrying away of a person from his *Salāt* by *Shaitān*. (Tirmidhi)

﴿241﴾ عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُوْنَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْلَا تَرْجِعُ إِلَيْهِمْ.

رواه مسلم، باب النهى عن رفع البصر......، رقم: ٩٦٦

241. Jābir ibne-Samurah رضي الله عنه narrated that Rasúlullāh ﷺ said: The people who lift their eyes towards the sky in *Salāt* should refrain from it; otherwise they may loose their eyesight. (Muslim)

﴿242﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلّٰى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ، فَقَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَرَجَعَ فَصَلّٰى كَمَا صَلّٰى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، ثَلَاثًا، فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَهُ، فَعَلِّمْنِي، فَقَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتّٰى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتّٰى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِسًا وَافْعَلْ ذٰلِكَ فِي صَلَاتِكَ كُلِّهَا.

رواه البخاري، باب وجوب القراءة للامام والماموم في الصلوات كلها......، رقم: ٧٥٧

242. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ entered the *masjid*, and a man came in the *masjid* and offered *Salāt*; then he approached Rasúlullāh ﷺ and greeted him with *Salām*. Rasúlullāh ﷺ answered his *Salām* and said: Go back offer your *Salāt* again, as you have, not offered *Salāt*. He went back and offered *Salāt* in the same manner as he had offered it earlier, and returned and greeted Rasúlullāh ﷺ. He said: Go back and offer your *Salāt* again, as you have not offered *Salāt*. This occurred three times. Then the man said: By Him who has sent you with the Truth, I cannot pray *Salāt* better than this. So, please teach me *Salāt*. Rasúlullāh ﷺ replied: When you stand for *Salāt*, say Allāhu Akbar, then recite

from the Qur'ān what you know, and then go into *Rukū'* and complete it calmly. Then rise from *Rukū'* until you stand straight. Then you go into *Sajdah* till you complete it calmly. Then raise your head and sit till you are at ease and do the same in the whole of the *Salāt.* (Bukhārī)

THE VIRTUES OF WUDÚ (ABLUTION)

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالَى: ﴿ يَاَيُّهَا الَّذِيْنَ آمَنُوْآ اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُ وْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ﴾

[المائدة:٦]

Allāh ﷻ says: O you who believe! When you rise to (perform) *Salāt*, wash your faces and your fore arms to the elbows, and wipe over your heads and wash your feet to (including) the ankles. (Al-Mā'ida: 6)

وَقَالَ تَعَالَى: ﴿ وَاللهُ يُحِبُّ الْمُطَّهِّرِيْنَ﴾ [التوبة:١٠٨]

Allāh ﷻ says: And Allāh loves those who purify themselves. (Tawbah:108)

AHÁDÍTH

﴿243﴾ عَنْ اَبِي مَالِكٍ الْاَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الطُّهُوْرُ شَطْرُ الْإِيْمَانِ، وَالْحَمْدُ لِلّٰهِ تَمْلَأُ الْمِيْزَانَ وَسُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ تَمْلَآنِ. اَوْتَمْلَأُ. مَابَيْنَ السَّمٰوَاتِ وَالْاَرْضِ، وَالصَّلَاةُ نُوْرٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ اَوْ عَلَيْكَ. (الحديث) رواه مسلم، باب فضل الوضوء، رقم: ٥٣٤

243. Abu Mālik Al-Ash'arí ﷺ narrates that Rasúlullāh ﷺ said: *Tuhúr* (purity) is half of *Ímān*, and *Alhamdulillāh* fills the scale of

deeds with virtues, and *Subhanallah* and *Alhamdulillah* fill the space between the skies and the earth with reward, and *Salāt* is *Núr* (a light) and *Sadaqah* is a proof of faith, and patience is brightness, and the Qur'ān is an evidence for you, or against you. (Muslim)

Note: 1. The meaning of *Tuhúr* being half of *Ímān*, may refer to the fact that half of *Ímān* is the inner purification from *Kufr, Shirk* and all other negative traits opposed to *Ímān*. Outward purity, being a condition for the acceptance of *Salāt*, is half of *Salāt*.

2. *Salāt* is a *Núr*; one meaning of this is, as light reverses darkness, similarly *Salāt* stops from evil and being unfair. Another meaning is that the face of the one who offers *Salāt* will be radiant on the Day of Judgment, as well as illuminated in this world. A third meaning is that *Salāt* will be a light in the darkness of the grave and on the Day of Judgment.

3. Man by nature loves wealth, therefore his spending in charity for the sake of Allah, stands as a sign and evidence of his true belief.

4. Whoever is patient in fulfilling the orders of Allāh. And abstaining from the prohibitions of Allah, and facing in hardships becomes enlightened with the glow of *Hidayah* (guidance).

5. The Qur'ān shall be a means of salvation for the one who reads and acts upon it; otherwise it would be an evidence against those who neither learn it or act upon it. May Allāh save and guide us. (Nawawi, Mirqāt-ul-Mafatíh)

﴿244﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ خَلِيْلِى ﷺ يَقُوْلُ: تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوْءُ. رواه مسلم، باب تبلغ الحلية ...، رقم:٥٨٦

244. Abu Hurairah ﷺ narrates: I heard my loving friend, Rasúlullāh ﷺ saying: The jewellery of a *Mu'min* (on the Day of Resurrection) will cover to the places where the water of ablution reaches. (Muslim)

﴿245﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ اُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِيْنَ مِنْ آثَارِ الْوُضُوْءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يُطِيْلَ غُرَّتَهُ فَلْيَفْعَلْ.

رواه البخاري، باب فضل الوضوء والغر المحجلون......، رقم:١٣٦

245. Abu Hurairah ﷺ narrates: I heard Rasúlullāh ﷺ saying: My *Ummah* will be called on the Day of Resurrection with their limbs and faces shining from traces of *Wudú*. So whoever amongst you can increase the area of his radiance should do so (i.e. by performing *Wudú* regularly). (Búkhārí).

Note: Meaning that *Wudú* should be performed thoroughly with such care that no part of the skin should remain dry. (Mazāhir Haque)

﴿246﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهِ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ اَظْفَارِهِ.

رواه مسلم، باب خروج الخطايا......، رقم:٥٧٨

246. Uthmān ibne-'Affān ﷺ narrates that Rasúlullāh ﷺ said: Anyone who performs *Wudú*, and performs *Wudú* excellently (meaning thereby to carefully observe all the etiquettes), his sins will come out from his body, even coming out from under his nails. (Muslim)

Note: The opinion of the majority of the scholars is that minor sins, are forgiven by Allāh through *Wudú*, *Salāt* and other forms of worship. The major sins are forgiven by *Istighfār* (seeking forgiveness) and *Taubah* (turning towards Allāh with repentance). However, Allāh by His bountiful Grace. may even forgive the major sins by virtue of above deeds. (Nawawí)

﴿247﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يُسْبِغُ عَبْدٌ الْوُضُوْءَ اِلَّا غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَاَخَّرَ.

رواه البزار ورجاله موثقون والحديث حسن ان شاء الله، مجمع الزوائد ١/٥٤٢

247. 'Uthmān ibne-'Affān ﷺ narrates: I heard Rasúlullāh ﷺ saying: When any slave of Allāh performs *Wudú* perfectly, then Allāh forgives his past and future sins. (Bazzār, Majma-'uz-Zawāid)

﴿248﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْكُمْ مِنْ اَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ. اَوْ فَيُسْبِغُ. الْوُضُوْءَ ثُمَّ يَقُوْلُ: اَشْهَدُ اَنْ لَّآاِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ، اِلَّا فُتِحَتْ لَهٗ اَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ اَيِّهَا شَاءَ . رواه مسلم، باب الذكر المستحب عقب الوضوء، رقم:٥٥٣، وفي رواية لمسلم عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ: مَنْ تَوَضَّأَ فَقَالَ: اَشْهَدُ اَنْ لَّآاِلٰهَ اِلَّااللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ (الحديث)، باب الذكر المستحب عقب الوضوء،رقم:٥٥٤، وفي رواية لا بن ماجه عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: ثُمَّ قَالَ ثَلَاثَ مَرَّاتٍ ......، باب مايقال بعد الوضوء، رقم: ٤٦٩، وفي رواية لابي داؤد عَنْ عُقْبَةَ رَضِيَ اللهُ عَنْهُ: فَاَحْسَنَ الْوُضُوْءَ ثُمَّ رَفَعَ نَظَرَهٗ اِلَى السَّمَاءِ باب ما يقول الرجل إذا توضأ، رقم: ١٧٠: وفي رواية للترمذي عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ مَنْ تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ قَالَ: اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ، وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ .

(الحديث) باب في ما يقال بعد الوضوء ،رقم:٥٥

248. 'Umar ibnil Khattāb ﷺ narrates that Rasúlullāh ﷺ said: Anyone amongst you performs who *Wudú* completely while fulfilling all the etiquettes and desirables and then says:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I testify there is none worthy of worship except Allāh, and I testify that Muhammad is His slave and Messenger;

The eight gates of Paradise are opened for him to enter from any one of them that he pleases. In another narration of 'Uqba ibn 'Ámir Juhani ﷺ it is mentioned, as:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I testify there is none worthy of worship but Allāh alone, who has no partner, and I testify that Muhammad is His slave and Messenger;

In the narration of Anas ibne-Mālik ﷺ this is to be said three times. In another narration of 'Uqbah ﷺ these words are to be said, while looking towards the sky, after performing *Wudú* excellently. In a narration of 'Umar ibnil-Khattāb ﷺ the following words are given.

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ، وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

I testify that there is none worthy of worship but Allāh alone, Who has no partner and I testify that Muhammad is His slave and Messenger; O Allāh! Make me from among those who turn with repentance and make me from among the purified.

(Muslim, Ibne-Mājah, Abu Dawúd, Tirmidhí)

﴿249﴾ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَوَضَّاَ ثُمَّ قَالَ: سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ كُتِبَ فِيْ رَقٍّ ثُمَّ طُبِعَ بِطَابِعٍ فَلَمْ يُكْسَرْ اِلٰى يَوْمِ الْقِيَامَةِ. (وهو جزء من الحديث) رواه الحاكم وقال هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٥٦٤

249. Abu Saíd Al-Khudrí ﷺ narrates that Rasúlulláh ﷺ said: When a person after performing *Wudú* says:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

Glory be to you, O Allāh! You are above all faults and all praises are for you, there is none worthy of worship but you; and from You do I seek, forgiveness and to You do I turn in *Taubah*.

This is recorded on a piece of paper and then sealed. The seal will not be broken until the Day of Resurrection (meaning that the reward of these words will be preserved for the Hereafter).

(Mustadrak Hākim)

﴿250﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَوَضَّاَ وَاحِدَةً فَتِلْكَ وَظِيْفَةُ الْوُضُوْءِ الَّتِيْ لَا بُدَّ مِنْهَا، وَمَنْ تَوَضَّاَ اثْنَتَيْنِ فَلَهٗ كِفْلَانِ، وَمَنْ تَوَضَّاَ ثَلَاثًا فَذٰلِكَ وُضُوْئِيْ وَوُضُوْءُ الْاَنْبِيَاءِ قَبْلِيْ. رواه احمد ٢/٩٨

250. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlulláh ﷺ said: A person who perform *Wudú* by washing each limb once, has fulfilled the requirement of *Wudú*, for which there is no compromise. And he who cleanses each limb twice gets two parts of reward. And he who cleanses each limb thrice has performed my *Wudú* and the *Wudú* of the Prophets before me.

(Musnad Ahmad)

﴿251﴾ عَنْ عَبْدِ اللهِ الصُّنَابِحِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِذَا تَوَضَّاَ الْعَبْدُ الْمُؤْمِنُ فَتَمَضْمَضَ خَرَجَتِ الْخَطَايَا مِنْ فِيْهِ، فَاِذَا اسْتَنْثَرَ خَرَجَتِ الْخَطَايَا مِنْ اَنْفِهِ، فَاِذَا غَسَلَ وَجْهَهُ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ اَشْفَارِ عَيْنَيْهِ، فَاِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ اَظْفَارِ يَدَيْهِ، فَاِذَا مَسَحَ بِرَاْسِهٖ خَرَجَتِ الْخَطَايَا مِنْ رَاْسِهٖ حَتّٰى تَخْرُجَ مِنْ اُذُنَيْهِ، فَاِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ اَظْفَارِ رِجْلَيْهِ، ثُمَّ كَانَ مَشْيُهُ اِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً لَهُ.

رواه النسائي، باب مسح الاذنين مع الراس......،رقم:١٠٣

وَفِيْ حَدِيْثٍ طَوِيْلٍ عَنْ عَمْرِوبْنِ عَبَسَةَ السُّلَمِيِّ رَضِيَ اللهُ عَنْهُ،وَفِيْهِ مَكَانَ (ثُمَّ كَانَ مَشْيُهُ اِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً) فَاِنْ هُوَ قَامَ فَصَلّٰى، فَحَمِدَ اللهَ وَاَثْنٰى عَلَيْهِ، وَمَجَّدَهُ بِالَّذِيْ هُوَ لَهُ اَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلّٰهِ، اِلَّا انْصَرَفَ مِنْ خَطِيْئَتِهٖ كَهَيْئَتِهٖ يَوْمَ وَلَدَتْهُ اُمُّهُ.

رواه مسلم، باب اسلام عمرو بن عبسة،رقم:١٩٣٠

251. 'Abdullāh Sunābihi ؓ narrates that Rasúlullāh ﷺ said: When a *Mu'min* slave performs *Wudú* and rinses his mouth, the sins of his mouth are erased. When he cleans his nose, the sins of his nose are erased. When he washes his face, the sins of his face are erased even from beneath his eyelids. When he washes his arms, the sins of his arms are erased even from beneath his fingernails. When he wipes his head with his wet hands, the sins of his head are erased, even from his ears. When he washes his feet, the sins of his feet are erased even from beneath his toenails. Thereafter his walking towards the *masjid* and offering *Salāt* is a source of more reward. (Nasai)

It is narrated in a lengthy narration by 'Amr ibne-'Abasah Sulamí ؓ: After performing *Wudú*, when he stands for *Salāt* and praises, extols and glorifies Allāh ﷻ in a manner worthy of His dignity, and concentrates whole heartedly towards Allāh ﷻ, upon completion of his *Salāt*, he is definitely cleansed of his sins as on the day his mother gave birth to him. (Muslim)

Note: Some scholars take the first narration to mean that by performing *Wudú*, all the bodily sins are forgiven; and by offering *Salāt* all the inner sins are forgiven.

(Kashful Mughatta)

﴿252﴾ عَنْ اَبِىْ اُمَامَةَ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اَيُّمَا رَجُلٍ قَامَ اِلَى وُضُوْئِهِ يُرِيْدُ الصَّلَاةَ، ثُمَّ غَسَلَ كَفَّيْهِ نَزَلَتْ خَطِيْئَتُهُ مِنْ كَفَّيْهِ مَعَ اَوَّلِ قَطْرَةٍ، فَاِذَا مَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ نَزَلَتْ خَطِيْئَتُهُ مِنْ لِسَانِهِ وَشَفَتَيْهِ مَعَ اَوَّلِ قَطْرَةٍ، فَاِذَاغَسَلَ وَجْهَهُ نَزَلَتْ خَطِيْئَتُهُ مِنْ سَمْعِهِ وَبَصَرِهِ مَعَ اَوَّلِ قَطْرَةٍ فَاِذَا غَسَلَ يَدَيْهِ اِلَى الْمِرْفَقَيْنِ وَرِجْلَيْهِ اِلَى الْكَعْبَيْنِ سَلِمَ مِنْ كُلِّ ذَنْبٍ هُوَلَهُ وَمِنْ كُلِّ خَطِيْئَةٍ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ اُمُّهُ، قَالَ: فَاِذَا قَامَ اِلَى الصَّلَاةِ رَفَعَ اللهُ بِهَا دَرَجَتَهُ وَاِنْ قَعَدَ قَعَدَ سَالِمًا. رواه احمد ٥/٢٦٣

252. Abu Umāmah ﷺ narrates that Rasúlullāh ﷺ said: Whoever stands up to perform his *Wudú*, intending to offer *Salāt*, then cleans his hands, the sins of his two hands fallout with the first drop of water. Then, when he rinses his mouth, and draws water into his nose and expels it, the sins of his tongue and two lips fallout with the first drop of water. Then, as he cleans his face, the sins of his hearing and seeing fallout with the first drop (of water). Then, when be cleans his two arms past the elbows and his two feet past the ankles, he becomes free of all his offences and sins, just as he was, the day his mother gave him birth. He (then) said: When he stands for *Salāt* Allāh elevates his position, and if he (merely) sits (without standing for *Salāt*) even then his sitting is free of sins. (Musnad Ahrnad)

﴿253﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَقُوْلُ: مَنْ تَوَضَّأَ عَلٰى طُهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ. رواه ابو داؤد، باب الرجل يجدد الوضوء......رقم:٦٢

253. Ibne -'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: For a person who performs *Wudú* (while already) in a state of purity, for him ten virtues are written. (Abu Dāwúd)

Note: Islamic scholars have written that condition for making fresh *Wudú*, while already in a state of *Wudú*, is that one has performed any form of worship with the previous *Wudú*. (Badhl-ul-Majhud)

﴿254﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَوْلَا اَنْ اَشُقَّ عَلٰى اُمَّتِىْ لَاَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلٰوةٍ. رواه مسلم، باب السواك برقم:٥٨٩

254. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Were it

not (for the fear) of overburdening my *Ummah*, I would have ordered them to (brush their teeth with) *Siwak* at every *Salāt*. (Muslim)

Note: *Siwāk* or *Miswāk* is a natural toothbrush prepared from the roots or branches of various trees and bushes. The most common and beneficial is that of the root of the Salvadora Persica, a wild desert plant known in Arabic as *Arak*, and in Urdu as *Peelu*.

﴿255﴾ عَنْ اَبِىْ اَيُّوْبَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِيْنَ: اَلْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ. رواه الترمذى وقال: حديث ابى ايوب حديث حسن غريب، باب ماجاء فى فضل التزويج والحث عليه، رقم: ١٠٨٠

255. Abu Ayyúb ؓ narrates that Rasúlullāh ﷺ said: Four characteristics pertain to the practices of the Prophets (Messengers): Modesty, use of perfume, use of *Siwāk*, and marriage. (Tirmidhi)

﴿256﴾ عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَاِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْاَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الْاِبِطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ قَالَ زَكَرِيَّا: قَالَ مُصْعَبٌ: وَنَسِيْتُ الْعَاشِرَةَ، اِلَّا اَنْ تَكُوْنَ الْمَضْمَضَةَ. رواه مسلم، باب خصال الفطرة،رقم: ٦٠٤

256. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Ten characteristics pertain to the practices of all the Prophets: Clipping of mustaches, letting the beard grow, use of *Siwāk*, snuffing up the water (to clean the nose), cutting the nails, washing the finger joints (similarly all parts of the body where dirt gets collected, for example holes of the ears, nostrils and armpits etc. plucking the hairs under the armpits, shaving the pubes, and cleaning one's private parts with water after relieving himself. The narrator of this Hadíth, Mus'ab Rahmatullāh 'alaihi says that I have forgotten the tenth; it may have been the rinsing of the mouth. (Muslim)

﴿257﴾ عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا عَنِ النَّبِىِّ ﷺ قَالَ: اَلسِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ. رواه النسائى، باب الترغيب فى السواك،رقم:٥

257. 'A'ishah Radiyallāhu 'anha narrates that Nabí ﷺ said: The *Siwāk* is a means of purifying the mouth and pleasing the *Rabb.*
(Nasai)

﴿258﴾ عَنْ اَبِىْ اُمَامَةَ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَاجَاءَ نِىْ جِبْرِيْلُ عَلَيْهِ السَّلَامُ قَطُّ اِلَّا اَمَرَنِىْ بِالسِّوَاكِ، لَقَدْ خَشِيْتُ اَنْ اُحْفِىَ مُقَدَّمَ فِىْ. رواه احمد ٥/٢٦٣

258. Abu Umāmah ؓ narrates that Rasúlullāh ﷺ said: Whenever Jibrail ؑ came to me he stressed the use of *Siwāk* to the extent that I feared (from the excessive use of *Siwāk*) I may injure my gums.
(Musnad Ahmad)

﴿259﴾ عَنْ عَائِشَةَ رَضِىَ اللّٰهُ عَنْهَا اَنَّ النَّبِىَّ ﷺ كَانَ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَيْقِظُ اِلَّا يَتَسَوَّكُ قَبْلَ اَنْ يَتَوَضَّأَ. رواه ابوداؤد، باب السواك لمن قام بالليل، رقم:٥٧

259. 'A'ishah Radiyallāhu 'anha narrates that whenever Rasúlullāh ﷺ slept in the night or day, as he awoke he would brush his teeth with *Siwāk* before performing *Wudú.*
(Abu Dāwúd)

﴿260﴾ عَنْ عَلِيٍّ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّ الْعَبْدَ اِذَا تَسَوَّكَ ثُمَّ قَامَ يُصَلِّى قَامَ الْمَلَكُ خَلْفَهُ فَيَسْتَمِعُ لِقِرَاءَتِهِ فَيَدْنُوْ مِنْهُ. اَوْ كَلِمَةً نَحْوَهَا. حَتّٰى يَضَعَ فَاهُ عَلٰى فِيْهِ، فَمَا يَخْرُجُ مِنْ فِيْهِ شَىْءٌ مِنَ الْقُرْآنِ اِلَّا صَارَ فِىْ جَوْفِ الْمَلَكِ، فَطَهِّرُوْا اَفْوَاهَكُمْ لِلْقُرْآنِ. رواه البزار ورجاله ثقات، مجمع الزوائد ٢/٢٦٥

260. 'Alí ؓ narrates that Rasúlullāh ﷺ said: Verily, when and Abd (the slave of Allāh) uses the *Siwāk*, then stands in *Salāt*, an angel stands behind him, listening closely to his recitation. He then draws closer and closer to him, until he places his mouth upon the mouth (of the one reciting the Qur'ān). Whatever he recites from the Qur'ān, it enters inside the angel; so purify your mouths (with *Siwāk*) for (the recitation of) the Qur'ān.
(Bazzār, Majma-'uz-Zawāid)

﴿261﴾ عَنْ عَائِشَةَ رَضِىَ اللّٰهُ عَنْهَا عَنِ النَّبِىِّ ﷺ قَالَ: رَكْعَتَانِ بِسِوَاكٍ اَفْضَلُ مِنْ سَبْعِيْنَ رَكْعَةً بِغَيْرِ سِوَاكٍ. رواه البزار ورجاله موثقون، مجمع الزوائد ٢/٢٦٣

261. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Two Rak'āt (of *Salāt* offered) with *Siwāk*, are superior in virtue to

seventy Rak'ãt (offered) without *Siwãk*. (Bazzãr, Majma- 'uz-Zawãid)

﴿262﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ إِذَا قَامَ لِيَتَهَجَّدَ، يَشُوْصُ فَاهُ بِالسِّوَاكِ. رواه مسلم، باب السواك، رقم:٥٩٣

262. Hudhaifah ﷺ narrates that when Rasúlullãh ﷺ used to stand for *Tahajjud*, he would properly clean his teeth with the *Siwãk*. (Muslim)

Note: *Tahajjud* is a highly virtuous optional *Salãt* performed in the latter part of the night.

﴿263﴾ عَنْ شُرَيْحٍ رَحِمَهُ اللهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قُلْتُ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ. رواه مسلم، باب السواك، رقم:٥٩٠

263. Shuraih Rahimahullãh said that I asked 'A'ishah Radiyallãhu 'anha: What would Rasúlullãh ﷺ do first upon entering his house? She replied: He would use the *Siwãk*. (Muslim)

﴿264﴾ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: مَا كَانَ رَسُوْلُ اللهِ ﷺ يَخْرُجُ مِنْ بَيْتِهِ لِشَيْءٍ مِنَ الصَّلَوَاتِ حَتّٰى يَسْتَاكَ.

رواه الطبراني في الكبير و رجاله موثقون، مجمع الزوائد ٢/٢٦٦

264. Zaid ibne-Khãlid Al-Juhaní ﷺ narrates that Rasúlullãh ﷺ would not leave his house for any one of the *Salãt* until he would use the *Siwãk*. (Tabaraní, Majma-'uz-Zawaid)

﴿265﴾ عَنْ أَبِي خَيْرَةَ الصُّبَاحِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ فِي الْوَفْدِ الَّذِيْنَ أَتَوْا رَسُوْلَ اللهِ ﷺ فَزَوَّدَنَا الْأَرَاكَ نَسْتَاكُ بِهِ، فَقُلْنَا: يَارَسُوْلَ اللهِ عِنْدَنَا الْجَرِيْدُ، وَلٰكِنَّا نَقْبَلُ كَرَامَتَكَ وَعَطِيَّتَكَ. (الحديث) رواه الطبراني في الكبير و اسناده حسن، مجمع الزوائد ٢/٢٦٨

265. Abu Khairah Subãhí ﷺ said that I was among the delegation that came to Rasúlullãh ﷺ, and he provided us with the (roots of) Arãk (bush) to use as *Siwãk*, so we said to him: O Rasúlullãh! We have the branches (of the date tree for *Miswãk*), but we accept your generosity and your gift. (Tabarãní, Majma- 'uz-Zawãid)

THE A'MÁL (DEEDS) AND FADÁIL (VIRTUES) OF THE MASJID

VERSES OF QUR'AN

قَالَ اللهُ تَعَالٰى: ﴿ إِنَّمَا يَعْمُرُ مَسٰجِدَ اللهِ مَنْ اٰمَنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللهَ فَعَسٰٓى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ﴾

[التوبة:١٨]

Allāh ﷻ says: The *masjids* of Allāh are only to be maintained and served by those, who believe in Allāh, and the Last Day, and establish *Salāt*, and give *Zakāt*, and fear none save Allāh, for (such) it is expected that, they will be of the (rightly) guided.

(At-Tawbah:18)

Note: The maintenance of a *masjid* implies that all the actions of the *Masjid* of Rasúlullāh ﷺ are done in it. This includes *Da'wat* of *Ímān* gatherings in which belief in the unseen is developed, study circles on the virtues of *A'māl*, acquiring knowledge and *Dhikr*, the religious education and training of those coming from outside, worship and the services of guests. Another important aspect of the *Masjid* of Rasúlullāh ﷺ was the sending of the *Jamā'ats* (groups) for *Da'wat* work, both within the country and to foreign countries. Similarly receiving and being host to *Jamā'ats* from within the country and abroad. This is generally expressed as *"Hijrat* and *Nusrat"*. (Bayān-ul-Qurān)

وَقَالَ تَعَالٰى: ﴿فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهٗ لا يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ○ رِجَالٌ لا لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ لا يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ﴾ [النور:٣٦،٣٧]

Describing the condition of the men who have been rightly guided Allāh ﷻ says: In houses (*masjids*), which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered (i.e. *Da'wat*, recitation of the Qur'ān, learning and teaching the commandments of Allah, worship). Therein glorify Him (Allāh) in the mornings and in the evenings. Men whom neither trade nor sale (business) diverts from the Remembrance of Allāh (with heart and tongue), nor from establishing *Salāt*, nor from giving *Zakāt*. They fear a Day when hearts will be shaken and eyes will be rolled (out of the horror of the torment of the Day of Resurrection). (An-Núr: 36-37)

AHÁDÍTH

﴿266﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: اَحَبُّ الْبِلَادِ اِلَى اللّٰهِ تَعَالٰى مَسَاجِدُهَا، وَاَبْغَضُ الْبِلَادِ اِلَى اللّٰهِ اَسْوَاقُهَا.

رواه مسلم، باب فضل الجلوس فى مصلاه......،رقم:١٥٢٨

266. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: The parts of the land liked most by Allāh are its *masjids*, and the parts of land disliked most by Allāh are its markets. (Mulsim)

﴿267﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: اَلْمَسَاجِدُ بُيُوْتُ اللّٰهِ فِي الْاَرْضِ تُضِيْءُ لِاَهْلِ السَّمَاءِ كَمَا تُضِيْءُ نُجُوْمُ السَّمَاءِ لِاَهْلِ الْاَرْضِ.

رواه الطبرانى فى الكبير ورجاله موثقون، مجمع الزوائد٢/ ١١٠

267. Ibne-'Abbās Radiyallāhu 'anhuma narrates that *masjids* are the houses of Allāh on the earth. They shine to the dwellers of the sky, just as the stars shine to the dwellers of the earth.

(Tabarānī, Majma-'uz Zawāid)

﴿268﴾ عَنْ عُمَرَبْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ اَنَّهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ بَنٰى مَسْجِدًا يُذْكَرُ فِيْهِ اسْمُ اللهِ، بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٤/٤٨٦

268. 'Umar ibnl - Khattab ﷺ narrates: I heard Rasúlullāh ﷺ saying: Anyone who builds a *masjid* where the name of Allāh is remembered and (He is praised), Allāh will build a palace for him in Paradise. (Ibne-Hibbān)

﴿269﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَدَا اِلَى الْمَسْجِدِ وَرَاحَ اَعَدَّ اللهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا اَوْ رَاحَ.

رواه البخاري، باب فضل من غدا الى المسجد......رقم:٦٦٢

269. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Whoever goes to the *masjid* in the morning or in the evening, Allāh prepares for him a good hospitality in Paradise as often as he goes to the *masjid*, morning or evening. (Bukhāri)

﴿270﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْغُدُوُّ وَالرَّوَاحُ اِلَى الْمَسْجِدِ مِنَ الْجِهَادِ فِي سَبِيْلِ اللهِ.

رواه الطبراني في الكبير، وفيه: القاسم ابو عبد الرحمن ثقة وفيه اختلاف، مجمع الزوائد٢/١٤٧

270. Abu Umāmah ﷺ narrates that Rasúlullāh ﷺ said: Going to the *masjid* in the morning or evening is part of *Jihād* in the path of Allāh. (Tabarāní, Majma'uz Zawāid)

﴿271﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ اَنَّهُ كَانَ اِذَا دَخَلَ الْمَسْجِدَ قَالَ: اَعُوْذُ بِاللهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ قَالَ: اَقَطْ؟ قُلْتُ: نَعَمْ، فَاِذَا قَالَ ذٰلِكَ، قَالَ الشَّيْطَانُ: حُفِظَ مِنِّي سَائِرَ الْيَوْمِ.

رواه ابو داؤد، باب ما يقول الرجل عند دخوله المسجد، رقم:٤٦٦

271. 'Abdulāh ibne-'Amr ibnil 'As Radiyallāhu 'anhuma narrates that Nabi ﷺ used to say upon entering the *masjid*:

اَعُوْذُ بِاللهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

I seek refuge in Allāh the Greatest, and in His Noble Being, and in His Eternal Domain, from the accursed *Shaitān*.

When this *Du'ā* is being recited, *Shaitān* exclaims: He is protected from me for the rest of the day. (Abu Dawúd)

﴿272﴾ عَنْ اَبِیْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ اَلِفَ الْمَسْجِدَ اَلِفَهُ اللهُ. رواه الطبرانی في الاوسط وفيه: ابن لهيعة وفيه كلام، مجمع الزوائد٢/١٣٥

272. Abu Sa'íd Khudrí ﷺ narrates that Rasúlullāh ﷺ said: Whoever loves the *masjid*, Allāh loves him.

(Tabarāni, Majma 'úz-Zawāid)

﴿273﴾ عَنْ اَبِی الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اَلْمَسْجِدُ بَيْتُ كُلِّ تَقِيٍّ، وَتَكَفَّلَ اللهُ لِمَنْ كَانَ الْمَسْجِدُ بَيْتَهُ بِالرَّوْحِ وَالرَّحْمَةِ، وَالْجَوَازِ عَلَى الصِّرَاطِ اِلَى رِضْوَانِ اللهِ اِلَى الْجَنَّةِ. رواه الطبرانی فی الكبير والاوسط والبزار وقال: اسناده حسن، قلت: ورجال البزار كلهم رجال الصحيح، مجمع الزوائد٢/١٣٤

273. Abu Dardā' ﷺ narrates: I heard Rasúlullāh ﷺ saying: The *masjid* is the house of every pious person who fears Allāh. For the one who spends most of his time in the *masjid*, Allāh ﷻ has taken upon Himself to comfort him, to bestow Mercy upon him, to make the crossing over Bridge of *Sirāt* easy for him, and to grant him His Pleasure and Paradise. (Tabarāni, Bazzār, Majma -'uz-Zawāid)

﴿274﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ اَنَّ نَبِيَّ اللهِ ﷺ قَالَ: اِنَّ الشَّيْطَانَ ذِئْبُ الْاِنْسَانِ، كَذِئْبِ الْغَنَمِ، يَاْخُذُ الشَّاةَ الْقَاصِيَةَ وَالنَّاحِيَةَ، فَاِيَّاكُمْ وَالشِّعَابَ، وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَّةِ وَالْمَسْجِدِ. رواه احمد٥/٢٣٢

274. Mu'ādh ibne-Jabal ﷺ narrates that Nabí ﷺ said: Verily, *Shaitān* is the wolf to man, like the wolf that catches sheep; the one which is solitary and the one which stays away from the flock. So avoid staying alone in valleys. Hold firmly to *Jamaat* (collectiveness), to live with the common people, and to the *masjid*.

(Musnad Ahāmad)

﴿275﴾ عَنْ اَبِیْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِذَا رَاَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسْجِدَ فَاشْهَدُوْا لَهُ بِالْاِيْمَانِ، قَالَ اللهُ تَعَالٰى: ﴿اِنَّمَا يَعْمُرُ مَسٰجِدَ اللهِ مَنْ اٰمَنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ﴾ رواه الترمذی و قال: هذا حديث حسن غريب، باب ومن سورة التوبة رقم:٣٠٩٣

275. Abu Sa'id ﷺ narrates that Rasúlullāh ﷺ said: If you see a man frequenting the *masjid*, bear witness to his *Ímān*. Allāh ﷻ says:

إِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

Only he will frequent the *masjids*, who believes in Allāh and the Last Day. (Tirmidhi).

﴿276﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلَاةِ وَالذِّكْرِ، اِلَّا تَبَشْبَشَ اللّٰهُ لَهُ كَمَا يَتَبَشْبَشُ اَهْلُ الْغَائِبِ بِغَائِبِهِمْ، اِذَا قَدِمَ عَلَيْهِم . رواه ابن ماجه، باب لزوم المساجد وانتظار الصلوة،رقم:٨٠٠

276. Abu Hurairah ﷺ narrates that Nabi ﷺ said: A Muslim that makes the *masjid* his abode for *Salāt* and *Dhikr*, Allāh is overjoyed with him as a family is overjoyed by the return of an absent relative. (Ibne-Mājah)

Note: Making his abode means that he develops a special attachment to the *masjid*, and remains there for a major part of his time.

﴿277﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ رَجُلٍ كَانَ يُوَطِّنُ الْمَسَاجِدَ فَشَغَلَهُ اَمْرٌ اَوْ عِلَّةٌ، ثُمَّ عَادَ اِلٰى مَاكَانَ، اِلَّا تَبَشْبَشَ اللّٰهُ اِلَيْهِ كَمَا يَتَبَشْبَشُ اَهْلُ الْغَائِبِ بِغَائِبِهِمْ اِذَا قَدِمَ. رواه ابن خزيمة ١/١٨٦

277. Abu Hurairah ﷺ narrates that Nabi ﷺ said: Whoever has made the *masjid* his abode, and then was pre-occupied by some matter or illness, and subsequently returned to the *masjid* as before, Allāh is overjoyed with him just as a family is overjoyed by the return of an absent relative. (Ibne-Khuzaimah)

﴿278﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ لِلْمَسَاجِدِ اَوْتَادًا، الْمَلَائِكَةُ جُلَسَاؤُهُمْ، اِنْ غَابُوا يَفْتَقِدُونَهُمْ، وَاِنْ مَرِضُوا عَادُوهُمْ، وَاِنْ كَانُوا فِىْ حَاجَةٍ اَعَانُوهُمْ وَقَالَ ﷺ: جَلِيسُ الْمَسْجِدِ عَلٰى ثَلَاثِ خِصَالٍ: اَخٌ مُسْتَفَادٌ، اَوْ كَلِمَةٌ مُحْكَمَةٌ، اَوْرَحْمَةٌ مُنْتَظَرَةٌ. رواه احمد ٢/٤١٨

278. Abu Hurairah ﷺ narrates that Nabi ﷺ said: The people who frequent the *masjids* are (like) their pegs. The angels are their companions. If they are absent the angels search for them, and if they become sick the angels visit them, and if they are in need the angels help them. He (also) said: The one, who sits in the *masjid*, derives at least one benefit from these three: Either he meets a Muslim brother from whom he may get benefit in terms of *Deen*, or he hears a word of wisdom, or receives a Mercy from Allāh for which every Muslim waits for. (Musnad Ahmad)

﴿279﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَمَرَ رَسُوْلُ اللهِ ﷺ بِبِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ، وَأَنْ تُنَظَّفَ وَتُطَيَّبَ.

رواه ابو داؤد، باب اتخاذ المساجد في الدور، رقم٤٥٥

279. 'A'ishah Radiyallāhu anha narrates that Rasúlullāh ﷺ ordered us to build *masjids* in various localities, and to clean and perfume them. (Abu Dawúd)

﴿280﴾ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ امْرَأَةً كَانَتْ تَلْقُطُ الْقَذَى مِنَ الْمَسْجِدِ فَتُوُفِّيَتْ فَلَمْ يُؤْذَنِ النَّبِيُّ ﷺ بِدَفْنِهَا، فَقَالَ النَّبِيُّ ﷺ: إِذَا مَاتَ لَكُمْ مَيِّتٌ فَآذِنُوْنِي، وَصَلَّى عَلَيْهَا، وَقَالَ: إِنِّي رَأَيْتُهَا فِي الْجَنَّةِ لِمَا كَانَتْ تَلْقُطُ الْقَذَى مِنَ الْمَسْجِدِ.

رواه الطبراني في الكبير ورجاله رجال الصحيح، مجمع الزوائد٢/١١٥

280. Anas ﷺ narrates that there was a woman who used to collect rubbish from the *masjid*. When she died, Nabi ﷺ was not informed of her burial. Rasúlullāh ﷺ said: If a person from amongst you dies then inform me. He then offered *Salā-tul-Janāzah* upon her and said: Verily, I saw her in Paradise because she used to remove rubbish from the *masjid*. (Tabarāni, Majma -'uz-Zawāid)

'ILM AND DHIKR KNOWLEDGE AND REMEMBRANCE OF ALLÁH TA'ÁLÁ

'ILM

KNOWLEDGE

In order to benefit directly from Allāh Ta 'ālā by fulfilling His Commandments, in the manner prescribed by Rasúlullāh ﷺ, to acquire the knowledge revealed by Allāh Ta 'ālā, that is to precisely ascertain what Allāh Ta'ālā wants of me, in each and every situation

VERSES OF QUR'AN

قَالَ اللهُ تعالى ﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾ [البقرة ١٥١]

Allāh ﷻ says: (Just as We completed Our Favour upon you by ascertaining the direction of your *Qiblah*) similarly, We have sent to you a Messenger from amongst you, who recites to you Our

revelations and purifies you, and teaches you the Book (AlQur'ãn) and wisdom (the Prophet's *Sunnah*), and teaches you (beneficial things) that which you knew not. (Al-Baqarah:151)

وَقَالَ تَعَالٰى: ﴿ وَاَنْزَلَ اللهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ وَ عَلَّمَكَ مَالَمْ تَكُنْ تَعْلَمُ ۭ وَكَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيْمًا ﴾ [النساء:١١٣]

Allāh ﷻ said to His Prophet ﷺ: Allāh reveals to you the Book (AlQur'ān) and the wisdom, and teaches you that which you knew not. The grace of Allāh towards you has been infinite. (An-Nisā: 113)

وَقَالَ تَعَالٰى: ﴿وَقُلْ رَّبِّ زِدْنِىْ عِلْمًا﴾ [طٰه: ١١٤]

Allāh ﷻ said to His Prophet ﷺ: And say: My *Rabb*! Enhance my knowledge. (Tā Hā: 114)

وَقَالَ تَعَالٰى: ﴿ وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا ۚ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِىْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ ﴾ [النمل:١٥]

Allāh ﷻ says: And We, verily gave knowledge to Dāwūd and Sulaimān, and (upon this) they said: Praise be to Allāh, Who has preferred us above many of His believing slaves! (An-Naml: 15)

وَقَالَ تَعَالٰى: ﴿ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَآ اِلَّا الْعٰلِمُوْنَ﴾ [العنكبوت:٤٣]

Allāh ﷻ says: And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs). (Al-Ankabūt: 43)

وَقَالَ تَعَالٰى: ﴿اِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا﴾ [فاطر:٢٨]

Allāh ﷻ says: Only the *'Ulamā* (scholars with knowledge of Allāh's greateness) amongst His slaves truly fear Allāh. (Fātir: 28)

وَقَالَ تَعَالٰى: ﴿ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ﴾ [الزمر:٩]

Allāh ﷻ said to His Prophet ﷺ: Say (to them): Can those who have knowledge(of *Deen*) and those who do not have knowledge

(of *Deen*) be equal? (Az-Zumar: 9)

وَقَالَ تَعَالٰى: ﴿ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِي الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ﴾ [المجادلة: ١١]

Allāh ﷻ says: O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allāh will (because of your accepting this order and other orders) exalt in degree those of you who believe, and those who have been granted knowledge(of *Deen*). And Allāh is Well-Aware of what you do. (Al-Mujadilah: 11)

وَقَالَ تَعَالٰى: ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَ اَنْتُمْ تَعْلَمُوْنَ﴾

[البقرة ٤٢]

Allāh ﷻ says: And mix not Truth with falsehood, nor knowingly conceal the Truth (the Commandments of Allāh). (Al-Baqarah: 42)

وَقَالَ تَعَالٰى: ﴿ اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ؕ اَفَلَا تَعْقِلُوْنَ﴾ [البقرة: ٤٤]

Allāh ﷻ says: Do you enjoin righteousness upon mankind, and you yourselves forget (to practise it), while you are reciters of the Book? Will you not then use your reason? (Al-Baqarah: 44)

وَقَالَ تَعَالٰى: ﴿وَمَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَآ اَنْهٰكُمْ عَنْهُ﴾ [هود: ٨٨]

Allāh ﷻ says: (Shu'aib ﷺ told his people): (And just as I practice what I enjoin you to do) I do not want myself to do those things which I forbid you to do. (Húd:88)

AHÁDÍTH

﴿ 1 ﴾ عَنْ اَبِیْ مُوْسٰی رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: مَثَلُ مَابَعَثَنِیَ اللهُ مِنَ الْهُدٰی والْعِلْمِ كَمَثَلِ الْغَیْثِ الْكَثِیْرِ اَصَابَ اَرْضًا، فَكَانَ مِنْهَا نَقِیَّةٌ، قَبِلَتِ الْمَاءَ، فَاَنْبَتَتِ الْكَلَا وَالْعُشْبَ الْكَثِیْرَ، وَكَانَتْ مِنْهَا اَجَادِبُ، اَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ فَشَرِبُوْا وَسَقَوْا وَزَرَعُوْا، وَاَصَابَ مِنْهَا طَائِفَةً اُخْرٰی، اِنَّمَا هِیَ قِیْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَاً، فَذٰلِكَ مَثَلُ مَنْ فَقُهَ فِی دِیْنِ اللهِ وَ نَفَعَهُ مَا بَعَثَنِیَ اللهُ بِهٖ فَعَلِمَ وَعَلَّمَ، وَ مَثَلُ مَنْ لَمْ یَرْفَعْ بِذٰلِكَ رَاْسًا وَلَمْ یَقْبَلْ هُدَی اللهِ الَّذِیْ اُرْسِلْتُ بِهٖ.

رواه البخاری، باب فضل من علم و علّم، رقم: ٧٩

1. Abu Músā ﷺ narrates that Nabí ﷺ said: The guidance and knowledge with which Allāh sent me is like abundant rain that falls on land (which has three different terrains). A part of the land was fertile, it absorbed the water, and sprouted lush plantation and pasture. Another part was barren, it held up the water, and Allāh made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated from it. The rain fell on the third part, which was a hard plain; it neither held the water nor sprouted grass. (Likewise there are three types of persons). For example: The one who acquires understanding of *Deen* of Allāh, and benefits from what Allāh has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allāh' s guidance with which I have been sent. (Bukhārí)

﴿ 2 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِیَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ خَیْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهٗ.

رواه الترمذی وقال: هذا حدیث حسن صحیح، باب ماجاء فی تعلیم القرآن، رقم: ٢٩٠٧

2. 'Uthmān ibne-'Affān ﷺ narrates that Rasúlullāh ﷺ said: The best among you is he who learns the Qur'ān and teaches it. (Tirmidhi)

﴿ 3 ﴾ عَنْ بُرَيْدَةَ الْاَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَاَ الْقُرْآنَ وَتَعَلَّمَهُ وَعَمِلَ بِهِ اُلْبِسَ يَوْمَ الْقِيَامَةِ تَاجًا مِنْ نُوْرٍ ضَوْؤُهُ مِثْلُ ضَوْءِ الشَّمْسِ، وَيُكْسٰى وَالِدَيْهِ حُلَّتَانِ لَا يَقُوْمُ بِهِمَا الدُّنْيَا، فَيَقُوْلَانِ بِمَا كُسِيْنَا هٰذَا؟ فَيُقَالُ بِاَخْذِ وَلَدِكُمَا الْقُرْآنَ۔

رواه الحاكم و قال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٦٨/١

3. Buraidah Al-Aslamí ﷺ narrates that Rasúlulláh ﷺ said: He who recites the Qur'ān and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of *Núr* (light), which will be as radiant as the sun. And his parents will be dressed with two suits, which the whole world cannot match. So they will ask: For what have we been dressed like this? It will be said: This is the reward of your son's acquiring Qur'ān.

(Mustadrak Häkim)

﴿ 4 ﴾ عَنْ مُعَاذٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَرَاَ الْقُرْآنَ، وَعَمِلَ بِمَا فِيْهِ اُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ، ضَوْئُهُ اَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوْتِ الدُّنْيَا، لَوْ كَانَتْ فِيْكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهٰذَا۔

رواه ابوداؤد، باب في ثواب قراءة القرآن، رقم: ١٤٥٣

4. Mu'ādh Al-Juhaní ﷺ narrates that Rasúlulláh ﷺ said: He who recites the Qur'ān and acts upon it, his parents will be made to wear a crown on the Day of Resurrection, whose light will be better than the light of the sun; if it rises amongst you in your worldly houses, what do you think about the person who himself acts upon it? (Abu Dāwúd)

﴿ 5 ﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَرَاَ الْقُرْآنَ فَقَدِ اسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ اَنَّهُ لَا يُوْحٰى اِلَيْهِ، لَا يَنْبَغِيْ لِصَاحِبِ الْقُرْآنِ اَنْ يَجِدَ مَعَ مَنْ وَجَدَ، وَلَا يَجْهَلَ مَعَ مَنْ جَهِلَ، وَفِيْ جَوْفِهِ كَلَامُ اللهِ۔

رواه الحاكم وقال: صحيح الاسناد، الترغيب ٣٥٢/٢

5. 'Abdulláh ibne-'Amr ibnil-'As Radiyallähu 'anhuma narrates that Rasúlulláh ﷺ said: He who recites the Qur'ān, indeed secures the knowledge of prophethood within his ribs, though Divine Revelation is not sent upon him. It does not befit one endowed

with the Qur'ān that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allāh inside his heart.

(Mustadrak Hakim, Targhib)

﴿ 6 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلْعِلْمُ عِلْمَانِ: عِلْمٌ فِي الْقَلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَاكَ حُجَّةُ اللهِ عَلَى ابْنِ آدَمَ.

رواه الحافظ ابوبكر الخطيب في تاريخه باسناد حسن، الترغيب ١/١٠٣

6. Jābir ﷺ narrates that Rasúlullāh ﷺ said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allāh's evidence against the son of Adam.

(Targhib)

Note: Knowledge on the tongue refers to the knowledge without practice and sincerity.

﴿ 7 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ رَسُوْلُ اللهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: اَيُّكُمْ يُحِبُّ اَنْ يَغْدُوَ كُلَّ يَوْمٍ اِلَى بُطْحَانَ اَوْ اِلَى الْعَقِيْقِ فَيَاْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ اِثْمٍ وَلَا قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُوْلَ اللهِ! نُحِبُّ ذٰلِكَ قَالَ: اَفَلَا يَغْدُوْ اَحَدُكُمْ اِلَى الْمَسْجِدِ فَيَعْلَمُ اَوْ يَقْرَاُ آيَتَيْنِ مِنْ كِتَابِ اللهِ عَزَّوَجَلَّ خَيْرٌ لَهُ، مِنْ نَاقَتَيْنِ، وَثَلَاثٌ خَيْرٌ لَهُ مِنْ ثَلَاثٍ، وَاَرْبَعٌ خَيْرٌ لَهُ مِنْ اَرْبَعٍ، وَمِنْ اَعْدَادِهِنَّ مِنَ الْاِبِلِ؟

رواه مسلم، باب فضل قراءة القرآن.....رقم: ١٨٧٣

7. 'Uqbah ibne-'Amir ﷺ narrates that Rasúlullāh ﷺ came out to us when we were in Suffah and asked: Who amongst you would like to go out every morning to Buthān or Al-'Aqíq (the markets of Madína Munawwarah) and bring two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasúlullāh! We would all like that. He said: Your going to the *masjid* every morning to learn or recite two verses of the Book of Allāh, The Almighty and Magnificent, is better for you than two she-camels. And three verses are better than three she-camels and four verses better than four she-camels, and an equal number of camels. (Muslim)

Note: This *Hadíth* explains that the number of verses are better than the collective number of camels, male and female; for example, a single verse is better than a single male and a female camel.

﴿ 8 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّيْنِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللهُ يُعْطِيْ.

(الحديث) رواه البخاري، باب من يرد الله به خيرا ـ رقم: ٧١

8. Mu'āwiyah ﷺ narrates: I heard Nabí ﷺ saying: The one for whom Allāh intends good, He guides him towards the understanding of *Deen*. Indeed I am only a distributor and Allāh is the One Who grants. (Bukhārí)

Note: The second sentence of the *Hadíth* means that Rasúlullāh ﷺ came as a distributor of knowledge and Allāh is the Bestower of understanding of this knowledge and helps in, acting upon it. (Mirqat)

﴿ 9 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ضَمَّنِيْ رَسُوْلُ اللهِ ﷺ وَقَالَ: اَللّٰهُمَّ عَلِّمْهُ الْكِتَابَ ـ

رواه البخاري، باب قول النبي ﷺ اللهم علمه الكتاب، رقم: ٧٥

9. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ embraced me and supplicated: O Allāh! Grant him knowledge of the Book. (Bukhārí)

﴿ 10 ﴾ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَ يَظْهَرَ الزِّنَا ـ

رواه البخاري، باب رفع العلم وظهور الجهل، رقم: ٨٠

10. Anas ﷺ narrates that Rasúlullāh ﷺ said: Indeed, among the signs of the Last Hour (the Day of Resurrection) is that knowledge will be lifted, ignorance (of *Deen*) will take root, liquor will be drunk, and adultery will prevail. (Bukhārí)

﴿ 11 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: بَيْنَا أَنَا نَائِمٌ أُتِيْتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ حَتّٰى إِنِّيْ لَأَرَى الرِّيَّ يَخْرُجُ فِيْ أَظَافِيْرِيْ، ثُمَّ أَعْطَيْتُ

فَضْلِيْ يَعْنِيْ عُمَرَ قَالُوْا: فَمَا اَوَّلْتَهُ يَا رَسُوْلَ اللهِ؟ قَالَ: الْعِلْمَ.

رواه البخاري، باب اللبن، رقم: ٧٠٠٦

11. 'Abdullâh ibne 'Umar Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: While I was asleep, I was given a bowl of milk. So I drank from it to my fill, until I felt its freshness reaching my nails. Then I gave the rest of it to 'Umar. The Sahabah Radiyallāhu 'anhum asked: So, what is your interpretation about the dream, O Rasúlullāh? He said: Knowledge, (It means 'Umar ﷺ will receive an ample portion of the knowledge of Rasúlullāh ﷺ). (Bukhārī)

﴿ 12 ﴾ عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ، حَتّٰى يَكُوْنَ مُنْتَهَاهُ الْجَنَّةُ.

رواه الترمذي و قال: هذا حديث حسن غريب، باب ماجاء في فضل الفقه على العبادة،رقم: ٢٦٨٦

12. Abu Sa'id Al-Khudri ﷺ narrates that Rasúlullāh ﷺ said: A believer's thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhi)

﴿ 13 ﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: يَا اَبَا ذَرٍّ! لَاَنْ تَغْدُوَ فَتَعَلَّمَ آيَةً مِنْ كِتَابِ اللهِ، خَيْرٌ لَّكَ مِنْ اَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَ لَاَنْ تَغْدُوَ فَتَعَلَّمَ بَابًا مِنَ الْعِلْمِ، عُمِلَ بِهِ اَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ اَنْ تُصَلِّيَ اَلْفَ رَكْعَةٍ.

رواه ابن ماجه، باب فضل من تعلم القرآن وعلّمه، رقم: ٢١٩

13. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allāh, it is better for you than performing one hundred *Rak'āt* of *Salāt*. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time (for example learning the method of *Tayyammum*), it is better for you than performing a thousand *Rak'āt* of *Nafl Salāt*. (Ibne-Mājah)

﴿ 14 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ جَاءَ مَسْجِدِيْ هٰذَا، لَمْ يَاْتِهِ اِلَّا لِخَيْرٍ يَتَعَلَّمُهُ اَوْ يُعَلِّمُهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِيْ سَبِيْلِ اللهِ، وَمَنْ جَاءَ لِغَيْرِ ذٰلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ اِلٰى مَتَاعِ غَيْرِهِ.

رواه ابن ماجه، باب فضل العلماء.....رقم: ٢٢٧

14. Abu Hurairah ﷺ narrates: I heard Rasúlullāh ﷺ saying: He who comes to my *Masjid* (*Masjid-un-Nabwí*) with no other intention but to learn or teach a good deed is like a *Mujāhid* in the path of Allāh. And, he who comes with some other intention is like one who has come to look at the belongings of others (and this looking is of no benefit to him). (Ibne-Mājah)

Note: The excellence mentioned in this *Hadíth* is valid for all *masjids*, as all *masjids* are subsidiaries of *Masjid-un-Nabwí*. (Ibne-Hibbān)

﴿ 15 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ يَقُوْلُ: سَمِعْتُ اَبَا الْقَاسِمِ ﷺ يَقُوْلُ: خَيْرُكُمْ اَحَاسِنُكُمْ اَخْلاَقًا اِذَا فَقُهُوْا. رواه ابن حبان، قال المحقق: اسناده صحيح على شرط مسلم ١/٢٩٤

15. Abu Hurairah ﷺ narrates: I heard Abul Qāsim (Rasúlullāh) ﷺ saying: The best amongst you are those who are best in conduct provided they have an understanding of *Deen*. (Ibne-Hibbān)

﴿ 16 ﴾ عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ رَضِىَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ، فَخِيَارُهُمْ فِى الْجَاهِلِيَّةِ خِيَارُهُمْ فِى الْإِسْلَامِ اِذَا فَقُهُوا.

(الحديث) رواه احمد ٢/٥٣٩

16. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Nabí ﷺ said: People are like mines just as there are mines of gold and silver. Those who were better in the days of ignorance (prior to embracing Islam) are also better after accepting Islam provided they have understanding of *Deen* (Islam). (Musnad Ahmad)

Note: In this *Hadíth* men have been compared with mines. Various mines contain different minerals. Some of which are more valuable, like gold and silver; while others are less valuable, like coal and lime. Similarly, different men have different qualities and habits, because of which some have higher rank and some have lower. Again, so long as gold and silver remain unexplored, these do not have the value but these acquire value only after being taken out of the mines. In the same manner, as long as a man remains hidden in the darkness of infidelity, though he may have any measure of generosity or bravery, he does not bear

that value which he would gain once he has embraced Islam and acquires the knowledge of *Deen*.

(Mazāhir-e- Haque)

﴿ 17 ﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَدَا اِلَى الْمَسْجِدِ لَا يُرِيْدُ اِلَّا اَنْ يَتَعَلَّمَ خَيْرًا، اَوْ يُعَلِّمَهُ، كَانَ لَهُ كَاَجْرِ حَاجٍّ تَامًّا حَجَّتَهُ.

رواه الطبراني في الكبير ورجاله موثقون كلهم، مجمع الزوائد ١/٣٢٩

17. Abu Umāmah ﷺ narrates that Nabí ﷺ said: He who goes to the *masjid*, not desiring anything other than learning or teaching something good, his reward is like that of a *Hajj* who performs a complete *Hajj*. (Tabarānī, Majmauz-Zawāid)

﴿ 18 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: عَلِّمُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا. (الحديث) رواه احمد ١/٢٨٣

18. Ibne-'Abās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Teach people (*Deen*), and be lenient with them and do not be stern with them. (Musnad Ahmad)

﴿ 19 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّهُ مَرَّ بِسُوْقِ الْمَدِيْنَةِ فَوَقَفَ عَلَيْهَا وَقَالَ: يَااَهْلَ السُّوْقِ مَا اَعْجَزَكُمْ؟ قَالُوا: وَمَا ذَاكَ يَا اَبَاهُرَيْرَةَ؟ قَالَ: ذَاكَ مِيْرَاثُ رَسُوْلِ اللهِ ﷺ يُقَسَّمُ، وَاَنْتُمْ هٰهُنَا، اَلَا تَذْهَبُوْنَ فَتَاْخُذُوْنَ نَصِيْبَكُمْ مِنْهُ ؟ قَالُوا: وَاَيْنَ هُوَ؟ قَالَ: فِي الْمَسْجِدِ، فَخَرَجُوْا سِرَاعًا، وَوَقَفَ اَبُوْ هُرَيْرَةَ لَهُمْ حَتّٰى رَجَعُوا، فَقَالَ لَهُمْ: مَا لَكُمْ؟ قَالُوا: يَا اَبَا هُرَيْرَةَ! فَقَدْ اَتَيْنَا الْمَسْجِدَ فَدَخَلْنَا فَلَمْ نَرَ فِيْهِ شَيْئًا يُقَسَّمُ! فَقَالَ لَهُمْ اَبُوْهُرَيْرَةَ: وَمَارَاَيْتُمْ فِي الْمَسْجِدِ اَحَدًا؟ قَالُوا: بَلٰى رَاَيْنَا قَوْمًا يُصَلُّوْنَ، وَقَوْمًا يَقْرَءُوْنَ الْقُرْآنَ، وَقَوْمًا يَتَذَاكَرُوْنَ الْحَلَالَ وَالْحَرَامَ، فَقَالَ لَهُمْ اَبُوْ هُرَيْرَةَ: وَيْحَكُمْ فَذَاكَ مِيْرَاثُ مُحَمَّدٍ ﷺ.

رواه الطبراني في الاوسط واسناده حسن، مجمع الزوائد ١/٣٢١

19. Abu Hurairah ﷺ while passing by a market of Madínah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasúlullāh ﷺ is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed? He replied: In the

masjid. So they rushed towards the *masjid*. Abu Hurairah stood there till they returned. And he asked: What happened? They said: O Abu Hurairah! We went to the *masjid*, entered it, and saw nothing being distributed. Abu Hurairah ﷺ asked: Did you not see anyone in the *masjid*? They replied: Yes! verily We saw some people performing *Salāt*, and some reciting the Qur'ān and some were discussing what is permissible and what is forbidden. Abu Hurairah said: Woe unto you, that is the inheritance of Muhammad ﷺ.

(Tabarānī. Majma- 'uz-Zawāid)

﴿ 20 ﴾ عَنْ عَبْدِاللهِ يَعْنِى ابْنَ مَسْعُوْدٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا أَرَادَ اللهُ بِعَبْدٍ خَيْرًا فَقَّهَهُ فِى الدِّيْنِ، وَأَلْهَمَهُ رُشْدَهُ.

رواه البزار و الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ١/٣٢٧

20. 'Abdullāh ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ said: When Allāh intends to endow His slave a good, He gives him understanding of *Deen* and inspires him with proper guidance.

(Bazzār, Tabarani, Majma- 'uz-Zawāid)

﴿ 21 ﴾ عَنْ أَبِىْ وَاقِدِ اللَّيْثِيِّ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِى الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ، فَأَقْبَلَ اِثْنَانِ إِلَى رَسُوْلِ اللهِ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُوْلِ اللهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِى الْحَلْقَةِ فَجَلَسَ فِيْهَا، وَ أَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُوْلُ اللهِ ﷺ قَالَ: أَلَا أُخْبِرُكُمْ عَلَى النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللهِ تَعَالَى فَآوَاهُ اللهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ.

رواه البخاري، باب من قعد حيث ينتهي به المجلس......رقم:٦٦

21. Abu Wāqid Al-Laithi ﷺ narrates that once Rasúlullāh ﷺ was sitting in the *masjid*, and other people were also present. Three men came, two of them turned their attention towards Rasúlullāh ﷺ, and one amongst them left. These two men stood near Rasúlullāh ﷺ; one of them found some room in the circle, so he sat there, the other one sat behind them and the third one (as mentioned above) turned his back and left. At the end of the gathering, Rasúlullāh ﷺ said: Should I not inform you about these

three persons? One of them came closer to Allāh by sitting in the circle and so Allāh covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allāh regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allāh turned away from him. (Bukhārí)

﴿ 22 ﴾ عَنْ اَبِىْ هَارُوْنَ الْعَبْدِيِّ رَحِمَهُ اللهُ عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَاْتِيْكُمْ رِجَالٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُوْنَ، فَاِذَا جَاؤُوْكُمْ فَاسْتَوْصُوْا بِهِمْ خَيْرًا قَالَ: فَكَانَ اَبُوْسَعِيْدٍ اِذَا رَآنَا قَالَ: مَرْحَبًا بِوَصِيَّةِ رَسُوْلِ اللهِ ﷺ.

رواه الترمذى، باب ماجاء فى الاستيصاء......، رقم: ٢٦٥١

22. Abu Hārún Al-'Abdí Rahimahullāh reports from Abu Sa'íd AlKhudrí ﷺ, who narrates that Rasúlullāh ﷺ said: People from the East will come to you to seek knowledge of *Deen*, and when they come to you, treat them well. Abu Hārún 'Abdí, says: Whenever Abu Sa'íd would see us, he would say: Welcome to those about whom Rasúlullāh ﷺ advised us. (Tirmidhí)

﴿ 23 ﴾ عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ طَلَبَ عِلْمًا فَاَدْرَكَهُ كَتَبَ اللهُ لَهُ كِفْلَيْنِ مِنَ الْاَجْرِ، وَ مَنْ طَلَبَ عِلْمًا فَلَمْ يُدْرِكْهُ كَتَبَ اللهُ لَهُ كِفْلًا مِنَ الْاَجْرِ.

رواه الطبرانى فى الكبير ورجاله موثقون، مجمع الزوائد ١/ ٣٢٠

23. Wāthilah ibnil-Asqa' ﷺ narrates that Rasúlullāh ﷺ said: He who seeks knowledge and attains it, Allāh writes for him a double reward, and he who seeks knowledge but does not attain it, Allāh writes for him a single reward. (Tabarāní. Majma-uz-Zawāid)

﴿ 24 ﴾ عَنْ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: اَتَيْتُ النَّبِيَّ ﷺ وَ هُوَ فِي الْمَسْجِدِ مُتَّكِئٌ عَلٰى بُرْدٍ لَهُ اَحْمَرَ، فَقُلْتُ لَهُ: يَا رَسُوْلَ اللهِ! اِنِّيْ جِئْتُ اَطْلُبُ الْعِلْمَ، فَقَالَ: مَرْحَبًا بِطَالِبِ الْعِلْمِ، اِنَّ طَالِبَ الْعِلْمِ لَتَحُفُّهُ الْمَلَائِكَةُ بِاَجْنِحَتِهَا، ثُمَّ يَرْكَبُ بَعْضُهُمْ بَعْضًا حَتّٰى يَبْلُغُوْا السَّمَاءَ الدُّنْيَا مِنْ مَحَبَّتِهِمْ لِمَا يَطْلُبُ.

رواه الطبرانى فى الكبير ورجاله رجال الصحيح ، مجمع الزوائد ١/ ٣٤٣

24. Safwān ibne-'Assāl Al-Murādi ﷺ narrates: I went to Nabi ﷺ, he was in the *masjid*, reclining on his red striped sheet. I said:

O Rasúlullāh! I have come to seek knowledge. He said: Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and they start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought. (Tabarāni, Majma-uz-Zawāid)

﴿ 25 ﴾ عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ الصَّحَابِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَقُوْلُ عَزَّوَجَلَّ لِلْعُلَمَاءِ يَوْمَ الْقِيَامَةِ إِذَا قَعَدَ عَلٰى كُرْسِيِّهٖ لِفَصْلِ عِبَادِهٖ: إِنِّيْ لَمْ اَجْعَلْ عِلْمِيْ وَحِلْمِيْ فِيْكُمْ إِلَّا وَ أَنَا أُرِيْدُ أَنْ أَغْفِرَ لَكُمْ عَلٰى مَا كَانَ فِيْكُمْ وَلَا أُبَالِيْ.

رواه الطبراني في الكبير ورواته ثقات، الترغيب ١/١٠١

25. Tha'labah ibnil-Hakam As-Sahābi ﷺ narrates that Rasúlullāh ﷺ said: Allāh ﷻ when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the *'Ulamā* (Islāmic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me. (Tabarāni, Targhíb)

﴿ 26 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: إِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ سَلَكَ طَرِيْقًا يَطْلُبُ فِيْهِ عِلْمًا سَلَكَ اللهُ بِهٖ طَرِيْقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَ إِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ، وَ الْحِيْتَانُ فِيْ جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلٰى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَ إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوْا دِيْنَارًا وَلَا دِرْهَمًا، وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ. رواه ابو داؤد، باب في فضل العلم، رقم: ٣٦٤١

26. Abu Dardā ﷺ narrates: I heard Rasúlullāh ﷺ saying: Whoever travels on a path in search of knowledge, Allāh will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the *'Áalim* (Islamic Scholar). Verily, the eminence of an *'Áalim* over a devout worshipper is that of the full moon over the stars. And indeed, the *'Ulamā* are heirs of the prophets. And verily, the

prophets did not leave behind as inheritance any Dinãr or Dirham, rather they leave 'Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Abu Dãwúd)

﴿ 27 ﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: وَ مَوْتُ الْعَالِمِ مُصِيْبَةٌ لَا تُجْبَرُ وَ ثُلْمَةٌ لَا تُسَدُّ وَ هُوَ نَجْمٌ طُمِسَ، مَوْتُ قَبِيْلَةٍ اَيْسَرُ مِنْ مَوْتِ عَالِمٍ۔ (وهو بعض الحديث) رواه البيهقي في شعب الايمان ٢/٢٦٤

27. Abu Dardã' ﷺ narrates: I heard Rasúlullãh ﷺ saying: The death of an *'Áalim*, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an *'Áalim.* (Baihaqí)

﴿ 28 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: اِنَّ مَثَلَ الْعُلَمَاءِ كَمَثَلِ النُّجُوْمِ فِي السَّمَاءِ يُهْتَدٰى بِهَا فِيْ ظُلُمَاتِ الْبَرِّ وَ الْبَحْرِ، فَاِذَا انْطَمَسَتِ النُّجُوْمُ اَوْشَكَ اَنْ تَضِلَّ الْهُدَاةُ۔ رواه احمد ٣/١٥٧

28. Anas ibne-Mãlik ﷺ narrates that Rasúlullãh ﷺ said: Indeed, the example of the *'Ulamã* is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray. (Musnad Ahmad)

Note: This refers to the absence of *'Ulamã*, which invariably leads to the straying of mankind from the straight path.

﴿ 29 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ فَقِيْهٌ اَشَدُّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ۔

رواه الترمذي و قال: هذا حديث غريب، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨١

29. Ibne-'Abbãs Radiyallãhu 'anhuma narrates that Rasúlullãh ﷺ said: One Faqíh (learned man) has more power over *Shaitãn* than a thousand devout worshippers. (Tirmidhí)

Note: This means that it is easier for a *Shaitãn* to deceive a thousand 'Abid (devout worshippers) than to deceive an *'Áalim* who has a thorough knowledge of *Deen.*

﴿ 30 ﴾ عَنْ اَبِيْ اُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: ذُكِرَ لِرَسُوْلِ اللهِ ﷺ رَجُلَانِ اَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ، فَقَالَ رَسُوْلُ اللهِ ﷺ: فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِيْ عَلٰى اَدْنَاكُمْ، ثُمَّ قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ اللهَ وَمَلَائِكَتَهُ وَاَهْلَ السَّمٰوٰتِ وَالْاَرَضِيْنَ حَتّٰى النَّمْلَةَ فِيْ جُحْرِهَا وَحَتّٰى الْحُوْتَ لَيُصَلُّوْنَ عَلٰى مُعَلِّمِ النَّاسِ الْخَيْرَ. رواه الترمذي

وقال: هذا حديث حسن غريب صحيح، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨٥

30. Abu Umāmah Al-Bāhilí narrates that two men were mentioned to Rasúlullāh ﷺ, one of them learned and the other devout worshipper. Rasúlullāh ﷺ said: The superiority of an *'Áalim* over an *'Ábid* is like that of mine over the least amongst you. Then Rasúlullāh ﷺ said: Indeed, Allāh, His angels, the inhabitants of the skies and the earths, even the ants in their holes and even fish invoke mercy, grace and honour on him who teaches people good deeds. (Tirmidhí)

﴿ 31 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اَلَا اِنَّ الدُّنْيَا مَلْعُوْنَةٌ وَمَلْعُوْنٌ مَا فِيْهَا اِلَّا ذِكْرُ اللهِ وَمَا وَالَاهُ وَعَالِمٌ اَوْ مُتَعَلِّمٌ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب منه حديث ان الدنيا ملعونة، رقم: ٢٣٢٢

31. Abu Hurairah narrates: I heard Rasúlullāh ﷺ saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr of Allāh. And that which brings one closer to Allāh, an *'Áalim* or a seeker of knowledge of *Deen*. (Tirmidhí)

﴿ 32 ﴾ عَنْ اَبِيْ بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: اُغْدُ عَالِمًا اَوْ مُتَعَلِّمًا اَوْ مُسْتَمِعًا اَوْ مُحِبًّا وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكَ وَالْخَامِسَةُ اَنْ تُبْغِضَ الْعِلْمَ وَاَهْلَهُ

رواه الطبراني في الثلاثة والبزار ورجاله موثقون، مجمع الزوائد ١/٣٢٨

32. Abu Bakrah narrates: I heard Nabí ﷺ saying: You should become either (1) an *'Áalim* or (2) a seeker of knowledge of *Deen*, or (3)an attentive listener to the knowledge of *Deen*, or (4) a lover of knowledge of *Deen* and *Ulamā*. Do not be of the fifth kind, otherwise you will be ruined. The fifth kind is that you bear malice towards knowledge of *Deen* and those who possess it.

(Tabrāni, Bazzār, Majma-'uz-Zawaíd)

﴿ 33 ﴾ عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلٰى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٍ آتَاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِيْ بِهَا وَيُعَلِّمُهَا.

رواه البخاري، باب انفاق المال في حقه، رقم: ١٤٠٩

33. Ibne-Mas'úd ﷺ narrates: I heard Rasúlullāh ﷺ saying: There are only two people worthy of envy: A person whom Allāh has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allāh has given knowledge by means of which he makes sound judgements, and teaches it to others.

(Bukhārī)

﴿ 34 ﴾ عَنْ عُمَرَبْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَرَسُوْلِ اللهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيْدُ بَيَاضِ الثِّيَابِ، شَدِيْدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ اَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا اَحَدٌ، حَتّٰى جَلَسَ اِلَى النَّبِيِّ ﷺ، فَاَسْنَدَ رُكْبَتَيْهِ اِلٰى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلٰى فَخِذَيْهِ، وَ قَالَ: يَا مُحَمَّدُ! اَخْبِرْنِيْ عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: الْإِسْلَامُ اَنْ تَشْهَدَ اَنْ لَآ اِلٰـهَ اِلَّا اللهُ وَ اَنَّ مُحَمَّداً رَسُوْلُ اللهِ ﷺ، وَ تُقِيْمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُوْمَ رَمَضَانَ، وَ تَحُجَّ الْبَيْتَ اِنِ اسْتَطَعْتَ اِلَيْهِ سَبِيْلًا، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ، يَسْئَلُهُ، وَيُصَدِّقُهُ، قَالَ: فَاَخْبِرْنِيْ عَنِ الْاِيْمَانِ؟ قَالَ: اَنْ تُؤْمِنَ بِاللهِ، وَمَلَآئِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهٖ وَشَرِّهٖ، وَقَالَ: صَدَقْتَ، قَالَ فَاَخْبِرْنِيْ عَنِ الْاِحْسَانِ؟ قَالَ: اَنْ تَعْبُدَاللهَ كَاَنَّكَ تَرَاهُ، فَاِنْ لَمْ تَكُنْ تَرَاهُ، فَاِنَّهُ يَرَاكَ، قَالَ: فَاَخْبِرْنِيْ عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُوْلُ عَنْهَا بِاَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَاَخْبِرْنِيْ عَنْ اَمَارَاتِهَا؟ قَالَ: اَنْ تَلِدَ الْاَمَةُ رَبَّتَهَا، وَاَنْ تَرَى الْحُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُوْنَ فِي الْبُنْيَانِ، قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِيْ: يَا عُمَرُ اَتَدْرِيْ مَنِ السَّائِلُ؟ قُلْتُ، اللهُ وَرَسُوْلُهُ اَعْلَمُ، قَالَ: فَاِنَّهُ جِبْرِيْلُ، اَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ.

رواه مسلم، باب بيان الايمان والاسلام......رقم ٩٣

34. 'Umar ibnil-Khattab ﷺ narrates that one day while we were sitting with Rasúlullāh ﷺ, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognized him. Sitting down close to Rasúlullāh ﷺ, resting his knees against his and placing his palms

on his own thighs, he said: O Muhammad! Tell me about Islam. Rasúlulläh ﷺ replied: Islam is to testify that none is worthy of worship but Allāh, and Muhammad is the Messenger of Allāh, to establish *Salāt*, to pay *Zakāt*, to fast in Ramadan, and to perform *Hajj* to Baitullāh, provided you have resources for it. The man said: You have spoken the truth. 'Umar ﷺ said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about *Imān* (faith)? Rasúlullāh ﷺ said: *Imān* is to believe in Allāh, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad cf it. He said: You have spoken the truth. And then asked: Tell me about *Ihsān* Rasúlullāh ﷺ said: *Ihsān* is to worship Allāh as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasúlullāh ﷺ replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasúlullāh ﷺ said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. 'Umar ﷺ said: Then he went away and I stayed for a while. Then, Rasúlullāh ﷺ asked: O 'Umar! Do you know who the questioner was? I said: Allāh and His Messenger know best. He said: He was Jibraíl, who came to teach you your *Deen* (Islām).

(Muslim)

Note: In *Hadíth*, amongst the signs of the Last Day is that a slave girl will give birth to her owner (mistress); which means that disobedience of parents will become rampant at the approach of the Last Day, so much so that girls, in whose nature obedience to their mother is more ingrained, would not only become disobedient, but dominate over their mothers, like a lady mistress orders her maidservant. This is why Rasúlullāh ﷺ has described a slave-girl giving birth to her mistress. The second sign of the Last Day means, such people shall be in possession of wealth who would not be worthy of it. Their interest will be in constructing high buildings and they would compete with one another in it. (Ma'āriful Hadith)

﴿ 35 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللهُ قَالَ: سُئِلَ رَسُوْلُ اللهِ ﷺ عَنْ رَجُلَيْنِ كَانَا فِي بَنِيْ إِسْرَائِيْلَ، أَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ، وَالْآخَرُ يَصُوْمُ النَّهَارَ وَ يَقُوْمُ اللَّيْلَ، أَيُّهُمَا أَفْضَلُ؟ قَالَ رَسُوْلُ اللهِ ﷺ: فَضْلُ هٰذَا الْعَالِمِ الَّذِي يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِي يَصُوْمُ النَّهَارَ وَ يَقُوْمُ اللَّيْلَ كَفَضْلِيْ عَلَى أَدْنَاكُمْ رَجُلًا۔ رواه الدارمی ١/١٠٩

35. Hasan Rahimahullāh narrates that Rasúlullāh ﷺ was asked about two men from the Bani Isrā'il as to which of them was superior. One of them was an *'Áalim*, who observed the obligatory *Salāt*, and then sat and taught the people good; the other one fasted by day, and worshipped during the night. Rasúlullāh ﷺ replied: The superiority of that *'Áalim* who observed the obligatory *Salāt* then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you.

(Sunan-ud-dārmi)

﴿ 36 ﴾ عَنْ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوْهُ النَّاسَ وَتَعَلَّمُوا الْعِلْمَ وَعَلِّمُوْهُ النَّاسَ وَتَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوْهَا النَّاسَ فَإِنِّي امْرُؤٌ مَقْبُوْضٌ وَإِنَّ الْعِلْمَ سَيُقْبَضُ حَتّٰى يَخْتَلِفَ الرَّجُلَانِ فِي الْفَرِيْضَةِ لَا يَجِدَانِ مَنْ يُخْبِرُهُمَا بِهَا۔ رواه البيهقي في شعب الايمان ٢/٢٥٥

36. Abdullāh ﷺ narrates that Rasúlullāh ﷺ said: Learn the Qur'ān and teach it to people; acquire knowledge of *Deen* and teach it to people; learn the obligatory Commandments (of Allāh) and teach these to people: Indeed I would die and verily the knowledge will also be lifted soon, so much so that two people will disagree on an obligatory command, and there will be no one who could guide them correctly about it. (Baihaqi)

﴿ 37 ﴾ عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَاأَيُّهَا النَّاسُ! خُذُوا مِنَ الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ الْعِلْمُ وَقَبْلَ أَنْ يُرْفَعَ الْعِلْمُ۔ (الحديث) رواه احمد ٥/٢٦٦

37. Abu Umāmah Al-Bāhili ﷺ narrates that Rasúlullāh ﷺ said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated. (Musnad Ahmad)

﴿ 38 ﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَ نَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ اَوْ مَسْجِدًا بَنَاهُ اَوْبَيْتًا لِابْنِ السَّبِيْلِ بَنَاهُ، اَوْنَهْرًا اَجْرَاهُ،اَوْصَدَقَةً اَخْرَجَهَا مِنْ مَالِهِ فِيْ صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ. رواه ابن ماجه،باب ثواب معلم النّاس الخير، رقم:٢٤٢

38. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ said: Indeed, among the actions and good deeds for which a believer will continue to receive rewards even after his death are: (i). Knowledge which he taught and spread (ii) righteous children whom he left behind (iii) the Qur'ān which he left as an inheritance (iv) a *masjid* which he built (v) a rest house which he built for the travellers (vi) a stream which he caused to flow (vii) a charity that he gave from his wealth, while he was alive and healthy. For all these, he will continue to receive rewards after his death. (Ibne-Mājah)

﴿ 39 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ اَنَّهُ كَانَ اِذَا تَكَلَّمَ بِكَلِمَةٍ اَعَادَهَا ثَلاَثًا حَتّٰى تُفْهَمَ. (الحديث)، رواه البخاری، باب من اعاد الحديث......رقم: ٩٥

39. Anas ﷺ says about Nabí ﷺ that (at times and according to the needs of the moment) whenever he said something, he would repeat it thrice so that the meaning would be fully understood. (Bukhārī)

﴿40﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرِوبْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ اللهَ لَا يَقْبِضُ الْعِلْمَ اِنْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتّٰى اِذَا لَمْ يَبْقَ عَالِمٌ اِتَّخَذَ النَّاسُ رُؤُسًا جُهَّالًا، فَسُئِلُوْا فَاَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوْا وَاَضَلُّوْا. رواه البخاری، باب كيف يقبض العلم؟رقم: ١٠٠

40. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Allāh will not take away knowledge of *Deen* from people at once, but will withdraw knowledge by the death of *'Ulamā* until no *'Áalim* will be left, people will take ignorant men as their leaders. They will be asked question relating to *Deen* and they will give verdict without knowledge. They being astray will lead others astray. (Búkhārī)

﴿41﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ اللهَ يُبْغِضُ كُلَّ

جَعْظَرِيّ جَوَّاظٍ سَخَّابٍ بِالْاَسْوَاقِ، جِيفَةٍ بِاللَّيْلِ، حِمَارٍ بِالنَّهَارِ، عَالِمٍ بِاَمْرِ الدُّنْيَا، جَاهِلٍ بِاَمْرِ الْآخِرَةِ. رواه ابن حبان، قال المحقق: اسناده صحيح على شرط مسلم ١/٢٧٤

41. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ said: Allāh hates every harsh man, who eats excessively, shouts in the bazār, sleeps at night like a corpse, passes the day like a donkey, and well aware of worldly matters but totally ignorant about matters of the Hereafter. (Ibne-Hibban)

﴿42﴾ عَنْ يَزِيدَ بْنِ سَلَمَةَ الْجُعْفِيِّ رَضِيَ اللهُ عَنْهُ قَالَ قُلْتُ: يَارَسُوْلَ اللهِ! إِنِّيْ قَدْ سَمِعْتُ مِنْكَ حَدِيْثًا كَثِيْرًا اَخَافُ اَنْ يُنْسِيَ اَوَّلَهُ آخِرُهُ فَحَدِّثْنِيْ بِكَلِمَةٍ تَكُوْنُ جِمَاعًا، قَالَ: اتَّقِ اللهَ فِيْمَا تَعْلَمُ. رواه الترمذي و قال: هذا حديث ليس اسناده بمتصل وهو عندي مرسل، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨٣

42. Yazíd ibne-Salama Al-Ju'fí ﷺ narrates: I said: O Rasúlulläh! I have heard many *Ahādith* from you; I fear that recent *Ahādith* may cause me to forget the earlier ones. So, tell me something comprehensive. He said: Fear and obey Allāh to the best of your knowledge. (Tirmidhí)

﴿43﴾ عَنْ جَابِرِبْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ قَالَ: لَا تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوْا بِهِ الْعُلَمَاءَ وَلَا تُمَارُوا بِهِ السُّفَهَاءَ، وَلَا تَخَيَّرُوْا بِهِ الْمَجَالِسَ فَمَنْ فَعَلَ ذَالِكَ، فَالنَّارُ النَّارُ. رواه ابن ماجه، باب الانتفاع بالعلم والعمل به، رقم: ٢٥٤

43. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlulläh ﷺ said: Do not acquire knowledge of *Deen* for showing superiority over *'Ulamā* and do not use this knowledge to quarrel with the ignorant and do not use this knowledge to hold assemblies. He who has done like this (for him) there is Fire, and Fire. (Ibne-Majāh)

Note: Acquiring knowledge of *Deen* is not to be used for diverting the attention of people towards one's self.

﴿44﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ اَلْجَمَهُ اللهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ. رواه ابوداؤد، باب كراهية منع العلم، رقم: ٣٦٥٨

44. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ said: He who

is asked something about knowledge (of *Deen*) and he conceals it, Allāh will put a bridle of fire on him on the Day of Resurrection. (Abu Dāwúd)

﴿45﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَثَلُ الَّذِىْ يَتَعَلَّمُ الْعِلْمَ ثُمَّ لَا يُحَدِّثُ بِهٖ كَمَثَلِ الَّذِىْ يَكْنِزُ الْكَنْزَ ثُمَّ لَا يُنْفِقُ مِنْهُ.

رواه الطبرانى فى الأوسط وفى اسناده ابن لهيعة، الترغيب ١٢٢/١

45. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The example of the person who acquires knowledge of *Deen* and then does not convey it to others, is like the one who has collected a treasure but does not spend (and benefit) from it.

(Tabarāni, Targhib)

﴿46﴾ عَنْ زَيْدِ بْنِ اَرْقَمَ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يَقُوْلُ: اَللّٰهُمَّ! اِنِّى اَعُوْذُبِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

(وهو قطعة من الحديث) رواه مسلم، باب فى الادعية، رقم: ٦٩٠٦

46. Zaid ibne-Arqam ﷺ narrates that Rasúlullāh ﷺ used to invoke: OAllāh! I seek refuge in You from that knowledge which does not give benefit, and from that heart which does not fear You, and from that inner-self which does not get satisfied, and from that supplication which is not accepted. (Muslim)

﴿47﴾ عَنْ اَبِىْ بَرْزَةَ الْاَسْلَمِيِّ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَزُوْلُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتّٰى يُسْاَلَ عَنْ عُمُرِهٖ فِيْمَا اَفْنَاهُ، وَ عَنْ عِلْمِهٖ فِيْمَا فَعَلَ، وَ عَنْ مَالِهٖ مِنْ اَيْنَ اكْتَسَبَهُ وَ فِيْمَا اَنْفَقَهُ وَعَنْ جِسْمِهٖ فِيْمَا اَبْلَاهُ.

رواه الترمذى و قال : هذا حديث حسن صحيح، باب فى القيامة، رقم: ٢٤١٧

47. Abu Barzah Aslami ﷺ narrates that Rasúlullāh ﷺ said: The feet of the slave of Allāh will not move from its place on the Day of Judgment until he is questioned about his life, how he spent it; about his knowledge of *Deen*, whether he practiced it; about his wealth, from where he acquired it and where he spent it; and about his body (in which activities) did he age it. (Tirmidhi)

﴿48﴾ عَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ الْاَزْدِيِّ رَضِىَ اللّٰهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنْ رَسُوْلِ

اللهِ ﷺ قَالَ: مَثَلُ الَّذِى يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسٰى نَفْسَهُ كَمَثَلِ السِّرَاجِ يُضِيْءُ لِلنَّاسِ وَ يَحْرِقُ نَفْسَهُ۔ رواه الطبرانى فى الكبير و اسناده حسن ان شاء الله تعالىٰ، الترغيب ١/١٢٦

48. Jundub ibne-'Abdullāh Al-Azdi ﷺ a sahābi of Nabi ﷺ narrates that Rasúlullāh ﷺ said: The example of the person who teaches people good and neglects himself (does not practice himself), is like a lamp which is a source of illumination for people and burns itself. (Tabarāní, Targhib)

﴿49﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: رُبَّ حَامِلِ فِقْهٍ غَيْرِ فَقِيْهٍ، وَمَنْ لَمْ يَنْفَعْهُ عِلْمُهُ ضَرَّهُ جَهْلُهُ، اِقْرَاِ الْقُرْآنَ مَا نَهَاكَ، فَاِنْ لَمْ يَنْهَكَ فَلَسْتَ تَقْرَءُهُ۔ رواه الطبرانى فى الكبير و فيه شهر بن حوشب وهو ضعيف وقد وثق، مجمع الزوائد ١/٤٤٠

49. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Some people having knowledge of *Deen*, lack its understanding. And he whose knowledge does not benefit him, his ignorance will harm him. You will indeed be considered amongst those who recite the Qur'ān as long as it restrains you from the forbidden. If it does not restrain you, then you are not from those who recite the Qur'ān. (Tabarānī, Majma-'uz-Zawāid)

﴿50﴾ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ ﷺ اَنَّهُ قَامَ لَيْلَةً بِمَكَّةَ مِنَ اللَّيْلِ فَقَالَ: اَللّٰهُمَّ هَلْ بَلَّغْتُ؟ ثَلَاثَ مَرَّاتٍ، فَقَامَ عُمَرُبْنُ الْخَطَّابِ، وَكَانَ اَوَّاهًا، فَقَالَ اللّٰهُمَّ نَعَمْ، وَ حَرَّضْتَ وَ جَهَدْتَ وَ نَصَحْتَ، فَقَالَ: لَيَظْهَرَنَّ الْاِيْمَانُ حَتّٰى يُرَدَّ الْكُفْرُ اِلٰى مَوَاطِنِهٖ، وَلَتُخَاضَنَّ الْبِحَارُ بِالْاِسْلَامِ، وَلَيَاْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَتَعَلَّمُوْنَ فِيْهِ الْقُرْآنَ يَتَعَلَّمُوْنَهُ وَيَقْرَؤُنَهُ وَيَقُوْلُوْنَ: قَدْ قَرَاْنَا وَعَلِمْنَا، فَمَنْ ذَا الَّذِىْ هُوَ خَيْرٌمِنَّا؟ (ثُمَّ قَالَ لِاَصْحَابِهٖ) فَهَلْ فِى اُولٰئِكَ مِنْ خَيْرٍ؟ قَالُوْا: يَارَسُوْلَ اللهِ وَمَنْ اُولٰئِكَ؟ قَالَ اُولٰئِكَ مِنْكُمْ وَاُولٰئِكَ وَقُوْدُ النَّارِ۔

رواه الطبرانى فى الكبير ورجاله ثقات إلا أن هند بنت الحارث الْخَثْعَمِيَّة التابعية لم أرمن وثقها ولاجرحها، مجمع الزوائد ١/١٩١ طبع مؤسسة المعارف، بيروت و هند مقبولة۔ تقريب التهذيب

50. 'Abdullāh Ibne-'Abbas Radiyallāhu 'anhuma that one night Rasúlullāh ﷺ stood in Makkah and said this three times: O Allāh! Have I conveyed (the Message)? 'Umar Ibnil Khattāb, who was most tender hearted, got up and said: Yes! O Allāh! I make you

witness You (O Rasúlullāh) have strongly motivated, striven hard and sincerely advised. He said: *Ímān* will indeed prevail till infidelity will be pushed to its origins, and surely you will sail on high seas for spreading Islam. And a time will certainly come, when people will learn the Qur'ān; learning it and reciting it, and then saying: We have learnt it and know it. So, who is better than us? (Then Rasúlullāh ﷺ told his Sahaba): Can there be any good in them? The Sahaba asked: O Rasúlullāh! Who would be these people? He said: They are from amongst you and they are the fuel of Fire! (Tabarani, Majma-uz-Zawāid)

﴿51﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا جُلُوْسًا عِنْدَ بَابِ رَسُوْلِ اللهِ ﷺ نَتَذَاكَرُ يَنْزِعُ هٰذَا بِآيَةٍ وَيَنْزِعُ هٰذَا بِآيَةٍ فَخَرَجَ عَلَيْنَا رَسُوْلُ اللهِ ﷺ كَاَنَّمَا يُفْقَأُ فِي وَجْهِهٖ حَبُّ الرُّمَّانِ فَقَالَ: يَا هٰؤُلَاءِ بِهٰذَا بُعِثْتُمْ اَمْ بِهٰذَا اُمِرْتُمْ؟ لَا تَرْجِعُوْا بَعْدِيْ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ۔ رواه الطبراني في الاوسط ورجاله ثقات اثبات، مجمع الزوائد ١/٣٨٩

51. Anas ؓ narrates that we were sitting by the door of Rasúlullāh ﷺ, and were discussing. One man was arguing and quoting one verse of the Qur'ān, and the other quoting another verse. At this, Rasúlullāh ﷺ came out to us. His face was red (in anger), as if (the juice of) pomegranate was spread on his face and he said: O people! Have you been sent for this, or have you been ordered to do so? Do not return to infidelity after me by cutting one another's necks! (Tabarani, Majma- 'uz-Zawāid)

﴿52﴾ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: اَنَّ عِيْسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ قَالَ: اِنَّمَا الْاُمُوْرُ ثَلَاثَةٌ: اَمْرٌ تَبَيَّنَ لَكَ رُشْدُهٗ فَاتَّبِعْهُ، وَاَمْرٌ تَبَيَّنَ لَكَ غَيُّهٗ فَاجْتَنِبْهُ، وَاَمْرٌ اُخْتُلِفَ فِيْهِ فَرُدَّهٗ اِلٰى عَالِمِهٖ۔

رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ١/٣٩٠

52. 'Abdullah ibne-'Abbās Radiyallāhu 'anhuma narrates from Nabí ﷺ that 'Ísā Ibne-Marym ؑ said: Indeed matters are of three kinds: A matter whose righteousness is evident to you, so follow it; a matter whose error is evident to you, so follow it; a matter which is disputable, so refer it to an *'Áalim* who is knowledgeable about it. (Tabarani, Majma-'uz-Ziwāid)

﴾53﴿ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اِتَّقُوْا الْحَدِيْثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَ مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

رواه الترمذی وقال: هذا حديث حسن باب ماجاء فی الذی یفسر القران برایه رقم: ۲۹۵۱

53. Ibne- 'Abbas Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Avoid relating a *Hadith* from me, unless you know it for a certainty. He who deliberately narrates from me falsely, then let him prepare for himself an abode in the Hell-Fire. And he who interprets the Qur'ān according to his own opinion, then let him prepare for himself an abode in the Hell-Fire. (Tirmidhi)

﴾54﴿ عَنْ جُنْدُبٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ قَالَ فِي كِتَابِ اللّٰهِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ.

رواه ابو داؤد، باب الكلام فی كتاب اللّٰه بلاعلم، رقم: ۳۶۵۲

54. Jundub ﷺ narrates that Rasúlullāh ﷺ said: He who interprets the Qur'ān according to his opinion and that happens to be correct, even then he has erred. (Abu Dāwúd)

Note: This means, that if someone interprets the Qur'ān in the light of his own opinion and that interpretation incidentally turns out to be correct; even so he has erred, because he did not refer (for this commentary) to the Prophet's *Ahādith* and nor to the *'Ulamā* of this *Ummah*.

(Mazāhir-e-Haque)

TO BE INSPIRED BY THE QUR'ÁN AND HADÍTH

VERSES OF QUR'ÁN

قَالَ تَعَالَى: ﴿ وَإِذَا سَمِعُوْا مَآ أُنْزِلَ إِلَى الرَّسُوْلِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ﴾ [المائدة:٨٣]

Allāh ﷻ said to His Prophet ﷺ: When they listen to that which has been revealed to the Messenger; you see their eyes overflow with tears, because of their recognition of the Truth (in the Qur'ān). (Al-Mā'idah: 83)

وَقَالَ تَعَالَى ﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوْا لَهُ وَأَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ﴾ [الاعراف:٢٠٤]

Allāh ﷻ says:And when the Qur'ān is recited, give ear to it and pay heed, so that you may obtain Mercy. (Al-A'rāf: 204)

وَقَالَ تَعَالَى: ﴿قَالَ فَإِنِ اتَّبَعْتَنِيْ فَلَا تَسْئَلْنِيْ عَنْ شَيْءٍ حَتّٰى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾ [الكهف:٧٠]

Allāh ﷻ says: He (Allah' s favoured bondsman) said (to Músa ﷺ): Then if you follow me (to acquire knowledge) ask me not about anything till I myself mention of it to you. (Al-Kahf:70)

وَقَالَ تَعَالَى: ﴿فَبَشِّرْ عِبَادِ ○ الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ أَحْسَنَهُ ط أُولٰئِكَ الَّذِيْنَ هَدٰهُمُ اللّٰهُ وَأُولٰئِكَ هُمْ أُولُوا الْأَلْبَابِ﴾ [الزمر:١٧،١٨]

Allāh ﷻ said to His Prophet ﷺ: Therefore give glad tidings to (those of) my servants who listen carefully to all that is said, and follow the best of it; (For) it is they whom Allāh has graced with his guidance, and it is they who are men of understanding. (Az-Zumar: 17-18)

وَقَالَ تَعَالٰى: ﴿اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ﴾ [الزمر٢٣]

Allāh ﷻ says: Allah has revealed the best of all teachings, a book (Qur'ān), its contents resembling each other (in goodness and truth) and repeating each statement (of the truth) many times. The skin of those who fear their *Rabb*, shiver from it (when they recite it or hear it). Then their skins and their hearts soften to the remembrance of Allāh. (Az-Zumar: 23)

AHÁDÍTH

﴿55﴾ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللّٰهِ ﷺ: اِقْرَاْ عَلَيَّ، قُلْتُ: اَقْرَاُ عَلَيْكَ وَ عَلَيْكَ اُنْزِلَ؟ قَالَ فَاِنِّيْ اُحِبُّ اَنْ اَسْمَعَهُ مِنْ غَيْرِيْ، فَقَرَاْتُ عَلَيْهِ سُوْرَةَ النِّسَاءِ حَتّٰى بَلَغْتُ ﴿فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ ۢ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَاءِ شَهِيْدًا﴾ قَالَ: اَمْسِكْ ، فَاِذَا عَيْنَاهُ تَذْرِفَانِ.

رواه البخاري، باب فكيف إذا جئنا من كُلِّ امة بشهيد......الآية رقم: ٤٥٨٢

55. 'Abdullāh ibne-Mas'úd رضي الله عنه narrates that Rasúlullāh ﷺ asked me to recite the Qur'ān; I submitted: Shall I recite the Qur'ān to you while it has been revealed to you? He said: I like to hear it from someone else. So, I recited to him *Súrah* An-Nisa. When I came to the Verse:

So how will it be with them, when We bring of every people a witness; and We shall bring you O Muhammad, a witness against these people i.e. your *Ummah*.

He said: Stop, I saw tears were rolling from his eyes. (Bukhārī)

﴿56﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: إِذَا قَضَى اللهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ فَإِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوْا: الْحَقَّ وَ هُوَ الْعَلِيُّ الْكَبِيْرُ.

رواه البخاري، باب قول الله تعالىٰ و لا تنفع الشفاعة عنده الا لمن اذن لها الآية، رقم: ٧٤٨١

56. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ said: When Allãh decrees a matter in heaven, the angels strike their wings in fear and submission to His word. The decree of Allāh sounds to them like the chiming of a chain on a smooth rock. When their hearts are relieved from fear, they ask one another: What did your *Rabb* say? They say: He commanded the Truth, and He is the Most High, the Most Great. (Bukhārí)

﴿57﴾ عَنْ أَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ رَحِمَهُ اللهُ قَالَ: الْتَقَى عَبْدُاللهِ بْنُ عُمَرَ وَعَبْدُ اللهِ بْنُ عَمْرِوبْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمْ عَلَى الْمَرْوَةِ فَتَحَدَّثَا ثُمَّ مَضَى عَبْدُ اللهِ بْنُ عَمْرٍو وَ بَقِيَ عَبْدُ اللهِ بْنُ عُمَرَ يَبْكِيْ فَقَالَ لَهُ رَجُلٌ: مَايُبْكِيْكَ يَا أَبَا عَبْدِ الرَّحْمٰنِ؟ قَالَ: هٰذَا۔ يَعْنِيْ عَبْدَاللهِ بْنَ عَمْرٍو۔ زَعَمَ أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ كَانَ فِيْ قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبْرٍ كَبَّهُ اللهُ لِوَجْهِهِ فِي النَّارِ.

رواه احمد و الطبراني في الكبير ورجاله رجال الصحيح ، مجمع الزوائد ١/٢٨٢

57. Abu Salama ibne-'Abdur Rahmān ibne-'Auf Rahimahullāh narrates that 'Abdullāh ibne-'Umar and 'Abdullāh ibne-'Amr ibnil'Ás Radiyallāhu 'anhum met each other at Marwah (Mount). Both of them talked to each other for sometime. Then 'Abdullāh ibne'Amr left, and 'Abdullāh ibne-'Umar remained there weeping. A man asked him: What has made you weep? O Abu 'Abdur Rahman! Ibn 'Umar said: This man 'Abdullāh ibn 'Amr has just told me that he heard Rasúlullāh ﷺ saying: He, in whose heart there is pride equal to a mustard seed, Allāh will throw him upside down into the Fire. (Musnad Ahmad, Tabarāní, Majma-'uz-Zawāid)

DHIKR REMEMBRANCE OF ALLAH TA'ALA

Fulfilling the Commandments of Allāh Ta 'ālā With the complete attention that Allah Ta 'ālā is in front of me and seeing me

VIRTUES OF AL-QUR'AN

VERSES C F QUR'AN

قَالَ اللهُ تَعَالَى: ﴿يَآأَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ○ قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا ؕ هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ﴾ [يونس: ٥٧، ٥٨]

Allāh ﷻ says: O mankind! There has come to you a heart rending advise from your Sustainer (The Qur'ān, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breast, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers Say: In the Bounty of Allāh, and in His mercy (Is*lām* and the Qur'ān); therein let them rejoice. That is better than what (the wealth) they amass. (Yúnus:57-58)

وَقَالَ تَعَالٰى: ﴿قُلْ نَزَّلَهٗ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِيْنَ اٰمَنُوْا وَهُدًى وَّبُشْرٰى لِلْمُسْلِمِيْنَ﴾ [النحل: ١٠٢]

Allāh ﷻ said to His Prophet ﷺ: Say: The Holy Spirit (Jibrail) has revealed it from Your Sustainer with truth, that it may give firmness to those who believe, and as guidance and good tidings for those who have submitted (to Allāh).
(An-Nahl: 102)

وَقَالَ تَعَالَى: ﴿ وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ﴾

[الاسراء:٨٢]

Allāh ﷻ says: And We reveal of the Qur'ān that which is a healing (from incorrect beliefs, doubts, suspicions and bad conduct) and a mercy for believers. (Al-Isrsā': 82)

وَقَالَ تَعَالَى ﴿ اُتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ﴾ [العنكبوت:٤٥]

Allāh ﷻ said to His Prophet ﷺ: Recite that which has been revealed upon you of the Book (Qur'ān). (Al-Ankabūt: 45)

وَقَالَ تَعَالَى: ﴿ اِنَّ الَّذِيْنَ يَتْلُوْنَ كِتٰبَ اللهِ وَاَقَامُوْا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً يَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ﴾ [فاطر:٢٩]

Allāh ﷻ says: Verily! Those who recite the Book of Allāh, and establish *Salāt*, and spend out of that which We have bestowed on them, secretly and openly, they look forward to a bargain that can never fail. (Fātir: 29)

وَقَالَ تَعَالَى: ﴿ فَلَآ اُقْسِمُ بِمَوٰقِعِ النُّجُوْمِ○ وَ اِنَّهٗ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِيْمٌ○ اِنَّهٗ لَقُرْآنٌ كَرِيْمٌ○ فِيْ كِتٰبٍ مَّكْنُوْنٍ○ لَّا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ○ تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ○ اَفَبِهٰذَا الْحَدِيْثِ اَنْتُمْ مُّدْهِنُوْنَ﴾ [الواقعه:٧٥ـ٨١]

Allāh ﷻ says: Nay, I swear by the settings of the stars. And Indeed! that verily is a tremendous oath, if you but knew. That (this) is indeed an honorable recitation (the noble Qur'ān). In a Book well guarded. Which none can touch but the purified. A revelation from the Sustainer of the Worlds. Is it this Statement that you consider unimportant? (Al-Wāqi'ah: 75-81)

وَقَالَ تَعَالٰى: ﴿لَوْ اَنْزَلْنَا هٰذَا الْقُرْآنَ عَلٰى جَبَلٍ لَّرَاَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ﴾ [الحشر:٢١]

Allāh ﷻ says: (The grandeur of the Qur'ān is such that) Had We sent down the Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. (Alas, hard hearted man is not affected by the words of the Qur'ān). (Al-Hashr: 21)

AHÁDÍTH

﴿58﴾ عَنْ اَبِيْ سَعِيْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: يَقُوْلُ الرَّبُّ تَبَارَكَ وَتَعَالٰى: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِيْ، وَمَسْاَلَتِيْ اَعْطَيْتُهُ اَفْضَلَ مَا اُعْطِيَ السَّائِلِيْنَ، وَفَضْلُ كَلَامِ اللّٰهِ عَلٰى سَائِرِ الْكَلَامِ كَفَضْلِ اللّٰهِ عَلٰى خَلْقِهِ.

رواه الترمذي وقال :هذا حديث حسن غريب، باب فضائل القرآن، رقم: ٢٩٢٦

58. Abu Sa'íd ؓ reports that Rasúlullāh ﷺ narrated in a *Hadíth Qudsí that Rabb Tabāraka wa Ta'ālā*, says: He who is unable to do my *Dhikr* and make supplications because of pre-occupation with the Qur'ān, I grant him better than what is given to the supplications. The Excellence of Allāh's words (Al-Qur'ān) over all other words is like the Excellence of Allāh over all His creations. (Tirmidhí)

﴿59﴾ عَنْ اَبِيْ ذَرٍّ الْغِفَارِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّكُمْ لَا تَرْجِعُوْنَ اِلَى اللّٰهِ بِشَيْءٍ اَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد لم يخرجاه ووافقه الذهبي ١/٥٥٥

59. Abu Dhar Ghaffārí ؓ narrates that Rasúlullāh ﷺ said: There is nothing that facilitates nearness to Allāh better than that which has come directly from Allāh, that is Al-Qur'ān.(Mustadrak Hākim)

﴿60﴾ عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْقُرْآنُ مُشَفَّعٌ وَمَاحِلٌ مُصَدَّقٌ مَنْ جَعَلَهُ اَمَامَهُ قَادَهُ اِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ اِلَى النَّارِ.

رواه ابن حبان، قال المحقق اسناده جيد ١/٣٣١

60. Jābir ﷺ narrates that Nabī ﷺ said: The Qur'ān is an accepted intercessor and a disputant whose claim is upheld. He who keeps the Qur'ān in front of him, it will lead him to Paradise, and he who kept it behind his back, it will drive him into the Fire.

(Ibne-Hibbān)

Note: "Qur'ān is an accepted intercessor and a disputant whose claims are upheld", means that, it will successfully argue in the court of Allāh ﷻ, for those who recited and acted upon it and it will demand its rights from those who ignored it.

﴿61﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُوْلُ الصِّيَامُ: اَىْ رَبِّ مَنَعْتُهُ الطَّعَامَ وَ الشَّهْوَةَ فَشَفِّعْنِيْ فِيْهِ، وَيَقُوْلُ الْقُرْآنُ: مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِيْ فِيْهِ، قَالَ: فَيَشْفَعَانِ لَهُ.

رواه احمد والطبراني في الكبير ورجال الطبراني رجال الصحيح، مجمع الزوائد ٣/٤١٩

61. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrated that Rasúlullāh ﷺ said: *Siyām* (Fasting) and the Qur'ān, both will intercede for the slave of Allāh on the Day of Resurrection. *Siyām* will say: O my *Rabb!* I kept him away from food and human desires, so accept my intercession for him. And the Qur'ān will say: I did not let him sleep at night, so accept my intercession for him. So both of them will intercede for him. (Musnad-Ahmad. Tabrāni, Majma-'uz-Zawāid)

﴿62﴾ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: اِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ اَقْوَامًا وَيَضَعُ بِهِ آخَرِيْنَ.

رواه مسلم، باب فضل من يقوم بالقرآن...رقم:١٨٩٧

62. 'Umar ﷺ narrates that Nabī ﷺ said: Indeed, Allāh elevates through this Book (Al-Qur'ān) many people and degrades others by it. (Muslim)

Note: Those who act upon the Qur'ān, Allah ﷻ honors them with respect and dignity in this life and in the Hereafter, and those who do not act upon it are humiliated.

﴿63﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ (لِاَبِيْ ذَرٍّ): عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ، وَذِكْرِ اللهِ عَزَّوَجَلَّ فَاِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ، وَ نُوْرٌ لَكَ فِي الْاَرْضِ.

(وهو جزء من الحديث) رواه البيهقي في شعب الايمان ٤/٢٤٢

63. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ said (to Abu Dhar): Make the recitation of the Qur'ān and the *Dhikr* of Allāh, The Mighty and The Exalted, obligatory on yourself, because it is indeed, a remembrance for you in the heavens and a light (guidance) for you on the earth. (Baihaqi)

﴿64﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللهُ الْقُرآنَ، فَهُوَ يَقُوْمُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ وَ رَجُلٌ آتَاهُ اللهُ مَالًا، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. رواه مسلم، باب فضل من يقوم بالقرآن،......رقم: ١٨٩٤

64. Ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: It is not permissible to have jealousy except for two persons: A man whom Allāh has blessed with the Qur'ān and he recites it during some hours of the day and some hours of the night; and the man on whom Allah has bestowed wealth and he spends (to please Allāh) during some hours of the day and some hours of the night. (Muslim)

﴿65﴾ عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَثَلُ الْمُؤْمِنِ الَّذِيْ يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَّةِ، رِيْحُهَا طَيِّبٌ وَ طَعْمُهَا طَيِّبٌ، وَ مَثَلُ الْمُؤْمِنِ الَّذِيْ لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لَا رِيْحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ، رِيْحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيْحٌ وَ طَعْمُهَا مُرٌّ. رواه مسلم، باب فضيلة حافظ القرآن،......رقم: ١٨٦٠

65. Abu Músā Al-Ash'ari ﷺ narrates that Rasúlullāh ﷺ said: The example of a *Mu'min* who recites the Qur'ān is like the citron, its fragrance is pleasing and its taste is good; and the example of a *Mu'min* who does not recite the Qur'ān is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur'ān is like a flower, its fragrance is good, but its taste is bitter; and the example of a hypocrite who does not recite the Qur'ān is like colocynth, which has no fragrance, and its taste is bitter. (Muslim)

Note: Colocynth is a fruit similar to melon in appearance.

﴿66﴾ عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ مَنْ قَرَاَحَرْفًا مِنْ كِتَابِ اللهِ فَلَهُ بِهٖ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا لَآ اَقُوْلُ الٓمّٓ حَرْفٌ وَلٰكِنْ اَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَ مِيْمٌ حَرْفٌ

رواه الترمذي، و قال: هذا حديث حسن صحيح غريب، باب ماجاء في من قرأ حرفًا...، رقم ٢٩١٠

66. 'Abdulāh ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ said: He who recites one letter of the Qur'ān, it is one good deed for him, and one good deed is rewarded ten times. I am not saying that *Alif-Lām-Mím* is one letter, but that *Alif* is one letter, *Lām* is one letter and *Mím* is one letter. (Tirmidhí)

﴿57﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ، فَاقْرَءُوْهُ فَاِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَاَهُ وَقَامَ بِهٖ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا يَفُوْحُ رِيْحُهُ فِيْ كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِيْ جَوْفِهٖ كَمَثَلِ جِرَابٍ اُوْكِيَ عَلٰى مِسْكٍ.

رواه الترمذي و قال: هذا حديث حسن، باب ماجاء في سورة البقرة وآية الكرسي، رقم: ٢٨٧٦

67. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Learn the Qur'ān and then recite it. For indeed, the likeness of the one who learn the Qur'ān, recited it, and (then) stood up reciting it (in *Tahajjud*), is like a bag filled with Musk, whose fragrance spreads all over the place. The likeness of the one who learnt the Qur'ān and slept at night and did not recite (in *Tahajjud Salāt*), while he had the Qur'ān within him, is like a bag of Musk whose mouth was sealed. (Tirmidhí)

﴿68﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَرَاَ الْقُرْآنَ فَلْيَسْاَلِ اللهَ بِهٖ فَاِنَّهٗ سَيَجِيْءُ اَقْوَامٌ يَقْرَءُوْنَ الْقُرْآنَ يَسْاَلُوْنَ بِهِ النَّاسَ.

رواه الترمذي وقال: هذا حديث حسن، باب من قرأ القرآن فليسأل الله به، رقم: ٢٩١٧

68. 'Imrān ibne-Husain Radiyallāhu 'anhuma said: I heard Rasúlullāh ﷺ saying: Anyone who recites the Qur'ān let him ask by it from Allāh alone. For soon such people will come who will recite the Qur'ān and ask for their reward from people. (Tirmidhí)

﴿69﴾ عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللهُ عَنْهُ اَنَّ اُسَیْدَ بْنَ حُضَیْرٍ، بَیْنَمَا هُوَ، لَیْلَةً، یَقْرَاُ فِیْ مِرْبَدِهٖ، اِذْ جَالَتْ فَرَسُهٗ، فَقَرَاَ، ثُمَّ جَالَتْ اُخْرٰی، فَقَرَاَ، ثُمَّ جَالَتْ اَیْضًا، قَالَ اُسَیْدٌ: فَخَشِیْتُ اَنْ تَطَاَ یَحْیٰی، فَقُمْتُ اِلَیْهَا، فَاِذَا مِثْلُ الظُّلَّةِ فَوْقَ رَاْسِیْ، فِیْهَا اَمْثَالُ السُّرُجِ، عَرَجَتْ فِی الْجَوِّ حَتّٰی مَا اَرَاهَا، قَالَ: فَغَدَوْتُ عَلٰی رَسُوْلِ اللهِ ﷺ فَقُلْتُ: یَا رَسُوْلَ اللهِ بَیْنَمَا اَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّیْلِ اَقْرَاُ فِیْ مِرْبَدِیْ، اِذْ جَالَتْ فَرَسِیْ، فَقَالَ رَسُوْلُ اللهِ ﷺ: اِقْرَاِ ابْنَ حُضَیْرٍ! قَالَ: فَقَرَاْتُ، ثُمَّ جَالَتْ اَیْضًا، فَقَالَ رَسُوْلُ اللهِ ﷺ: اِقْرَاِ ابْنَ حُضَیْرٍ! قَالَ: فَقَرَاْتُ، ثُمَّ جَالَتْ اَیْضًا. فَقَالَ رَسُوْلُ اللهِ ﷺ: اِقْرَاِ ابْنَ حُضَیْرٍ! قَالَ: فَانْصَرَفْتُ، وَکَانَ یَحْیٰی قَرِیْبًا مِنْهَا، خَشِیْتُ اَنْ تَطَاَهٗ، فَرَاَیْتُ مِثْلَ الظُّلَّةِ، فِیْهَا اَمْثَالُ السُّرُجِ، عَرَجَتْ فِی الْجَوِّ حَتّٰی مَا اَرَاهَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ، وَلَوْ قَرَاْتَ لَاَصْبَحَتْ یَرَاهَا النَّاسُ، مَا تَسْتَتِرُ مِنْهُمْ.

رواه مسلم، باب نزول السكينة لقراءة القرآن، رقم: ١٨٥٩

69. Abu Sa'íd Al-Khudrí ؓ narrated that Usaid ibne-Hudair was reciting Qur'ān one night in his courtyard, when his mare suddenly began to shy and started to move around. He continued to recite, the mare once again moved around, but he continued to recite, and the mare continued to move around. Usaid ؓ says: I feared that the mare might trample my son Yahyā So I stood near the mare and saw something like a canopy above my head, with what seemed to be lamps in it. Then this (object) started ascending towards sky; until I could not see it any more. He said: I went to Rasúlullāh ﷺ in the morning and I said: O Rasúlullāh! Late last night I was reciting (the Qur'ān) in my courtyard, when my mare started to shy and move around. Rasúlullāh ﷺ said: You should have kept on reciting, Ibne-Hudair! He replied: I kept on reciting, and the mare moved around again. So, Rasúlullāh ﷺ again said: You should have kept on reciting, Ibne-Hudair! He submitted: So, I kept on reciting, and the mare moved around again. Rasúlullāh ﷺ said: You should have kept on reciting, Ibne-Hudair! He said: Then I turned towards it, as I was afraid that it might trample my son Yahyā, who was near to it, and saw above my head something like a canopy, with what seemed to be lamps in it. Then this (object) ascended towards sky, until I could not see it anymore. Rasúlullāh ﷺ said: Those were the angles who came to listen to your

recitation of Qur'ān, and if you would have continued reciting, the people would have seen them in the morning, and they couldnot have stayed hidden from the people. (Muslim)

﴿70﴾ عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللهُ عَنْهُ قَالَ: جَلَسْتُ فِیْ عِصَابَةٍ مِنْ ضُعَفَاءِ الْمُهَاجِرِیْنَ، وَاِنَّ بَعْضَهُمْ لَیَسْتَتِرُ بِبَعْضٍ مِنَ الْعُرْیِ، وَقَارِئٌ یَقْرَاُ عَلَیْنَا اِذْ جَاءَ رَسُوْلُ اللهِ ﷺ فَقَامَ عَلَیْنَا، فَلَمَّا قَامَ رَسُوْلُ اللهِ ﷺ سَکَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ: مَا کُنْتُمْ تَصْنَعُوْنَ؟ قُلْنَا: یَا رَسُوْلَ اللهِ! اِنَّهُ کَانَ قَارِئٌ لَنَا یَقْرَاُ عَلَیْنَا فَکُنَّا نَسْتَمِعُ اِلٰی کِتَابِ اللهِ تَعَالٰی، قَالَ: فَقَالَ رَسُوْلُ اللهِ ﷺ: اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَ مِنْ اُمَّتِیْ مَنْ اُمِرْتُ اَنْ اَصْبِرَ نَفْسِیْ مَعَهُمْ قَالَ: فَجَلَسَ رَسُوْلُ اللهِ ﷺ وَسْطَنَا لِیَعْدِلَ بِنَفْسِهٖ فِیْنَا، ثُمَّ قَالَ بِیَدِهٖ هٰکَذَا، فَتَحَلَّقُوْا وَبَرَزَتْ وُجُوْهُهُمْ لَهٗ. قَالَ: فَمَا رَاَیْتُ رَسُوْلَ اللهِ ﷺ عَرَفَ مِنْهُمْ اَحَدًا غَیْرِیْ، فَقَالَ رَسُوْلُ اللهِ ﷺ: اَبْشِرُوْا یَا مَعْشَرَ صَعَالِیْكِ الْمُهَاجِرِیْنَ بِالنُّوْرِ التَّامِّ یَوْمَ الْقِیَامَةِ تَدْخُلُوْنَ الْجَنَّةَ قَبْلَ اَغْنِیَاءِ النَّاسِ بِنِصْفِ یَوْمٍ، وَذٰلِكَ خَمْسُمِائَةِ سَنَةٍ.

رواہ ابوداؤد، باب فی القصص، رقم: ٣٦٦٦

70. Abu Sa'íd Al-Khudrí ﷺ narrated: I was sitting in a group of destitute *Muhājirín* (Emigrants from Makkah), and some of them had taken cover behind others as they did not have enough clothes on them, and one of them was reciting the Qur'ān to us, when Rasúlullāh ﷺ entered and stood (close) by us. At this, the one who was reciting the Qur'ān became silent. Rasúlullāh ﷺ greeted (us) and then said: What were you all doing? We said: O Rasúlullāh, one of our reciters was reciting and we were listening attentively to the Book of Allāh *Ta'ālā*. Rasúlullāh ﷺ said: Praise be to Allāh Who has created in my *Ummah* such a people, with whom I have been ordained to sit. Then Rasúlullāh ﷺ sat amongst us, to be equidistant from everyone. Then he gestured with his hand, and we sat in a circle with all of us facing him. (Abu Sa'íd says) I noticed that Rasúlullāh ﷺ did not recognize any of them other than me. Rasúlullāh ﷺ said: O Group of destitute *Muhājirín*, glad tidings for you of a perfect *Núr* (light) on the Day of Resurrection. You will enter the Paradise half-a-day before the rich people (Muslims), and that (half-a-day) is (the span of) five hundred years.

(Abu Dawúd)

﴿71﴾ عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ إِنَّ هٰذَا الْقُرْآنَ نَزَلَ بِحَزَنٍ فَإِذَا قَرَأْتُمُوْهُ فَابْكُوا، فَإِنْ لَمْ تَبْكُوْا فَتَبَاكَوْا، وَتَغَنَّوا بِهِ فَمَنْ لَمْ يَتَغَنَّ بِهِ فَلَيْسَ مِنَّا۔ رواه ابن ماجه، باب في حسن الصوت بالقرآن، رقم: ١٣٣٧

71. Sa'ad ibne-Abi Waqqiās ﷺ said that he heard Rasúlullāh ﷺ saying: Indeed, this Qur'ān has been revealed to create a deep grief and restlessness. So when you recite it, weep; and if you are unable to weep, then make a weeping face. And recite it with a pleasing voice, as one who does not (try to) recite with a pleasant voice is not from us. (Ibne-Mājah)

Note: Some scholars have also given another interpretation to this *Hadíth*; that the one who does not become contented and free from want of what others have, by the blessing of the Qur'ān, in fact has not properly benefited from it and hence is not from us.

﴿72﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَا اَذِنَ اللّٰهُ لِشَيْءٍ مَا اَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنّٰى بِالْقُرْآنِ۔

رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٤٥

72. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Allāh never pays so much attention to anything as He pays to the voice of a Prophet reciting the Qur'ān in a sweet tone. (Muslim)

﴿73﴾ عَنِ الْبَرَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: زَيِّنُوْا الْقُرْآنَ بِاَصْوَاتِكُمْ فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيْدُ الْقُرْآنَ حُسْنًا۔ رواه الحاكم ١/٥٧٥

73. Barā ﷺ narrates that Rasúlullāh ﷺ said: Beautify the Qur'ān with your voices. For indeed, a beautiful voice adds to the beauty of the Qur'ān. (Mustadrak Hākim)

Note: It means that the beauty of the Qur'ān is made even more evident by a beautiful voice.

﴿74﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: اَلْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ۔

رواه الترمذي وقال: هذا حديث حسن غريب، باب من قرأ القرآن فليسأل الله به، رقم: ٢٩١٩

74. 'Uqbah ibne-Amir ﷺ narrates that he heard Rasúlullāh ﷺ saying: The one who recites the' Qur'ān aloud, is like the one who gives *Sadaqah* openly, and the one who recites it quietly, is like the one who gives *Sadaqah* secretly. (Tirmidhí)

Note: It appears from this *Hadíth* that the preference is for reciting the Qur'ān quietly. This is the situation when there is a fear of *'Riyā'* (lack of sincerity). If there is no fear of *'Riyā'* and there is no danger of disturbing others then according to some other traditions it is better to recite in a loud voice as it may become a source of inspiration and encouragement for others. (SharhTibí)

﴿75﴾ عَنْ اَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللهِ ﷺ لِاَبِيْ مُوْسٰى: لَوْ رَاَيْتَنِيْ وَ اَنَا اَسْتَمِعُ قِرَاءَتَكَ الْبَارِحَةَ لَقَدْ اُوْتِيْتَ مِزْمَارًا مِنْ مَزَامِيْرِ اٰلِ دَاوُدَ.

رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٥٢

75. Abu Músā ﷺ narrates that Rasúlullāh ﷺ told Abí Músā: If you would have seen me last night listening to your recitation keenly, it would have definitely pleased you; as indeed you have been given a share from the pleasant voice of Dāwúd ﷺ vocal gifts. (Muslim)

﴿76﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُقَالُ يَعْنِيْ لِصَاحِبِ الْقُرْآنِ اِقْرَاْ وَارْقَ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَاِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَاُ بِهَا.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ان الذي ليس في جوفه من القرآن،......رقم: ٢٩١٤

76. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates from Nabí ﷺ: It will be said to the man devoted to the Qur'ān: Recite and ascend (the ranks of Paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (Tirmidhí)

Note: "By the man devoted to the Qur'ān" means a *Hāfiz* of the Qur'ān, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur'ān. (Sharh Tibi, Mirqat)

﴿77﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ :قَالَ رَسُوْلُ اللهِ ﷺ:اَلْمَاهِرُ بِالْقُرْآنِ مَعَ

السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَءُ الْقُرْآنَ وَ يَتَتَعْتَعُ فِيْهِ، وَهُوَ عَلَيْهِ شَاقٌ لَهُ اَجْرَانِ.

رواه مسلم، باب فضل الماهر بالقرآن والذى يتتعتع فيه، رقم ١٨٦٢

77. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: The one who is proficient in Qur'ān will be in the company of the angels who are scribes, honored and righteous. And the one, who falters in reciting and endures difficulty thereby, will have a double reward. (Muslim)

Note: The one who falters is a *Hāfiz* who may not remember the Qur'ān well; yet he always tries to remember. This also covers that reader of the Qur'ān who falters in its recitation, but tries hard to recite correctly, there is a double reward for such a person: one for recitation, and the other for faltering again and again, and bearing this hardship patiently. (Sharh Tibi, Mirqāt)

﴿78﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَجِيْءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُوْلُ: يَارَبِّ حَلِّهِ فَيُلْبَسُ تَاجَ الْكَرَامَةِ، ثُمَّ يَقُوْلُ: يَارَبِّ زِدْهُ، فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ، ثُمَّ يَقُوْلُ: يَارَبِّ ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ فَيُقَالُ لَهُ اِقْرَأْ وَارْقَ وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةً.

رواه الترمذى و قال: هذا حديث حسن صحيح، باب ان الذى ليس فى جوفه من القرآن كالبيت الخرب، رقم: ٢٩١٥

78. Abu Hurairah ؓ narrates that Nabī ﷺ said: The man devoted to the Qur'ān will come on the Day of Resurrection and the Qur'ān will submit to Allāh: O my *Rabb!* Grant him an apparel, so he will be made to wear a Crown of Honour. The Qur'ān will again request: O my *Rabb!* Give him more, then he will be given a complete Robe of Honour. The Qur'ān will again request: O my *Rabb!* Be pleased with this person. So He will express His pleasure to him; and then he will be asked to recite and ascend (in the ranks of Paradise). One virtue for each verse will be increased for him. (Tirmidhī)

﴿79﴾ عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ فَسَمِعْتُهُ يَقُوْلُ: اِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِيْنَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُوْلُ لَهُ: هَلْ تَعْرِفُنِيْ؟ فَيَقُوْلُ: مَا اَعْرِفُكَ، فَيَقُوْلُ لَهُ هَلْ تَعْرِفُنِيْ؟ فَيَقُوْلُ: مَا اَعْرِفُكَ، فَيَقُوْلُ: اَنَا

صَاحِبُكَ الْقُرْآنُ الَّذِیْ اَظْمَأْتُكَ فِي الْهَوَاجِرِ وَ اَسْهَرْتُ لَيْلَكَ وَ اِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهٖ وَاِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَتِهٖ فَيُعْطَى الْمُلْكَ بِيَمِيْنِهٖ وَالْخُلْدَ بِشِمَالِهٖ وَ يُوْضَعُ عَلٰى رَأْسِهٖ تَاجُ الْوَقَارِ وَيُكْسٰى وَالِدَاهُ حُلَّتَيْنِ لَا يَقُوْمُ لَهُمَا اَهْلُ الدُّنْيَا فَيَقُوْلَانِ: بِمَ كُسِيْنَا هٰذِهٖ؟ فَيُقَالُ: بِاَخْذِ وَلَدِكُمَا الْقُرْآنَ ثُمَّ يُقَالُ لَهٗ: اِقْرَاْ وَاصْعَدْ فِيْ دَرَجَةِ الْجَنَّةِ وَ غُرَفِهَا فَهُوَ فِيْ صُعُوْدٍ مَادَامَ يَقْرَاُ هَذًّا كَانَ اَوْ تَرْتِيْلًا۔ رواه احمد، الفتح الربانى، ١٨/٦٩

79. Buraidah ﷺ narrates: I was sitting with Nabí ﷺ and I heard him saying: When the man devoted to the Qur'ãn will come out of the grave upon its splitting, on the Day of Resurrection, indeed the Qur'ãn will meet him like a person whose colour has changed due to weakness. The Qur'ân will ask him: Do you recognize me? He will say: No I do not recognize you. The Qur'ãn will ask him again: Do you recognize me? He will say: No, I do not recognize you. The Qur'ãn will say: I am your mate, The Qur'ãn, which kept you thirsty at the mid-day's heat and kept you awake at night. Every trader wishes to earn a profit from his trade, today you are exceptionally rewarded in your trade. So he will be given a kingdom in his right hand; and in the left a certificate to live in Paradise for eternity, and a crown of dignity will be placed on his head. His parents will be given to wear two such pairs of dresses whose value cannot be paid by the people of this world. His parents will say: Why have we been given these dresses to wear? It would be said: For your son's memorizing of the Qur'ãn. And then the man devoted to the Qur'ãn will be asked: Recite, and rise in ranks to the upper storeys and adorned rooms of Paradise. He will ascend as long as he recites, whether it be fast and fluently or slowly with pauses and distinctly. (Musnad Ahmed, Fatah-ur-Rabãni)

Note: The personification of the Qur'ãn as a weak and pale man is in fact a portrait of the man devoted to the Qur'ãn. He had become weak because of reciting the Qur'ãn at night, and acting upon its commandments during the day. (Anjahul Hajah)

﴿80﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ لِلّٰهِ اَهْلِيْنَ مِنَ النَّاسِ قَالُوْا: مَنْ هُمْ يَارَسُوْلَ اللهِ؟ قَالَ: اَهْلُ الْقُرْآنِ هُمْ اَهْلُ اللهِ وَخَاصَّتُهٗ۔

رواه الحاكم، وقال الذهبى: روى من ثلاثة اوجه عن انس هذا اجودها ١/٥٥٦

80. Anas ﷺ narrates that Rasúlullãh ﷺ said: Indeed for Allãh, from amongst people are some (like people) of His Household. *Sahãbah* asked: O Rasúlullãh! Who are those people? He said: The people of the Qur'ãn, they are the Household of Allah and His favored ones. (Mustadrak Hãkim)

﴿81﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الَّذِيْ لَيْسَ فِيْ جَوْفِهٖ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ان الذي ليس في جوفه من القرآن...، رقم: ٢٩١٣

81. Ibne-'Abbãs Radiyallãhu 'anhuma narrates that Rasúlullãh ﷺ said: He in whose heart there is no part of the Qur'ãn, is like a deserted house. (Tirmidhi)

﴿82﴾ عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنِ امْرِئٍ يَقْرَءُ الْقُرْآنَ ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ اَجْذَمَ.

رواه ابوداؤد، باب التشديد فيمن حفظ القرآن...، رقم: ١٤٧٤

82. Sa'ad ibne- 'Ubãdah ﷺ narrates that Rasúlullãh ﷺ said: There is not a person who learns to read the Qur'ãn and then forgets it, except that he will meet Allãh on the Day of Resurrection as a leper. (Abu Dãwúd)

Note: Many meanings have been given to the forgetting to the Qur'ãı . One of them is that, one is unable to recite despite looking at the pages of the Qur'ãn. Another is that he is unable to recite it from memory. The third is that he is negligent about reciting it. The fourth is that after being aware of the commandments in it. he does not act upon them. (Badhl-ul-Majbúd. Sharh Sunan Abí Dãwúd Eini)

﴿83﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَفْقَهُ مَنْ قَرَاَ الْقُرْآنَ فِيْ اَقَلَّ مِنْ ثَلَاثٍ.

رواه ابوداؤد، باب تحزيب القرآن، رقم: ١٣٩٤

83. 'Abdullãh ibne-'Amr Radiyallãhu 'anhuma narrates that Rasúlullãh ﷺ said: He who recites the complete Qur'ãn in less than three days, cannot understand it well. (Abu Dãwúd)

Note: This saying of Rasúlullãh ﷺ is for the common Muslims.

as it has been confirmed that some of the *Sahābah* ﷺ completed the recitation of the Qur'ān in even less than three days.

﴿84﴾ عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: اُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ وَاُعْطِيْتُ مَكَانَ الزَّبُوْرِ الْمِئِيْنَ وَاُعْطِيْتُ مَكَانَ الْاِنْجِيْلِ الْمَثَانِيَ وَ فُضِّلْتُ بِالْمُفَصَّلِ۔ رواه احمد ٤/١٠٧

84. Wāthilah ibnil-Asqa' ﷺ narrates that Nabi ﷺ said: I have been given in place of Tauriat (Torah), Sab'ā (the first seven chapters of the Qur'ān), and I have been given in place of Zabúr, Miyeen (eleven chapters after the first seven), and I have been given in place of Injil (The New Testament), Masāni (twenty chapters after the eighteenth), and I have been given excellence by Mufassal (the remaining chapters of the Qur'ān). (Musnad Ahmad)

﴿85﴾ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ رَحِمَهُ اللهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: فِيْ فَاتِحَةِ الْكِتَابِ شِفَاءٌ مِنْ كُلِّ دَاءٍ۔ رواه الدارمی ٢/٥٣٨

85. 'Abdul Malik ibne-'Umair Rahimahullāh narrates that Rasúlullāh ﷺ said: There is a cure for all ailments in *Súrah* Fātihah, the opening of the Qur'ān. (Sunan Dārami)

﴿86﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِذَا قَالَ اَحَدُكُمْ: آمِيْنَ، وَ قَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِيْنَ، فَوَافَقَتْ اِحْدَاهُمَا الْاُخْرٰى،غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ۔ رواه البخاری، باب فضل التامین، رقم: ٧٨١

86. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: When anyone of you says *Ámín* (at the end of reciting *Súrah* Fātihah), the angels at the same time also say *Ámín* in the skies. If the former *Ámín* coincides with the latter, then all his past sins are forgiven. (Bukhāri)

﴿87﴾ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَاَهْلِهِ الَّذِيْنَ كَانُوا يَعْمَلُوْنَ بِهٖ، تَقْدُمُهُ سُوْرَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ۔ (الحديث) رواه مسلم، باب فضل قراءة القرآن و سورة البقرة، رقم: ١٨٧٦

87. Nawwās ibne-Sam'ān Alkalabi ﷺ narrates: I heard Nabi

ﷺ saying: The Qur'ān with its people who acted according to it, will be brought on the Day of Resurrection, led by *Sūrah* Al-Ba qarah and Āal 'Imrān. (Muslim)

﴿88﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا تَجْعَلُوْا بُيُوْتَكُمْ مَقَابِرَ، اِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِىْ تُقْرَاُ فِيْهِ سُوْرَةُ الْبَقَرَةِ۔

رواه مسلم، باب استحباب الصلاة النافلة في بيته...، رقم: ١٨٢٤

88. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ said: Do not make your houses graveyards (but fill your homes with the remembrance of Allāh with *Salāt* and the recitation of the Qur'ān). Indeed, *Shaitān* runs away from the house in which *Sūrah* Al-Ba qarah is recited. (Muslim)

﴿89﴾ عَنْ اَبِيْ اُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِقْرَءُوْا الْقُرْآنَ، فَاِنَّهُ يَاْتِيْ يَوْمَ الْقِيَامَةِ شَفِيْعًا لِاَصْحَابِهِ، اِقْرَءُوْا الزَّهْرَاوَيْنِ: الْبَقَرَةَ وَسُوْرَةَ آلِ عِمْرَانَ، فَاِنَّهُمَا يَاْتِيَانِ يَوْمَ الْقِيَامَةِ، كَاَنَّهُمَا غَمَامَتَانِ، اَوْ كَاَنَّهُمَا غَيَايَتَانِ، اَوْ كَاَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، تُحَاجَّانِ عَنْ اَصْحَابِهِمَا، اِقْرَءُوا سُوْرَةَ الْبَقَرَةِ، فَاِنَّ اَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلَا يَسْتَطِيْعُهَا الْبَطَلَةُ، قَالَ مُعَاوِيَةُ: بَلَغَنِيْ اَنَّ الْبَطَلَةَ السَّحَرَةُ۔

رواه مسلم، باب فضل قراءة القرآن و سورة البقرة، رقم: ١٨٧٤

89. Abu Umāmah Al-Bāhili ؓ narrates: I heard Rasūlullāh ﷺ saying: Recite the Qur'ān, because on the Day of Resurrection it will come as an intercessor for those who recited it. Recite the two shining ones, *Sūrah* Al-Baqarah and Āal 'Imran for these will come on the Day of Resurrection as two clouds or two shades or two flocks of birds in rows pleading for those who recited them. Recite *Sūrah* Al-Baqarah, because its reciting, memorizing, and understanding are blessings; and giving it up is grief and regret. The wicked are unable to exploit it. Mu'āwiyah ibne-*Salām* says that it has been reported to him that by wicked people is meant magicians. (Muslim)

﴿90﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سُوْرَةُ الْبَقَرَةِ فِيْهَا آيَةٌ سَيِّدَةُ آيِ الْقُرْآنِ لَا تُقْرَاُ فِيْ بَيْتٍ وَ فِيْهِ شَيْطَانٌ اِلَّا خَرَجَ مِنْهُ، آيَةُ الْكُرْسِيِّ۔

رواه الحاكم وقال: صحيح الاسناد، الترغيب ٢/ ٣٧٠

90. Abu Hurairah ؓ narrates that Rasúlulláh ﷺ said: There is one verse in *Súrah* Al-Baqarah that is the chief of all the verses of the Qur'ãn. Never is this verse recited in a house in which *Shaitãn* is present except that it flees from it. This verse is *Áyatul Kursí*

(Mustadrak Hakim. Targhib)

﴿91﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: وَكَّلَنِيْ رَسُوْلُ اللهِ ﷺ بِحِفْظِ زَكٰوةِ رَمَضَانَ، فَاَتَانِيْ آتٍ فَجَعَلَ يَحْثُوْ مِنَ الطَّعَامِ، فَاَخَذْتُهُ وَقُلْتُ: لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللهِ ﷺ، قَالَ: اِنِّيْ مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِيْ حَاجَةٌ شَدِيْدَةٌ، قَالَ فَخَلَّيْتُ عَنْهُ، فَاَصْبَحْتُ فَقَالَ النَّبِيُّ ﷺ: يَا اَبَا هُرَيْرَةَ، مَا فَعَلَ اَسِيْرُكَ الْبَارِحَةَ؟ قَالَ: قُلْتُ: يَارَسُوْلَ اللهِ شَكَا حَاجَةً شَدِيْدَةً وَ عِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ قَالَ: اَمَا اِنَّهُ قَدْ كَذَبَكَ وَ سَيَعُوْدُ فَعَرَفْتُ اَنَّهُ سَيَعُوْدُ لِقَوْلِ رَسُوْلِ اللهِ ﷺ "اِنَّهُ سَيَعُوْدُ" فَرَصَدْتُهُ، فَجَعَلَ يَحْثُوْ مِنَ الطَّعَامِ فَاَخَذْتُهُ فَقُلْتُ لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللهِ ﷺ، قَالَ دَعْنِيْ فَاِنِّيْ مُحْتَاجٌ وَعَلَيَّ عِيَالٌ، لَا اَعُوْدُ، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ، فَاَصْبَحْتُ فَقَالَ لِيْ رَسُوْلُ اللهِ ﷺ: يَا اَبَاهُرَيْرَةَ، مَا فَعَلَ اَسِيْرُكَ؟ قُلْتُ: يَارَسُوْلَ اللهِ، شَكَا حَاجَةً شَدِيْدَةً وَ عِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ، قَالَ: اَمَا اِنَّهُ قَدْ كَذَبَكَ و سَيَعُوْدُ، فَرَصَدْتُهُ الثَّالِثَةَ فَجَعَلَ يَحْثُوْ مِنَ الطَّعَامِ فَاَخَذْتُهُ فَقُلْتُ: لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللهِ ﷺ وَ هٰذَا آخِرُ ثَلَاثِ مَرَّاتٍ اِنَّكَ تَزْعُمُ لَا تَعُوْدُ ثُمَّ تَعُوْدُ، قَالَ: دَعْنِيْ اُعَلِّمْكَ كَلِمَاتٍ يَنْفَعُكَ اللهُ بِهَا، قُلْتُ: مَاهُنَّ؟ قَالَ: اِذَا اَوَيْتَ اِلٰى فِرَاشِكَ فَاقْرَاْ آيَةَ الْكُرْسِيِّ "اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ" (البقرة: ٢٥٥) حَتّٰى تَخْتِمَ الْآيَةَ، فَاِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ وَلَا يَقْرَبُكَ شَيْطَانٌ حَتّٰى تُصْبِحَ، فَخَلَّيْتُ سَبِيْلَهُ، فَاَصْبَحْتُ فَقَالَ لِيْ رَسُوْلُ اللهِ ﷺ: مَا فَعَلَ اَسِيْرُكَ الْبَارِحَةَ؟ قُلْتُ: يَا رَسُوْلَ اللهِ، زَعَمَ اَنَّهُ يُعَلِّمُنِيْ كَلِمَاتٍ يَنْفَعُنِي اللهُ بِهَا فَخَلَّيْتُ سَبِيْلَهُ، قَالَ: مَا هِيَ؟ قُلْتُ: قَالَ لِيْ: اِذَا اَوَيْتَ اِلٰى فِرَاشِكَ فَاقْرَاْ آيَةَ الْكُرْسِيِّ مِنْ اَوَّلِهَا حَتّٰى تَخْتِمَ الْآيَةَ "اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ" وَقَالَ لِيْ: لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ وَ لَا يَقْرَبُكَ شَيْطَانٌ حَتّٰى تُصْبِحَ، وَ كَانُوا اَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ، فَقَالَ النَّبِيُّ ﷺ: اَمَا اِنَّهُ قَدْ صَدَقَكَ وَ هُوَ كَذُوْبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُذْ ثَلَاثِ لَيَالٍ يَا اَبَا هُرَيْرَةَ؟ قَالَ: لَا، قَالَ: ذَاكَ شَيْطَانٌ. رواه البخاري، باب اذا وكل رجلا فترك الوكيل شيئا.....رقم: ٢٣١١ وفي رواية الترمذي عَنْ اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ اِقْرَاْهَا فِيْ بَيْتِكَ فَلَا يَقْرَبُكَ شَيْطَانٌ وَلَا غَيْرُهُ. رقم: ٢٨٨٠

91. Abu Hurairah ؓ said: Rasúlulláh ﷺ deputed me for the

safekeeping of the *Zakāt* of Ramadān. Someone came and began to take up handfuls of food. I got hold of him, and told him: I am certainly going to take you to Rasúlullāh ﷺ. He said: I am needy, I have children dependent on me, and my need is severe. I let him go. In the morning Nabí ﷺ asked: O Abu Hurairah! What did your prisoner do last night? (Allāh ﷻ informed him of this) I replied: O Rasúlullāh! He complained of dire need, and of having children dependent on him, so I had pity on him and let him go his way. He said: Beware! He lied to you, and will come back. I was sure that he would return, because Rasúlullāh ﷺ had told me so. Therefore, I layed down, waiting for him. When he came and began to take handfuls of food, I got hold of him and told him: I must take you to Rasúlullāh ﷺ. He said: Leave me, for I am a needy man. I support a big family. I shall not come again. I had pity on him and let him go his way. In the morning, Rasúlullāh ﷺ said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasúlullāh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasúlullāh ﷺ said: Beware, he has certainly lied to you, and will come back. So I layed down, waiting for him for the third time. When he came and took handfuls of food, I got hold of him and said: I must take you to Rasúlullāh ﷺ, and this is the last of the three times. Verily, you claimed that you will not return, but you have returned. He said: Leave me, I shall teach you some words through which Allah will give you benefit. I asked: What are those? He said: When you go to bed, recite *Áyatul Kursi* all the way till the end of the verse. Allah will appoint a guard for you who will stay with you and no *Shaitan* will come near you till the morning. So I let him go his way. Next morning Rasúlullāh ﷺ asked me what did your prisoner do last night? I answered: O Rasúlullāh! He claimed to teach me some words, by which Allāh will benefit me. So I let him go his way. Rasúlullāh ﷺ said: What are those? He (the prisoner) told me: When you go to bed, recite, *Áyatul Kursi*, from its beginning to the end. Allāh will appoint a guard for you who will stay with you and no *Shaitān* will come near you till the morning. The narrator says the *Sahābah* were eagerly desirous of all that was good. Nabí ﷺ said: Verily, he has spoken the truth to you, though he is a great liar. Do you know with

whom you have been speaking for the past three nights O Abu Hurairah? I said No. Rasúlullāh ﷺ said: That was *Shaitān*

(Bukhāri)

According to what was narrated by Abu Ayyúb Al-Ansāri رضي الله عنه. *Shaitān* said: You should recite *Áyatul Kursí* in your house, as no *Shaitān* , or anyone else will ever come to you. (Tirmidhí)

﴿92﴾ عَنْ اُبَيّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَا اَبَا الْمُنْذِرِ! اَتَدْرِىْ اَىُّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ اَعْظَمُ؟ قَالَ: قُلْتُ: اللهُ وَرَسُوْلُهُ اَعْلَمُ، قَالَ: يَا اَبَا الْمُنْذِرِ! اَتَدْرِىْ اَىُّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ اَعْظَمُ؟ قَالَ: قُلْتُ: "اَللهُ لَآ اِلٰهَ اِلَّاهُوَ الْحَيُّ الْقَيُّوْمُ" قَالَ: فَضَرَبَ فِيْ صَدْرِىْ وَ قَالَ: وَاللهِ! لِيَهْنِكَ الْعِلْمُ اَبَا الْمُنْذِرِ. رواه مسلم، باب فضل سورة الكهف وآية الكرسي، رقم: ١٨٨٥ وَفِيْ رِوَايَةٍ: وَالَّذِىْ نَفْسِيْ بِيَدِهٖ اِنَّ لَهَا لِسَانًا وَ شَفَتَيْنِ تُقَدِّسُ الْمَلِكَ عِنْدَ سَاقِ الْعَرْشِ.

قُلْتُ: هُوَفِى الصحيح باختصار. رواه احمد ورجاله رجال الصحيح، مجمع الزوائد ٧/٣٩

92. Ubayy ibne-Ka'b رضي الله عنه narrates that Rasúlullāh ﷺ asked: O Abu Mundhir! Do you know which verse from the Book of Allāh is the greatest? I replied: Allah and His Messenger know best! Rasúlullāh ﷺ asked: O Abu Mundhir. Do you know which verse from the Book of Allāh is the greatest? I said: *Áyatul Kursi.* He then struck my chest and said: By Allāh! Congratulation to you for this knowledge O Abu Mundhir! (Muslim)

It is narrated in another tradition, in regard to *Áyatul Kursí*, Rasúlullāh ﷺ said: I swear by the One in Whose Hand my soul is, that this verse indeed has a tongue and two lips which glorify the Lord under the *'Arsh*, the Divine Throne.

(Musnad Abmad, Majma- 'uz-Zawāid)

﴿93﴾ عَنْ اَبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لِكُلِّ شَيْءٍ سَنَامٌ وَ اِنَّ سَنَامَ الْقُرْآنِ سُوْرَةُ الْبَقَرَةِ ، وَ فِيْهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ.

رواه الترمذى و قال: هذا حديث غريب، باب ماجاء فى سورة البقرة وآية الكرسي، رقم: ٢٨٧٨

93. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: For every thing there is a crest, and indeed the crest of the Qur'ān is *Súrah* Al-Baqarah. And in it there is a verse, which is the chief of all the verses in the Qur'ān, and that is *Áyatul Kursi.* (Tirmidhí)

﴿94﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَيْنَا جِبْرَئِيْلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَقِيْضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هٰذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ، لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هٰذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ، لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ وَقَالَ: أَبْشِرْ بِنُوْرَيْنِ أُوْتِيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ، فَاتِحَةُ الْكِتَابِ وَخَوَاتِيْمُ سُوْرَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيْتَهُ. رواه مسلم، باب فضل الفاتحة...... رقم:١٨٧٧

94. Ibne-'Abbās Radiyallāhu 'anhuma narrates that once Jibraíl عليه السلام was sitting beside Nabi ﷺ, when they heard a rattling sound from the sky. He (Jibraíl) raised his head and said: This is a door which has been opened in the sky today, which was never opened before except today, and an angel has descended from it. He (Jibraíl) said, this angel had never come down on earth except today. The angel offered salutation, and said: Take glad tidings! You have been given two lights, which 'were not given to any prophet before you. *Súrah* Al-Fātihtāh and the last (two) verses of *Súrah* Al-Baqarah. You do not recite even a word from them, but you are rewarded for it. (Muslim)

Note: The last sentence of this *Hadíth* means that if you recite words praising Allāh. you will get the reward for praising Allāh; and if it is a word of supplication, it will granted to you. (Sharh Tibí)

﴿95﴾ عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِأَلْفَيْ عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُوْرَةَ الْبَقَرَةِ، وَلَا يُقْرَآنِ فِيْ دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرَبُهَا شَيْطَانٌ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في آخر سورة البقرة رقم: ٢٨٨٢

95. Nu'mān ibne-Bashír Radiyallāhu 'anhuma narrates Rasúlullāh ﷺ said: Indeed Allāh inscribed a book, two thousand years before creating the heavens and the earth. He sent down two verses with which He ended *Súrah* Ál-Baqarah. When these verses are being recited in a house for three nights, *Shaitān* will not come near it. (Tirmidhí)

﴿96﴾ عَنْ اَبِيْ مَسْعُوْدِ الْاَنْصَارِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ:قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ قَرَاَ الْآيَتَيْنِ مِنْ آخِرِ سُوْرَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ۔

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في آخر سورة البقرة، رقم: ٢٨٨١

96. Abu Masúd Alansari ﷺ narrates that Rasúlullāh ﷺ said: He who recites the last two verses of *Súrah* Al-Baqarah at night, these will suffice for him. (Tirmidhi)

Note: These two verses will suffice means: I. He will be protected from every evil throughout the night. 2. The reward of reciting these two verses will be as much as that of *Tahajjud.* (Nawawi)

﴿97﴾ عَنْ شَدَّادِ بْنِ اَوْسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ مُسْلِمٍ يَاْخُذُ مَضْجَعَهُ يَقْرَاُ سُوْرَةً مِنْ كِتَابِ اللّٰهِ اِلَّا وَكَّلَ اللّٰهُ مَلَكًا فَلَا يَقْرَبُهُ شَيْءٌ يُؤْذِيْهِ حَتّٰى يَهُبَّ مَتٰى هَبَّ۔

رواه الترمذي، كتاب الدعوات، رقم: ٣٤٠٧

97. Shaddād ibne-Aws ﷺ narrates that Rasúlullāh ﷺ said: None amongst Muslims goes to bed and recites any *Súrah* of the Book of Allāh, except that Allāh deputes an angel and nothing harmful will come near him until he awakes, (no matter) whenever he awakes. (Tirmidhi)

﴿98﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ قَرَاَ فِيْ لَيْلَةٍ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ ۔

(وهو بعض الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ١/٣٠٨

98. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who recites one hundred verses of (the Qur'ān) in a night, would be written amongst the devout worshippers of Allāh. (Mustadrak Hākim)

﴿99﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ وَتَمِيْمِ الدَّارِيِّ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَاَ عَشْرَ آيَاتٍ فِيْ لَيْلَةٍ كُتِبَ لَهُ قِنْطَارٌ وَالْقِنْطَارُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا۔

(الحديث) رواه الطبراني في الكبير والاوسط وفيه: اسماعيل بن عياش ولكنه من روايته عن الشاميين وهي مقبولة، مجمع الزوائد ٢/٥٤٧

99. Fadālah ibne-'Ubaid and Tamímdārí Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: The one who recites ten verses in a night, (the reward of) a *Qintar* is written for him. And a *Qintār* is better than the world and whatever it contains.

(Tabarāni, Majma- 'uz-Zawāid)

﴿100﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللہُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللہِ ﷺ: مَنْ قَرَأَ عَشَرَ آیَاتٍ فِیْ لَیْلَةٍ لَمْ یُکْتَبْ مِنَ الْغَافِلِیْنَ.

رواہ الحاکم وقال: ھذا حدیث صحیح علی شرط مسلم ووافقه الذھبی ١/٥٥٥

100. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: the one, who recites ten verses at night, is not written amongst the negligent. (Mustadrak Hākim)

﴿101﴾ عَنْ اَبِیْ مُوْسٰی رَضِیَ اللہُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللہِ ﷺ: اِنِّیْ لَاَعْرِفُ اَصْوَاتَ رُفْقَةِ الْاَشْعَرِیِّیْنَ بِالْقُرْآنِ، حِیْنَ یَدْخُلُوْنَ بِاللَّیْلِ، وَاَعْرِفُ مَنَازِلَهُمْ مِنْ اَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّیْلِ، وَ اِنْ کُنْتُ لَمْ اَرَمَنَازِلَهُمْ حِیْنَ نَزَلُوْا بِالنَّهَارِ.

(الحدیث) رواہ مسلم، باب من فضائل الاشعریین رضی اللہ عنهم، رقم: ٦٤٠٧

101. Abu Músā ﷺ narrates that Rasúlullāh ﷺ said: Indeed I recognise the voices of the companions belonging to the tribe of 'Ash 'ar', when they enter their houses and recite Qur'ān at night. I recognize their houses from their recitation of the Qur'ān at night; although I may not have seen them entering their houses during daytime. (Muslim)

﴿102﴾ عَنْ جَابِرٍ رَضِیَ اللہُ عَنْهُ عَنِ النَّبِیِّ ﷺ اَنَّهُ قَالَ: مَنْ خَشِیَ مِنْکُمْ اَنْ لَا یَسْتَیْقِظَ مِنْ آخِرِ اللَّیْلِ فَلْیُوْتِرْ مِنْ اَوَّلِهٖ، وَمَنْ طَمِعَ مِنْکُمْ اَنْ یَقُوْمَ مِنْ آخِرِ اللَّیْلِ فَلْیُوْتِرْ مِنْ آخِرِ اللَّیْلِ، فَاِنَّ قِرَاءَةَ الْقُرْآنِ فِیْ آخِرِ اللَّیْلِ مَحْضُوْرَةٌ، وَهِیَ اَفْضَلُ.

رواہ الترمذی، باب ماجاء فی کراھیة النوم قبل الوتر، رقم: ٤٥٥

102. Jābir ﷺ narrates that Nabí ﷺ said: The one amongst you who is apprehensive of not being able to wake up in the last part of the night, he should offer his *Witr* in its first part. And the one who expects to get up in the last part of night, should offer his *Witr* then, because as the angels are present during recitation of

the Qur'ān in the last part of the night, and this recitation is better.
(Tirmidhí)

﴿103﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَاَ ثَلَاثَ آيَاتٍ مِنْ اَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في فضل سورة الكهف، رقم: ٢٨٨٦

103. Abu Dardā' ﷺ narrates that Nabí ﷺ said: The one who recites the three verses of the beginning of *Súrah* Al-Kahf will be protected from the trial of *Dajjāl*. (Tirmidhí)

﴿104﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ اَوَّلِ سُوْرَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ، وَفِيْ رِوَايَةٍ: مِنْ آخِرِ الْكَهْفِ.

رواه مسلم، باب فضل سورة الكهف وآية الكرسي، رقم: ١٨٨٣

104. Abu Dardā' ﷺ narrates that Nabí Rasúlullāh ﷺ said: He who memorizes the first ten verses of *Súrah* Al-Kahf will be protected from the trial of *Dajjāl*. In another narration, it is the last ten verses of *Súrah* Al-Kahf. (Muslim)

﴿105﴾ عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَاَ الْعَشْرَ الْاَوَاخِرَ مِنْ سُوْرَةِ الْكَهْفِ فَاِنَّهُ عِصْمَةٌ لَهُ مِنَ الدَّجَّالِ.

رواه النسائي في عمل اليوم والليلة، رقم:٩٤٨ قال المحقق:هذا الاسناد رجاله ثقات

105. Thawbān ﷺ narrates that Nabí ﷺ said: The one who recites the last ten verses of *Súrah* Al-Kahf, this will indeed be for him a protection from *Dajjāl*. (Amalul Yaumi wal Lailah by Nasai).

﴿106﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ مَرْفُوْعًا: مَنْ قَرَاَ سُوْرَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُوْمٌ اِلَى ثَمَانِيَةِ اَيَّامٍ مِنْ كُلِّ فِتْنَةٍ، وَ اِنْ خَرَجَ الدَّجَّالُ عُصِمَ مِنْهُ.

التفسير لابن كثير عن المختارة للحافظ الضياء المقدسي ٧٥/٣

106. 'Alí ﷺ narrates that Rasúlullāh ﷺ said: He who recites *Súrah* Al-Kahf on Friday, will be protected from all kinds of trials for eight days, and if *Dajjāl* appears, (during these eight days) he would be even saved from him. (Tafsír ibne-Kathír)

﴿107﴾ عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَاَ سُوْرَةَ الْكَهْفِ كَمَا اُنْزِلَتْ كَانَتْ لَهُ نُوْرًا يَوْمَ الْقِيَامَةِ مِنْ مَقَامِهٖ اِلٰی مَكَّةَ وَمَنْ قَرَاَ عَشْرَ آيَاتٍ مِنْ آخِرِهَا ثُمَّ خَرَجَ الدَّجَّالُ لَمْ يُسَلَّطْ عَلَيْهِ۔

(الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ١/٥٦٤

107. Abu Sa'íd Al-Khudrí ﷺ narrates that Rasúlullāh ﷺ said: The one who recites *Súrah* Al-Kahf as it was revealed, it will become a *Nur* for him on the Day of Resurrection, from his place to Makkah. And the one who recites the last ten verses of it, even if the *Dajjāl* appears, the *Dajjāl* will not be able to overpower him.

(Mustadrak Hākim)

﴿108﴾ عَنْ مَعْقَلِ بْنِ يَسَارٍ رَضِیَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اَلْبَقَرَةُ سَنَامُ الْقُرْآنِ وَ ذُرْوَتُهُ، نَزَلَ مَعَ كُلِّ آيَةٍ مِنْهَا ثَمَانُوْنَ مَلَكًا، وَ اسْتُخْرِجَتْ "اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَيُّوْمُ" مِنْ تَحْتِ الْعَرْشِ، فَوُصِلَتْ بِسُوْرَةِ الْبَقَرَةِ، وَ "يٰسٓ" قَلْبُ الْقُرْآنِ لَا يَقْرَاُهَا رَجُلٌ يُرِيْدُ اللهَ تَبَارَكَ وَتَعَالٰی وَالدَّارَ الْآخِرَةَ اِلَّا غُفِرَ لَهُ وَاقْرَؤُوْهَا عَلٰی مَوْتَاكُمْ۔

رواه احمد ٥/٢٦

108. Ma'qil ibne-Yasār ﷺ narrates that Rasúlullāh ﷺ said: The crest, and apex of Qur'ān is *Súrah* Al-Baqarah. With every verse of it, eighty angels descend. The *Ayatul Kursí* has been revealed from beneath the Divine Throne, then it was integrated into *Súrah* Al-Baqarah. *Súrah* Yāsín is the heart of the Qur'ān. Whoever recites it, to please Allāh *Tabārak wa Ta'ālā* and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Ahmad)

Note: *Súrah* Al-Baqarah has been termed the crest or peak of the Qur'ān because the fundamental principles of Islam, its beliefs and the commandments of the *Sharía'h* (Islamic Jurisprudence), have been dealt with in more detail than in any other *Súrah* of the Qur'ān. (Ma'ariful *Hadíth*)

﴿109﴾ عَنْ جُنْدُبٍ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَاَ يٰسٓ فِیْ لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللهِ غُفِرَ لَهُ۔

رواه ابن حبان، قال المحقق: رجاله ثقات ٦/٣١٢

109. Jundub ﷺ narrates that Rasúlullāh ﷺ said: One who recites *Súrah* Yasin in the night to please Allāh, he is forgiven.

(Ibne-Hibbān)

﴿110﴾ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ رَضِىَ اللّٰهُ عَنْهُ: قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ قَرَاَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ لَمْ يَفْتَقِرْ. رواه البيهقى فى شعب الايمان ٢/٤٩١

110. Abdullāh ibne-Mas'úd ﷺ narrates that he heard Rasúlullāh ﷺ saying: One who recites *Súrah* Al-Waqi'ah every night will never be afflicted by poverty. (Baihaqí)

﴿111﴾ عَنْ جَابِرٍ رَضِىَ اللّٰهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتّٰى يَقْرَاَ الٓمّٓ تَنْزِيْلُ، وَتَبَارَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ. رواه الترمذى، باب ماجاء فى فضل سورة الملك، رقم: ٢٨٩٢

111. Jābir ﷺ narrates that Nabí ﷺ did not use to sleep until he recited *Alif Lām Mím Sajdah,* (*Súrah* 32) and *Tabarakallāhí biyadihil mulk* (*Súrah* 67). (Tirmidhí)

﴿112﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ سُوْرَةً مِنَ الْقُرْآنِ ثَلَاثُوْنَ آيَةً شَفَعَتْ لِرَجُلٍ حَتّٰى غُفِرَ لَهُ وَهِىَ سُوْرَةُ تَبَارَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ.

(رواه الترمذى و قال: هذا حديث حسن ، باب ماجاء فى فضل سورة الملك،رقم: ٢٨٩١

112. Abu Hurairah ﷺ narrates that Nabí ﷺ said: Indeed, there is a *Súrah* in the Qur'ān having thirty verses, which intercedes for its reciter until he is forgiven. And that *Súrah* is: Tabarakallāhi biyadihil mulk (*Súrah* 67). (Tirmidhí)

﴿113﴾ عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: ضَرَبَ بَعْضُ اَصْحَابِ النَّبِيِّ ﷺ خِبَائَهُ عَلٰى قَبْرٍ وَ هُوَ لَا يَحْسِبُ اَنَّهُ قَبْرٌ، فَاِذَا فِيْهِ قَبْرُ اِنْسَانٍ يَقْرَاُ سُوْرَةَ الْمُلْكِ حَتّٰى خَتَمَهَا، فَاَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُوْلَ اللّٰهِ اِنِّىْ ضَرَبْتُ خِبَائِىْ وَاَنَا لَا اَحْسِبُ اَنَّهُ قَبْرٌ فَاِذَا فِيْهِ اِنْسَانٌ يَقْرَاُ سُوْرَةَ الْمُلْكِ حَتّٰى خَتَمَهَا، فَقَالَ النَّبِيُّ ﷺ: هِىَ الْمَانِعَةُ، هِىَ الْمُنْجِيَةُ تُنْجِيْهِ مِنْ عَذَابِ الْقَبْرِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء فى فضل سورة الملك ، رقم: ٢٨٩٠

113. Ibne- 'Abbās Radiyallāhu 'anhuma narrates that someone, amongst the companions of Nabí ﷺ, set up his tent over a grave, without realizing that it was a grave. Suddenly he heard the person of the grave reciting *Súrah* Mulk, up to its end of the *Súrah*. He came to Nabi ﷺ and said: O Rasúlullāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting

Súrah Mulk up to its end. Nabi ﷺ said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Tirmidhi)

﴿114﴾ عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ: يُؤْتَى الرَّجُلُ فِيْ قَبْرِهٖ فَتُؤْتٰى رِجْلَاهُ فَتَقُوْلُ رِجْلَاهُ لَيْسَ لَكُمْ عَلٰى مَا قِبَلِيْ سَبِيْلٌ كَانَ يَقُوْمُ يَقْرَأُ بِيْ سُوْرَةَ الْمُلْكِ، ثُمَّ يُؤْتٰى مِنْ قِبَلِ صَدْرِهٖ اَوْ قَالَ بَطْنِهٖ فَيَقُوْلُ لَيْسَ لَكُمْ عَلٰى مَا قِبَلِيْ سَبِيْلٌ كَانَ يَقْرَأُ بِيْ سُوْرَةَ الْمُلْكِ، ثُمَّ يُؤْتٰى رَاْسَهٗ فَيَقُوْلُ لَيْسَ لَكُمْ عَلٰى مَا قِبَلِيْ سَبِيْلٌ كَانَ يَقْرَأُ بِيْ سُوْرَةَ الْمُلْكِ، فَهِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ وَهِيَ فِي التَّوْرَاةِ سُوْرَةُ الْمُلْكِ، مَنْ قَرَاَهَا فِيْ لَيْلَةٍ فَقَدْ اَكْثَرَ وَاَطْنَبَ. رواه الحاكم وقال: هذا حديث صحيح الاسناد و لم يخرجاه ووافقه الذهبي ٢/٤٩٨

114. Ibne-Mas'úd ؓ narrates that: The torment starts from the side of the feet of a dead man in the grave. The feet say: There is no way for you to come through us, for he used to recite *Súrah* Mulk (*Súrah* 67). Then the torment advances towards him from his chest or the stomach. it says: There is no way for you to come through me, for he used to recite *Súrah* Mulk. Then the torment advances from towards his head. The head says: There is no way for you to come through me, as he used to recite *Súrah* Mulk. ('Abdullāh ibne-Mas'úd says) This *Súrah* prevents the torments of the grave, it was also called *Súrah* Mulk in the Taurāt (Torah). He who recites it at night, is indeed blessed with a tremendous reward. (Mustadrak Hākim)

﴿115﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سَرَّهٗ اَنْ يَنْظُرَ اِلٰى يَوْمِ الْقِيَامَةِ كَاَنَّهٗ رَاْيُ عَيْنٍ فَلْيَقْرَاْ: "اِذَا الشَّمْسُ كُوِّرَتْ" وَ "اِذَا السَّمَآءُ انْفَطَرَتْ" وَ "اِذَا السَّمَآءُ انْشَقَّتْ".

رواه الترمذي و قال هذا حديث حسن غريب، باب ومن سورة "إذاالشمس كورت"۔ رقم :٣٣٣٣

115. Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: If anyone would like to see the Day of Resurrection, as if it was before his eyes, he should recite the *Súrah* Idhash shamsu kuwwirat (Takwír:8l); *Súrah* Idhas samāun fatarat (lnfitār:82) and *Súrah* Idhas samāun Shaqqat (Inshiqāq.84). (Tirmidhi)

﴿116﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ، وَ قُلْ هُوَ اللهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَقُلْ يٰأَيُّهَا الْكٰفِرُوْنَ تَعْدِلُ رُبُعَ الْقُرْآنِ.

رواه الترمذي وقال: هذا حديث غريب، باب ماجاء في اذا زلزلت، رقم: ٢٨٩٤

116. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: *Súrah Idhā zulzilat* (Zilzāl:99) is equivalent to half of the Qur'ān; *Súrah Qul huwal lāhu ahad* (Ikhlas.112) is equivalent to one third of the the Qur'ān; and *Súrah Qul yā ayyuhal kāfirún* (Kafirún:109) is equivalent to a quarter of the Qur'ān. (Tirmidhi)

Note: The Qur'ān describes the life of a man in this world and in the Hereafter and *Súrah Idhā zulzilat* describes the Hereafter in a very effective manner. Therefore, this *Súrah* is equivalent to half of the Qur'ān. *Súrah Qul huwallāhu ahad* is equivalent, to one third of the Qur'ān, as in the Qur'ān there are three fundamental topics i.e. historical events, commandments, and the Unity of Allāh. This *Súrah* describes very beautifully the Oneness of Allāh ﷻ. *Súrah Qul ya Ayyuhal Kāfirún,* is equivalent to one-fourth of the Qur'ān, on the understanding that there are four subjedts dealt with in the Qur'ān; namely the Oneness, (of Allāh), Prophethood, Commandments and historical events. And this *Súrah* carries an excellent description of the Oneness of Allāh ﷻ. According to some Islamic scholars, these three *Súrah* are equivalent to half, one-third and one-fourth of the Qur'ān respectively; meaning thereby that the reciter of these *Súrahs* will get the reward of half, one-third, and one-fourth of the Qur'ān respectively. (Mazâhir-e- Haque)

﴿117﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا يَسْتَطِيْعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِيْ كُلِّ يَوْمٍ؟ قَالُوْا: وَمَنْ يَسْتَطِيْعُ ذٰلِكَ! قَالَ: أَمَا يَسْتَطِيْعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْهٰكُمُ التَّكَاثُرُ.

رواه الحاكم وقال: رواة هذا الحديث كلهم ثقات و عقبة هذا غير مشهور ووافقه الذهبي ١/٥٦٧

117. 'Abdullāh Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ asked: Can any one of you recite a thousand verses daily? *Sahābah* replied: Who has the ability to do so? He said: Can

any one of you not recite: *Súrah Al-Hakumut Takathur* (Takhāthur:102), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Hākim)

﴿118﴾ عَنْ نَوْفَلٍ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ لِنَوْفَلٍ: اِقْرَاْ "قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ" ثُمَّ نَمْ عَلٰى خَاتِمَتِهَا فَاِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ. رواه ابوداؤد، باب مايقول عند النوم، رقم ٥٠٥٥

118. Nawfal ﷺ narrates that Nabí ﷺ advised Nawfal: Recite *Súrah Qul yā ayyuhal kāfirún,* (Kāfirún:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dāwúd)

﴿119﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِرَجُلٍ مِنْ اَصْحَابِهِ: هَلْ تَزَوَّجْتَ يَا فُلَانُ؟ قَالَ: لَا ، وَاللهِ يَا رَسُوْلَ اللهِ وَلَا عِنْدِيْ مَا اَتَزَوَّجُ بِهِ قَالَ اَلَيْسَ مَعَكَ قُلْ هُوَ اللهُ اَحَدٌ، قَالَ: بَلٰى، قَالَ: ثُلُثُ الْقُرْآنِ، قَالَ : اَلَيْسَ مَعَكَ اِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ؟ قَالَ: بَلٰى، قَالَ: رُبْعُ الْقُرآنِ، قَالَ: اَلَيْسَ مَعَكَ قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ؟ قَالَ: بَلٰى، قَالَ: رُبْعُ الْقُرْآنِ، قَالَ : اَلَيْسَ مَعَكَ اِذَا زُلْزِلَتِ الْاَرْضُ؟ قَالَ: بَلٰى، قَالَ: رُبْعُ الْقُرْآنِ ، قَالَ: تَزَوَّجْ تَزَوَّجْ. رواه الترمذى وقال: هذا حديث حسن، باب ماجاء فى اذا زلزلت، رقم ٢٨٩٥

119. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said to one of his companions: Are you married, O! so and so? He said: No, By Allāh, O Rasúlullāh, nor do I have anything to get married. Rasúlullāh ﷺ asked: Have you not memorized *Qul huwal lāhu ahad?* He replied: Indeed I have! Rasúlullāh ﷺ said: This is one-third of the Qur'ān. Rasúlullāh ﷺ asked: Have you not memorized *Idhā Jā a nasrullāhi wal fath?* (Nasr:110). He replied: Indeed I have! He said: It is one -fourth of the Qur'ān. Nabi ﷺ asked: Have you not memorized *Qul ya ayyuhal kāfirún?* (Kāfirún:109). He replied: Indeed I have! Nabí ﷺ said: It is one-fourth of Qur'ān. Rasúlullāh ﷺ asked: Have you not memorized *Idhā zulzilatil ardu* (*Súrah*: 99)? He replied: Indeed I have! Nabí ﷺ said: It is one-fourth of the Qur'ān. Nabí ﷺ said: (So) Get Married! Get Married!

(Tirmidhí)

Note: The objective of Rasúlullāh ﷺ in saying this was to point out the value of these *Súrahs*; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Áridatul Ahwadi)

﴿120﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: اَقْبَلْتُ مَعَ رَسُوْلِ اللهِ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللهُ اَحَدٌ، فَقَالَ رَسُوْلُ اللهِ ﷺ: وَجَبَتْ، فَسَأَلْتُهُ: مَاذَا يَا رَسُوْلَ اللهِ؟ قَالَ: الْجَنَّةُ، قَالَ اَبُوْهُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: فَاَرَدْتُ اَنْ اَذْهَبَ اِلَى الرَّجُلِ فَاُبَشِّرُهُ ثُمَّ فَرِقْتُ اَنْ يَفُوْتَنِي الْغَدَاءُ مَعَ رَسُوْلِ اللهِ ﷺ فَآثَرْتُ الْغَدَاءَ ثُمَّ ذَهَبْتُ اِلَى الرَّجُلِ فَوَجَدْتُهُ قَدْ ذَهَبَ.

رواه امام مالك في الموطا، ماجاء في قراءة قل هو الله احد، ص ١٩٣

120. Abu Hurairah ﷺ narrates that I came along with Rasúlullãh ﷺ and heard a person reciting: *Qul huwal lãhu ahad* (Ikhlãs:112). So Rasúlullãh ﷺ said: It is incumbent. I asked him: What, O Rasúlullãh? He said: Paradise. Abu Hurairah ﷺ says: I intended to go to that person and give this glad tidings to him, but I feared, lest I may miss my lunch with Rasúlullãh ﷺ, so I preferred to have lunch. Then I went to the person, but found that he had already left. (Muatta Imãm Mãlik)

﴿121﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اَيَعْجِزُ اَحَدُكُمْ اَنْ يَقْرَأَ فِيْ لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟ قَالُوْا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ "قُلْ هُوَ اللهُ اَحَدٌ" يَعْدِلُ ثُلُثَ الْقُرْآنِ.

رواه مسلم، باب فضل قراءة قل هو الله احد، رقم: ١٨٨٦

121. Abu Dardã' ﷺ narrates that Nabi ﷺ said: Is anyone of you unable to recite one-third of the Qur'ãn in a night? It was asked how can one recite one-third of the Qur'ãn. Rasúlullãh ﷺ replied: Recite: *Qul huwal lãhu ahad* (Ikhlas:112), it is equal to one-third of the Qur'ãn! (Muslim)

﴿122﴾ عَنْ مُعَاذِ بْنِ اَنَسٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَءَ "قُلْ هُوَ اللهُ اَحَدٌ" حَتّٰى يَخْتِمَهَا عَشْرَ مَرَّاتٍ بَنَى اللهُ لَهُ قَصْرًا فِي الْجَنَّةِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ: اِذًا اَسْتَكْثِرُ يَا رَسُوْلَ اللهِ! فَقَالَ رَسُوْلُ اللهِ ﷺ: اللهُ اَكْثَرُ وَاَطْيَبُ.

رواه احمد ٣/٤٣٧

122. Mu'ãdh ibne-Anas Al-Juhani ﷺ companion of Nabi ﷺ narrates that Nabi ﷺ said: The one who recites *Qul huwal lãhu ahãd* (Ikhlãs:112) till he completes it ten times, a palace will be built for him in Paradise. 'Umar ibnil-Khattãb ﷺ said: O Rasúlullãh, then I will recite it abundantly. Rasúlullãh ﷺ said: Allãh *Ta'ãlã* is more Generous and more Kind. (Musnad Ahmad)

﴿123﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا اَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلٰى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِاَصْحَابِهٖ فِيْ صَلَاتِهٖ فَيَخْتِمُ بِ" قُلْ هُوَ اللهُ اَحَدٌ" فَلَمَّا رَجَعُوْا ذَكَرُوْا ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: سَلُوْهُ لِاَيِّ شَيْءٍ يَصْنَعُ ذٰلِكَ؟ فَسَأَلُوْهُ فَقَالَ: لِاَنَّهَا صِفَةُ الرَّحْمٰنِ، وَاَنَا اُحِبُّ اَنْ اَقْرَاَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: اَخْبِرُوْهُ اَنَّ اللهَ يُحِبُّهٗ.

رواه البخاري، باب ماجاء في دعاء النبي ﷺ......رقم: ٧٣٧٥

123. 'Á'isha Radiyallāhu 'anha said Rasúlullãh ﷺ sent a man in-charge of an expedition; and while leading the *Salãt* with his companions, he would recite in the end *Qul huwal lāhu ābād* (apart from any *Súrah* that he had recited). When they returned, they mentioned this to Rasúlullãh ﷺ. Nabi ﷺ said: Ask him why he did that? He replied: Because in it is a description of Ar-Rahmãn (the Compassionate), and I love to recite it. At this Rasúlullãh ﷺ said: Tell him that Allãh loves him too. (Bukhãri)

﴿124﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا اَنَّ النَّبِيَّ ﷺ كَانَ اِذَا اَوٰى اِلٰى فِرَاشِهٖ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيْهِمَا فَقَرَاَ فِيْهِمَا: قُلْ هُوَ اللهُ اَحَدٌ، وَقُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ، وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهٖ، يَبْدَاُ بِهِمَا عَلٰى رَاْسِهٖ وَوَجْهِهٖ وَمَا اَقْبَلَ مِنْ جَسَدِهٖ، يَفْعَلُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ.

رواه ابو داؤد، باب ما يقول عند النوم، رقم: ٥٠٥٦

124. 'A'isha Radiyallāhu 'anha narrated that every night when Rasúlullãh ﷺ went to his bed, he joined his palms, blowing into them reciting Qul huwal lãhu āhãd (Ikhlãs:112), and *Qul A 'údhu biRabbil falaq* (Faiaq:113) and *Qul A 'údhu biRabbin nãs* (Nãs:114). Then he would perform Mayah, (that is passing his hands) over as much of his body as he could, beginning with his head, his face, and then the front of his body, repeating this three times. (Abu Dãwúd)

﴿125﴾ عَنْ عَبْدِ اللهِ بْنِ خُبَيْبٍ رَضِيَ اللهُ عَنْهُ اَنَّهٗ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قُلْ، فَلَمْ اَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَلَمْ اَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَقُلْتُ: مَا اَقُوْلُ يَا رَسُوْلَ اللهِ؟ قَالَ: قُلْ هُوَ اللهُ اَحَدٌ وَالْمُعَوِّذَتَيْنِ، حِيْنَ تُمْسِيْ وَحِيْنَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ، تَكْفِيْكَ مِنْ كُلِّ شَيْءٍ.

رواه ابو داؤد، باب ما يقول اذا اصبح رقم: ٥٠٨٢

125. 'Abdullāh ibne-Khubaib ﷺ narrates that Rasúlullāh ﷺ told me: Speak! I remained silent. He (again) said: Speak! I remained silent. He said again: Speak! I asked him: O Rasúlullāh! What should I say? He said: Recite *Súrah Qul huwal lāhu āhād* (Ikhlas:112); *Súrah Qul A 'údhu biRabbil falaq* (Falaq:113); *Súrah Qul A 'údhu biRabbin nās* (Nās:114), three times in the morning and evening; these will suffice you for every purpose, (or will protect you from every thing harmful). (Abu Dawúd)

Note: According to some scholars, the objective of Rasúlullāh ﷺ prescribing the above is that if a person is unable to recite more, then he should at least recite these three *Súrahs* in the morning and evening, and this alone will suffice for him *Inshaallāh.* (Sharh-ut-Tibi)

﴿126﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَا عُقْبَةَ بْنَ عَامِرٍ! إِنَّكَ لَنْ تَقْرَاَ سُوْرَةً اَحَبَّ إِلَى اللهِ، وَلَا اَبْلَغَ عِنْدَهُ، مِنْ اَنْ تَقْرَاَ "قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ" فَإِنِ اسْتَطَعْتَ اَنْ لَا تَفُوْتَكَ فِيْ صَلَاةٍ فَافْعَلْ. رواه ابن حبان، قال المحقق: واسناده قوى ٥/ ١٥٠

126. 'Uqbah ibne-'Amir ﷺ narrates that Rasúlullāh ﷺ said: O 'Uqbah ibne-'Amir! Indeed you cannot recite a dearer and more readily acceptable *Súrah* to Allāh than *Qul A 'údhu biRabbil falaq* (Falaq:113). Therefore, if you can recite it in your *Salāt*, then do it. (Ibne-Hibbān)

﴿127﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ : اَلَمْ تَرَ آيَاتٍ اُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ! "قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ، قُلْ اَعُوْذُ بِرَبِّ النَّاسِ".

رواه مسلم، باب فضل قراءة المعوذتين، رقم: ١٨٩١

127. 'Uqbah ibne- 'Amir ﷺ narrated that Rasúlullāh ﷺ said: Do you not know what unique verses have been revealed tonight, the like of which has never been seen before? These are: *Qul A 'údhu biRabbil falaq* (Falaq:113); *Qul A 'údhu biRabbin nās* (Nās:114). (Muslim)

﴿128﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا اَنَا اَسِيْرُ مَعَ رَسُوْلِ اللهِ ﷺ بَيْنَ الْجُحْفَةِ وَ الْاَبْوَاءِ إِذْ غَشِيَتْنَا رِيْحٌ وَظُلْمَةٌ شَدِيْدَةٌ، فَجَعَلَ رَسُوْلُ اللهِ ﷺ يَتَعَوَّذُ بِ "قُلْ

أَعُوْذُ بِرَبِّ الْفَلَقِ" وَ"قُلْ أَعُوْذُ بِرَبِّ النَّاسِ" وَهُوَ يَقُوْلُ: يَا عُقْبَةُ! تَعَوَّذْ بِهِمَا، فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا قَالَ: وَسَمِعْتُهُ يَؤُمُّنَا بِهِمَا فِي الصَّلٰوةِ.

رواه ابو داؤد، باب في المعوذتين، رقم: ١٤٦٣

128. 'Uqbah ibne-'Amir ؓ narrates: I was travelling with Rasúlulláh ﷺ between Al-Juhfa and Al-Abwa, when suddenly a wind and intense darkness enveloped us. Rasúlulláh ﷺ began to seek refuge by reciting: *Qul A 'údhu biRabbil falaq* (Falaq: 113), *Qul A 'údhu biRabbin nās* (Nās:114). And He said: O 'Uqbah! Seek refuge of Allāh by reciting these two. No one, seeking refuge ever, got such refuge like the one obtained through these two. 'Uqbah said: I heard Rasúlulláh ﷺ reciting these *Súrahs* when leading us in *Salāt*.

(Abu Dāwúd)

Note: Juhfa and Abwa were two famous places between the cities of Makkah and Madinah.

VIRTUES OF REMEMBERING ALLÃH TA'ÃLÃ

VERSES OF QUR'ALN

قَالَ اللهُ تَعَالَى: ﴿فَاذْكُرُونِيٓ أَذْكُرْكُمْ﴾ [البقرة: ١٥٢]

Allãh ﷻ says: Therefore, remember Me, I will remember you. (My bounties and blessings Will be with you in this world and in the Hereafter). (Al-Baqarah:152)

وَقَالَ تَعَالَى: ﴿وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾ [المزمل: ٨]

Allãh ﷻ saidto His Prophet ﷺ: So, remember the name of your Sustainer, and devote yourself to him with a complete devotion. (Al-Muzzammil: 8)

وَقَالَ تَعَالَى: ﴿أَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ﴾ [الرعد: ٢٨]

Allãh ﷻ says: Verily, in the remembrance of Allãh hearts do find peace and satisfaction. (Ar-Rãd: 28)

وَقَالَ تَعَالَى: ﴿وَلَذِكْرُ اللهِ أَكْبَرُ﴾ [العنكبوت: ٤٥]

Allãh ﷻ says: And verily, thc remembrance of Allãh is the greatest.(virtue and a means of Allãh remembring you) (Al- 'Ankabut: 45)

وَقَالَ تَعَالَى: ﴿الَّذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ﴾

[آل عمران: ١٩١]

Allāh ﷻ says: (The wise are) those who remember Allāh, (always) standing, sitting, and reclining. (Aal-'Imran:191)

وَقَالَ تَعَالٰى: ﴿فَاذْكُرُوا اللهَ كَذِكْرِكُمْ آبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا﴾ [البقرة: ٢٠٠]

Allāh ﷻ says: Then remember Allāh as you remember your fathers (and forefathers) or with a stronger remembrance. (Al-Baqarah: 200)

وَقَالَ تَعَالٰى: ﴿وَاذْكُرْ رَبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ﴾ [الاعراف: ٢٠٥]

Allāh ﷻ said to His Prophet ﷺ: And remember your Sustainer in the morning and evening within yourself humbly and with fear and without raising your voice. And be not amongst the neglectful. (Al-A'rāf: 205)

وَقَالَ تَعَالٰى: ﴿وَمَا تَكُوْنُ فِيْ شَاْنٍ وَّمَا تَتْلُوْا مِنْهُ مِنْ قُرْآنٍ وَّلَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا عَلَيْكُمْ شُهُوْدًا اِذْ تُفِيْضُوْنَ فِيْهِ﴾ [يونس: ٦١]

Allāh ﷻ said to His Prophet ﷺ: And in whatever condition you may find yourself, and whatever portion of the Qur'ān you may be reciting and, (O mankind) whatever deed you may do remember that) We are your witness (from the moment) you enter upon it. (Yúnús: 61)

وَقَالَ تَعَالٰى: ﴿وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ○ الَّذِيْ يَرٰكَ حِيْنَ تَقُوْمُ○ وَتَقَلُّبَكَ فِي السّٰجِدِيْنَ○ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ﴾ [الشعراء: ٢١٧-٢٢٠]

Allāh ﷻ said to His Prophet ﷺ: And put your trust in the Almighty, the most Merciful. Who sees you when you stand up (for *Tahajjud Salāt*).

And (sees) your movements among those, who prostrate themselves. Indeed! He, only He, is the Hearer, the Knower. (Ash-Shu'ara: 217-220)

وَقَالَ تَعَالٰى: ﴿وَهُوَ مَعَكُمْ اَيْنَمَا كُنْتُمْ﴾ [الحديد: ٤]

Allāh ﷻ says: And He (Allāh) is with you herever you may be. (Al-Hadid: 4)

وَقَالَ تَعَالٰى: ﴿وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ﴾

[الزخرف: ٣٦]

Allāh ﷻ says: And as for any one who chooses to remain blind to the remembrance of the most Gracious, to him We assign a devil who becomes his companion. (Az-Zukhraf: 36)

وَقَالَ تَعَالٰى: ﴿ فَلَوْلَآ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ۝ لَلَبِثَ فِيْ بَطْنِهٖٓ اِلٰى يَوْمِ يُبْعَثُوْنَ﴾

[الصافات: ١٤٣، ١٤٤]

Allāh ﷻ says: And had he not been one of those who glorify (Allāh); He would have remained in its belly till the day when all shall be raised from the dead. (As-Sāfāt: 143-144)

Note: These verses are referring to incident of Yunus ﷺ in the belly of the Fish, when he recited this supplication:

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ

Lā ilāha illā anta subhānaka innī kuntu minaz zālimīn: None is worthy of worship but You; Glory be to You; indeed I am among the wrongdoers (transgressors).

وَقَالَ تَعَالٰى: ﴿فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ﴾ [الروم: ١٧]

Allāh ﷻ says: glory when you enter upon the evening hours, and when you rise in the morning. (Ar-Rūm: 17)

وَقَالَ تَعَالٰى: يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا۝ وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا﴾

[الاحزاب: ٤١، ٤٢]

Allāh ﷻ says: O you who believe! Remember Allāh with much remembrance. And glorify His praises in the morning and in the evening. (Al-Ahzāb: 41-42)

وَقَالَ تَعَالٰى: ﴿ اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۭ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا﴾ [الاحزاب: ٥٦]

Allāh ﷻ says: Verily Allāh and His angels bless the Prophet. O you who believe! Send your *Salawat* on him and salute him with all respect. (Al-Ahzāb: 56)

Note: Allāh ﷻ bestows His Nabi with His choosiest blessings; and the angels pray to Allāh for the showering of His special blessings. Therefore, Muslims should also pray to Allāh ﷻ to grant special blessings upon Rasúlullāh ﷺ; and salute him in abundance.

وَقَالَ تَعَالٰى: ﴿وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ قف وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ قف وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ۝ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ط وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ﴾ [آل عمران: ١٣٥-١٣٦]

Allāh ﷻ says: And those who, when they openly commit a shameful act, or have wronged themselves, remember Allāh, and ask forgiveness for their sins and none can forgive sins but Allāh. And they do not persist in what wrong they have done. And they know (that Allāh forgives sins with repentance) The reward of such will be forgiveness from their Sustainer, and Gardens underneath where rivers flow, wherein they will abide forever. And what an excellent is the reward for the doers (of good deeds)!

(Aal-'Imrān: 135-136)

وَقَالَ تَعَالٰى: ﴿وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ﴾ [الانفال: ٣٣]

Allāh ﷻ says: (And Allāh would not punish them; till you (O' Muhammad) are in between them) and Allāh would not punish them while they (continued) to seek (His) forgiveness. (Al-Anfal: 33)

وَقَالَ تَعَالٰى: ﴿ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوا السُّوْٓءَ بِجَهَالَةٍ ثُمَّ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْٓا اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ﴾ [النحل: ١١٩]

Allāh ﷻ said to His Prophet ﷺ: Then verily! Your Sustainer, for those who do evil in ignorance, and afterwards repent and amend themselves, indeed! (For them) Your Sustainer is thereafter, Forgiving, most Merciful. (An-Nahl:119)

وَقَالَ تَعَالٰى: ﴿ لَوْلَا تَسْتَغْفِرُوْنَ اللهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴾ [النمل: ٤٦]

Allāh ﷻ says: Why do you not ask Allāh of forgiveness, so that you would have received Mercy. (An-Naml: 46)

وَقَالَ تَعَالٰى: ﴿ وَ تُوْبُوْا إِلَى اللهِ جَمِيْعًا أَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴾ [النور: ٣١]

Allāh ﷻ says: O you believers- all of you- turn to Allāh in repentance in order that you may succeed. (An-Núr: 31)

وَقَالَ تَعَالٰى: ﴿ يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْآ إِلَى اللهِ تَوْبَةً نَّصُوْحًا ﴾ [التحريم: ٨]

Allāh ﷻ says: O you who believe! Turn to Allāh in sincere repentance (let not the thought of sin remain in your hearts). (At-Tahrím: 8)

AHĀDÍTH-UN-NABAWÍ

﴿129﴾ عَنْ جَابِرِبْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُمَا رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: مَا عَمِلَ آدَمِيٌّ عَمَلًا أَنْجٰى لَهُ مِنَ الْعَذَابِ مِنْ ذِكْرِ اللهِ تَعَالٰى، قِيْلَ: وَ لَا الْجِهَادُ فِيْ سَبِيْلِ اللهِ؟ قَالَ: وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللهِ إِلَّا أَنْ يَضْرِبَ بِسَيْفِهِ حَتّٰى يَنْقَطِعَ.

رواه الطبراني في الصغير والاوسط و رجالهما رجال الصحيح مجمع الزوائد ١٠/٧١

129. Jabir ibne-Abdullah Radiyallāhu 'anhuma narrates that Nabí ﷺ said: No deed of a man is more calculated to save him from Allāh's Punishment than the remembrance of Allāh. It was asked: Not even fighting in the path of Allāh? He replied: Not even fighting in the path of Allāh, except the one who fights bravely with his sword till it breaks. (Tabarani, Majma- uz-Zawaid)

﴿130﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَقُوْلُ اللهُ تَعَالٰى: أَنَا عِنْدَ

ظَنِّ عَبْدِیْ بِیْ، وَاَنَا مَعَهٗ اِذَا ذَكَرَنِیْ فَاِنْ ذَكَرَنِیْ فِیْ نَفْسِهٖ ذَكَرْتُهٗ فِیْ نَفْسِیْ، وَاِنْ ذَكَرَنِیْ فِیْ مَلَاٍ ذَكَرْتُهٗ فِیْ مَلَاٍ خَیْرٍ مِنْهُمْ، وَاِنْ تَقَرَّبَ اِلَیَّ شِبْرًا تَقَرَّبْتُ اِلَیْهِ ذِرَاعًا، وَ اِنْ تَقَرَّبَ اِلَیَّ ذِرَاعًا تَقَرَّبْتُ اِلَیْهِ بَاعًا، وَاِنْ اَتَانِیْ یَمْشِیْ اَتَیْتُهٗ هَرْوَلَةً۔

رواه البخاري، باب قول اللّٰه تعالى و يحذّركم اللّٰه نفسه ٦/٢٦٩٤ طبع دارابن كثير بيروت

130. Abu Hurairah ﷺ reports that Nabi ﷺ in a *Hādith Qudsi* narrated that Allāh *Ta'ālā* says: I treat My slave according to his expectations from Me. I am with him when he remembers Me; and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm's length; if he comes towards Me an arm's length, I go towards him two-arm's length; and if he comes to Me walking, I run to him. (Bukhārī)

Note: When a person strives to get closer to Allāh through good deeds, then Allāh ﷻ turns towards His slave with much more attention, mercy and help.

﴿131﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: اِنَّ اللّٰهَ عَزَّوَجَلَّ یَقُوْلُ: اَنَا مَعَ عَبْدِیْ اِذَا هُوَ ذَكَرَنِیْ وَ تَحَرَّكَتْ بِیْ شَفَتَاهُ۔ رواه ابن ماجه، باب فضل الذكر، رقم: ٣٧٩٢

131. Abu Hurairah ﷺ reports that Nabi ﷺ in a *Hādith Qudsi* narrated that Allāh the Almighty and Majestic says: I am with My slave when he remembers Me and till his lips move while remembering Me. (Ibne-Mājah)

﴿132﴾ عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ رَضِیَ اللّٰهُ عَنْهُ اَنَّ رَجُلًا قَالَ: یَا رَسُوْلَ اللّٰهِ! اِنَّ شَرَائِعَ الْاِسْلَامِ قَدْ كَثُرَتْ عَلَیَّ فَاَخْبِرْنِیْ بِشَیْءٍ اَتَشَبَّثُ بِهٖ، قَالَ : لَا یَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللّٰهِ۔ رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في فضل الذكر، رقم: ٣٣٧٥

132. 'Abdullāh ibne-Busr ﷺ narrates that a man said: O Rasūlullāh! I know that the commandments of *Sharía'h* are many, so please tell me the one to which I may adhere to. He replied: Your toungue should always remain busy and fresh with the *Dhikr* of Allāh. (Tirmidhī)

﴿133﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِیَ اللّٰهُ عَنْهُ قَالَ: آخِرُ كَلِمَةٍ فَارَقْتُ عَلَیْهَا رَسُوْلَ اللّٰهِ ﷺ

قُلْتُ يَا رَسُوْلَ اللهِ ! اَخْبِرْنِيْ بِاَحَبِّ الْاَعْمَالِ اِلَى اللهِ عَزَّوَجَلَّ! قَالَ: اَنْ تَمُوْتَ وَ لِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللهِ تَعَالٰى۔ رواه ابن السنى فى عمل اليوم والليلة، رقم:٢، وقال المحقق: اخرجه البزار كما فى كشف الاستار ولفظه: قُلْتُ يَا رَسُوْلَ اللهِ اَخْبِرْنِيْ بِاَفْضَلِ الْاَعْمَالِ وَ اَقْرَبِهَا اِلَى اللهِ...... الحديث و حسن الهيثمى اسناده فى مجمع الزوائد ١٠/٧٤

133. Mu'ādh ibne-Jabal ﷺ narrates that the last words I had with Rasúlullāh ﷺ, at the time of bidding him farewell, was that; I said: O Rasúlullāh! Inform me about the deeds which are the most beloved to Allāh ﷻ. He replied: When you die, your tongue should be engaged in and refreshed with the *Dhikr* of Allāh *Ta'ālā*. In another narration, it is stated that Mu'ādh ﷺ asked: O Rasúlullāh! Tell me the best deed, which would bring me closest to Allāh. ('Amalul Yaumi wal Lailah li Ibn-us-Sunní, Bazzār, Majmauz-Zawāid)

Note: 'At the time of bidding him farewell' refers to the time when Rasúlullāh ﷺ sent Mu'ādh ﷺ as a Governor to Yemen.

﴿134﴾ عَنْ اَبِى الدَّرْدَاءِ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: اَلَا اُنَبِّئُكُمْ بِخَيْرِ اَعْمَالِكُمْ وَاَزْكَاهَا عِنْدَ مَلِيْكِكُمْ وَاَرْفَعِهَا فِىْ دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ اِنْفَاقِ الذَّهَبِ وَالْوَرِقِ، وَ خَيْرٍ لَكُمْ مِنْ اَنْ تَلْقَوا عَدُوَّكُمْ فَتَضْرِبُوْا اَعْنَاقَهُمْ وَ يَضْرِبُوْا اَعْنَاقَكُمْ؟ قَالُوْا: بَلٰى، قَالَ: ذِكْرُ اللهِ تَعَالٰى۔ رواه الترمذى، باب منه كتاب الدعوات، الرقم: ٣٣٧٧

134. Abu Darda ﷺ narrates that Nabi ﷺ asked: Would you like me to tell you the best of all your deeds and the purest of them to your Lord, which raises your ranks to the highest and is better for you than the spending of gold and silver (in the path of Allāh), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Sahābah replied: Yes, indeed! He said: It is the *Dhikr* of Allāh, the Exalted. (Tirmidhi)

﴿135﴾ عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا اَنَّ النَّبِىَّ ﷺ قَالَ: اَرْبَعٌ مَنْ اُعْطِيَهُنَّ فَقَدْ اُعْطِىَ خَيْرَ الدُّنْيَا وَ الْاٰخِرَةِ: قَلْبًا شَاكِرًا، وَ لِسَانًا ذَاكِرًا، وَ بَدَنًا عَلَى الْبَلَاءِ صَابِرًا، وَ زَوْجَةً لَا تَبْغِيْهِ خَوْنًا فِىْ نَفْسِهَا وَ لَا مَالِهٖ۔

رواه الطبرانى فى الكبير والاوسط ورجال الاوسط رجال الصحيح، مجمع الزوائد ٤/٥٠٢

135. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Nabī ﷺ said: There are four characteristics of such a nature that one who has been blessed with them has been blessed with what is the best in this world and the Hereafter: (1) A thankful heart, (2) A tongue which remembers Allāh, (3)A body which endures hardships and (4) A wife who does not desire to breach the trust of her husband or squander his wealth. (Tabarānī)

﴿136﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ يَوْمٍ وَلَيْلَةٍ اِلَّا لِلّٰهِ مَنٌّ يَمُنُّ بِهٖ عَلٰى عِبَادِهٖ وَ صَدَقَةٌ، وَ مَا مَنَّ اللهُ عَلٰى اَحَدٍ مِنْ عِبَادِهٖ اَفْضَلَ مِنْ اَنْ يُلْهِمَهُ ذِكْرَهٗ. (وهو جزء من الحديث) رواه الطبراني في الكبير و فيه: موسى بن يعقوب الزمعي، وثقه ابن معين وابن حبان، و ضعفه ابن المديني وغيره، وبقية رجاله ثقات، مجمع الزوائد ٢/٤٩٤

136. Abu Dardā ؓ narrates that Rasūlullāh ﷺ said. Every day and night Allāh showers kindness and charity on his slaves. And no kindness is better than the inspiration of His remembrance that Allāh grants to any of His slaves. (Tabarānī, Majma-'u-Zawāid)

﴿137﴾ عَنْ حَنْظَلَةَ الْاُسَيْدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: وَالَّذِيْ نَفْسِيْ بِيَدِهٖ! اِنْ لَوْ تَدُوْمُوْنَ عَلٰى مَاتَكُوْنُوْنَ عِنْدِيْ، وَفِي الذِّكْرِ، لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلٰى فُرُشِكُمْ، وَفِيْ طُرُقِكُمْ، وَلٰكِنْ، يَا حَنْظَلَةُ! سَاعَةً وَسَاعَةً ثَلَاثَ مِرَارٍ.

رواه مسلم، باب فضل دوام الذكر...... رقم: ٦٩٦٦

137. Hanzalah Al-Usaidi ؓ narrates that Rasūlullāh ﷺ said: I swear by the One in Whose Hand is my life that if you were to maintain the state in which you are with me, and continue the remembrance of Allāh, the angels would shake hands with you on your beds and in your walkways; but O Hanzalah! There is a time for every thing. He said this three times.

Note: This *Hadīth* means that one cannot maintain the same state and level of feelings continually, rather the state of one's heart keeps changing with the happenings of daily life. (Muslim)

﴿138﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَيْسَ يَتَحَسَّرُ اَهْلُ الْجَنَّةِ عَلٰى شَيْءٍ اِلَّا عَلٰى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللهَ عَزَّ وَجَلَّ فِيْهَا

رواه الطبراني في الكبير والبيهقي في شعب الايمان و هو حديث حسن، الجامع الصغير ٢/٤٦٨

138. Mu'ādh ibne-Jabal ﷺ narrates that Rasúlullāh ﷺ said: The dwellers of Paradise will not regret anything except the moment spent by them (in the worldly life) without the remembrance of Allāh ﷻ. (Tabarānī, Baihaqī, Jāmi 'us- Saghīr)

﴿139﴾ عَنْ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: اَدُّوا حَقَّ الْمَجَالِسِ: اُذْكُرُو اللهَ كَثِيْرًا. (الحديث) رواه الطبراني في الكبير وهو حديث حسن ، الجامع الصغير ١/٥٣

139. Sahl ibne-Hunaif ﷺ narrates that Nabí ﷺ said: Fulfil the rights of gatherings by remembering Allāh profusely.
(Tabarānī. Jāmi- 'us-Saghīr)

﴿140﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ رَاكِبٍ يَخْلُوْ فِيْ مَسِيْرِهٖ بِاللهِ وَ ذِكْرِهٖ اِلَّا رَدِفَهُ مَلَكٌ، وَلَا يَخْلُوْ بِشِعْرٍ وَ نَحْوِهٖ اِلَّا رَدِفَهُ شَيْطَانٌ.

رواه الطبراني و اسناده حسن، مجمع الزوائد ١٠/١٨٥

140. Uqbah ibne-'Amir ﷺ narrates that Rasúlullāh ﷺ said: Any rider who keeps his heart free for Allāh and his remembrance during a journey, then an angel becomes his companion. And one who engages in nothing but absurd poetry and similar useless things is accompanied by the *Shaitān*. (Tabrānī. Majma-'uz-Zawāid)

﴿141﴾ عَنْ اَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَثَلُ الَّذِيْ يَذْكُرُ رَبَّهٗ وَالَّذِيْ لَا يَذْكُرُ رَبَّهٗ مَثَلُ الْحَيِّ وَالْمَيِّتِ. (رواه البخاري، باب فضل ذكر الله عزوجل، رقم: ٦٤٠٧ وفي رواية لمسلم: مَثَلُ الْبَيْتِ الَّذِيْ يُذْكَرُ اللهُ فِيْهِ وَالْبَيْتُ الَّذِيْ لَا يُذْكَرُاللهُ فِيْهِ مَثَلُ الْحَيِّ وَ الْمَيِّتِ. باب استحباب صلاة النافلة في بيته......، رقم: ١٨٢٣

141. Abu Músā ﷺ narrates that Nabí ﷺ said: The example of one who remembers his *Rabb* and the one who does not rememher his *Rabb* is like the example of the living and the dead. It is also mentioned in another narration: The example of a house in which Allāh is remembered and of a house in which Allāh is not remembered is like the example of the living and the dead.
(Bukhārī, Muslim)

﴿142﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ اَنَّ رَجُلًا سَاَلَهٗ فَقَالَ: اَىُّ الْجِهَادِ اَعْظَمُ اَجْرًا؟ قَالَ: اَكْثَرُهُمْ لِلّٰهِ تَبَارَكَ وَ تَعَالٰى ذِكْرًا قَالَ: فَاَىُّ الصَّائِمِيْنَ اَعْظَمُ اَجْرًا قَالَ:

اَكْثَرُهُمْ لِلّٰهِ تَبَارَكَ وَتَعَالٰى ذِكْرًا، ثُمَّ ذَكَرْنَا الصَّلٰوةَ وَالزَّكٰوةَ وَ الْحَجَّ وَ الصَّدَقَةَ كُلُّ ذٰلِكَ وَرَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ: اَكْثَرُهُمْ لِلّٰهِ تَبَارَكَ وَ تَعَالٰى ذِكْرًا فَقَالَ اَبُوْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ لِعُمَرَ رَضِيَ اللّٰهُ عَنْهُ: يَا اَبَا حَفْصٍ! ذَهَبَ الذّٰكِرُوْنَ بِكُلِّ خَيْرٍ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: اَجَلْ۔

رواه احمد ٣/٤٨٣

142. Mu'ādh ﷺ narrates that a man asked Rasúlullāh ﷺ: Which *Jihād* has the highest reward? He replied: (*Jihād*) In which the remembrance of Allāh *Tabāraka wa Ta'ālā* is done excessively. The man asked: Among those fasting, who has the highest reward? He replied: The one who remembers Allāh ﷻ excessively. Then similarly, *Salāt, Zakāt, Hajj* and *Sadaqah* all were mentioned, and for each of them, Rasúlullāh ﷺ kept on saying that the highest reward will be for the one who remembers Allāh ﷻ excessively (in all these deeds). Abu Bakr ﷺ said to 'Umar ﷺ: O Abu Hafsah! Those who remember Allāh have taken away all the virtues. Rasúlullāh ﷺ said: You are absolutely right! (Musnad Ahmad)

Note: Abu Hafsah means father of Hafsah. Hafsah Radiyallāhu 'anha is the daughter of Umar ﷺ and the wife of Rasúlullāh ﷺ.

﴿143﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: سَبَقَ الْمُفَرِّدُوْنَ، قَالُوْا: وَ مَا الْمُفَرِّدُوْنَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ: اَلْمُسْتَهْتَرُوْنَ فِيْ ذِكْرِ اللّٰهِ يَضَعُ الذِّكْرُ عَنْهُمْ اَثْقَالَهُمْ فَيَاْتُوْنَ يَوْمَ الْقِيَامَةِ خِفَافًا۔

رواه الترمذي وقال: هذا حديث حسن غريب، باب سبق المفردون......رقم: ٣٥٩٦

143. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The *Mufarridún* have gone ahead! Sahābah asked: Who are the *Mufarridún*, O Rasúlullāh? He replied: Those who are devoted intensively to the remembrance of Allāh. Allāh's remebrance reduces their burdens. Hence, they will come with a little burden on the Day of Resurrection. (Tirmidhi)

﴿144﴾ عَنْ اَبِيْ مُوْسٰى رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَوْ اَنَّ رَجُلًا فِيْ حِجْرِهٖ دَرَاهِمُ يُقَسِّمُهَا، وَ آخَرُ يَذْكُرُ اللّٰهَ كَانَ ذِكْرُ اللّٰهِ اَفْضَلَ۔

رواه الطبراني في الاوسط و رجاله وثقوا، مجمع الزوائد ١٠/٧٢

144. Abu Músā ﷺ narrates that Rasúlullāh ﷺ said: If a person has plenty of money which he is distributing and another is remembering Allāh, then (the one engaged in) the remembrance of Allāh (*Dhikr*) is better. (Tabarani, Majma-'uz-Zawāid)

﴿145﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ اَكْثَرَ ذِكْرَاللهِ فَقَدْ بَرِئَ مِنَ النِّفَاقِ۔ رواه الطبرانى فى الصغير و هو حديث صحيح، الجامع الصغير ٢/٥٧٩

145. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: One who remembers Allāh excessively is freed from hypocrisy. (Tabarān, Jāmi-'us-Saghír)

﴿146﴾ عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَيَذْكُرَنَّ اللهَ قَوْمٌ عَلَى الْفُرُشِ الْمُمَهَّدَةِ يُدْخِلُهُمُ الْجَنَّاتِ الْعُلٰى۔

رواه ابو يعلى و اسناده حسن، مجمع الزّوائد ١٠/٨٠

146. Abu Sa'íd Al-Khudri ﷺ narrates that, indeed, Rasúlullāh ﷺ said: Verily, there are many a people who remember Allāh on their soft beddings and for this they will enter the highest positions of Paradise. (Abu Ya'la, Majma-'uz-Zawāid)

﴿147﴾ عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِى مَجْلِسِهِ حَتّٰى تَطْلُعَ الشَّمْسُ حَسْنَاءَ۔ رواه ابوداؤد، باب فى الرجل يجلس متربعا، رقم: ٤٨٥٠

147. Jabir ibne-Samurah ﷺ narrates that when Nabí ﷺ offered *Salāt-ul-Fajr*, he would sit cross-legged where he was till the sun had come well up. (Abu Dāwúd)

﴿148﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَاَنْ اَقْعُدَ مَعَ قَوْمٍ يَذْكُرُوْنَ اللهَ تَعَالٰى مِنْ صَلَاةِ الْغَدَاةِ حَتّٰى تَطْلُعَ الشَّمْسُ اَحَبُّ اِلَىَّ مِنْ اَنْ اُعْتِقَ اَرْبَعَةً مِنْ وُلْدِ اِسْمَاعِيْلَ، وَ لَاَنْ اَقْعُدَ مَعَ قَوْمٍ يَذْكُرُوْنَ اللهَ مِنْ صَلَاةِ الْعَصْرِ اِلٰى اَنْ تَغْرُبَ الشَّمْسُ اَحَبُّ اِلَىَّ مِنْ اَنْ اُعْتِقَ اَرْبَعَةً۔ رواه ابو داؤد، باب فى القصص، رقم: ٣٦٦٧

148. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: To sit with people who are doing the *Dhikr* of Allāh after *Salāt-ul-Fajr* till the sun rises is more pleasing to me than setting free four slaves from the progeny of Ismā'íl ﷺ. And to sit with people

who are doing the *Dhikr* of Allāh after *Salāt-ul- 'Asr* till the sun sets is more pleasing to me than setting free four slaves from the progeny of Ismā'il ﷺ. (Abū Dāwūd)

Note: The slaves from the progeny of Ismā'il ﷺ are mentioned in this *Hadith* as they were considered the most noble amongst the Arabs, and so more valuable.

﴿149﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ لِلّٰهِ مَلَآئِكَةً يَطُوْفُوْنَ فِی الطُّرُقِ يَلْتَمِسُوْنَ اَهْلَ الذِّكْرِ، فَاِذَا وَجَدُوْا قَوْمًا يَذْكُرُوْنَ اللهَ تَنَادَوْا هَلُمُّوْا اِلٰى حَاجَتِكُمْ، فَيَحُفُّوْنَهُمْ بِاَجْنِحَتِهِمْ اِلَى السَّمَآءِ الدُّنْيَا، قَالَ: فَيَسْاَلُهُمْ رَبُّهُمْ عَزَّوَجَلَّ، وَ هُوَ اَعْلَمُ مِنْهُمْ: مَا يَقُوْلُ عِبَادِیْ؟ قَالَ: تَقُوْلُ: يُسَبِّحُوْنَكَ وَ يُكَبِّرُوْنَكَ، وَيَحْمَدُوْنَكَ، وَ يُمَجِّدُوْنَكَ فَيَقُوْلُ: هَلْ رَاَوْنِیْ؟ قَالَ فَيَقُوْلُوْنَ: لَا، وَ اللهِ مَا رَاَوْكَ، قَالَ فَيَقُوْلُ: كَيْفَ لَوْ رَاَوْنِیْ؟ قَالَ يَقُوْلُوْنَ: لَوْ رَاَوْكَ كَانُوْا اَشَدَّ لَكَ عِبَادَةً، وَاَشَدَّ لَكَ تَمْجِيْدًا، وَاَكْثَرَ لَكَ تَسْبِيْحًا، قَالَ يَقُوْلُ: فَمَا يَسْاَلُوْنِیْ؟ قَالَ: يَسْاَلُوْنَكَ الْجَنَّةَ، قَالَ يَقُوْلُ: وَ هَلْ رَاَوْهَا؟ قَالَ يَقُوْلُوْنَ: لَا، وَاللهِ يَارَبِّ مَارَاَوْهَا، قَالَ فَيَقُوْلُ: فَكَيْفَ لَوْ اَنَّهُمْ رَاَوْهَا؟ قَالَ يَقُوْلُوْنَ: لَوْ اَنَّهُمْ رَاَوْهَا كَانُوْا اَشَدَّ عَلَيْهَا حِرْصًا وَ اَشَدَّ لَهَا طَلَبًا وَ اَعْظَمَ فِيْهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّذُوْنَ؟ قَالَ يَقُوْلُوْنَ: مِنَ النَّارِ، قَالَ يَقُوْلُ: وَ هَلْ رَاَوْهَا؟ قَالَ يَقُوْلُوْنَ: لَا، وَاللهِ يَا رَبِّ مَا رَاَوْهَا، قَالَ يَقُوْلُ: فَكَيْفَ لَوْرَاَوْهَا؟ قَالَ يَقُوْلُوْنَ: لَوْ رَاَوْهَا كَانُوْا اَشَدَّ مِنْهَا فِرَارًا وَاَشَدَّ لَهَا مَخَافَةً، قَالَ فَيَقُوْلُ: فَاُشْهِدُكُمْ اَنِّیْ قَدْ غَفَرْتُ لَهُمْ قَالَ يَقُوْلُ مَلَكٌ مِنَ الْمَلَآئِكَةِ: فِيْهِمْ فُلَانٌ لَيْسَ مِنْهُمْ اِنَّمَا جَاءَ لِحَاجَةٍ قَالَ: هُمُ الْجُلَسَاءُ لَا يَشْقٰى جَلِيْسُهُمْ.

رواه البخاری، باب فضل ذکر اللّٰه عزّوجلّ، رقم:٦٤٠٨

149. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ in a *Hadith Qudsi* said: Verily, Allāh has such angels who move on the paths seeking those who remember Allāh. And when: they find such a people engaged in remembering Allāh, they call one another: Come to what you are looking for! Then they surround them with their wings up to the sky of the world. *Rabb* ﷻ asks them, though He knows better than them: What are My slaves saying? The angels submit: They are glorifying and magnifying and praising and exalting You. Allāh asks: Have they seen Me? The angels reply:

No By Allāh, they have not seen You. Allāh asks: What if they had seen Me? The angels submit: Had they seen You, they would have worshipped You more devotedly and would have engaged more earnestly in glorifying and praising You. Then Allāh says: What were they asking for'? The angels reply: They were asking for Paradise. Allāh asks: Have they seen it? The angels reply: No! By Allāh. O *Rabb*! They have not seen it. Allāh then asks them What if they had seen it? The angels reply: Had they seen it. they would have been more eager, and more desiring for it, and more longing for it Then Allāh asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the Fire. He asks: Have they seen it? The angels reply: No! By Allāh. O *Rabb*! They have not seen it. Allāh then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allāh then says: I call you to witness that I have, indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allāh says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhāri)

﴿150﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ لِلّٰهِ سَيَّارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُوْنَ حِلَقَ الذِّكْرِ، فَاِذَا اَتَوْا عَلَيْهِمْ وَ حَفُّوْا بِهِمْ، ثُمَّ بَعَثُوْا رَائِدَهُمْ اِلَى السَّمَاءِ اِلٰى رَبِّ الْعِزَّةِ تَبَارَكَ وَ تَعَالٰى، فَيَقُوْلُوْنَ: رَبَّنَا اَتَيْنَا عَلٰى عِبَادٍ مِنْ عِبَادِكَ يُعَظِّمُوْنَ آلَاءَكَ، وَ يَتْلُوْنَ كِتَابَكَ، وَيُصَلُّوْنَ عَلٰى نَبِيِّكَ مُحَمَّدٍ ﷺ، وَ يَسْاَلُوْنَكَ لِآخِرَتِهِمْ وَدُنْيَاهُم، فَيَقُوْلُ تَبَارَكَ وَ تَعَالٰى: غَشُّوْهُمْ رَحْمَتِيْ، فَيَقُوْلُوْنَ: يَا رَبِّ، اِنَّ فِيْهِمْ فُلَانًا الْخَطَّاءَ اِنَّمَا اعْتَنَقَهُمْ اِعْتِنَاقًا، فَيَقُوْلُ تَبَارَكَ وَ تَعَالٰى: غَشُّوْهُمْ رَحْمَتِيْ، فَهُمُ الْجُلَسَاءُ لَا يَشْقٰى بِهِمْ جَلِيْسُهُمْ.

رواه البزار من طريق زائدة بن ابى الرقاد، عن زياد النميرى، و

كلاهما وثق على ضعفه، فعاد هذا اسناده حسن، مجمع الزوائد ١٠/٧٧

150. Anas ﷺ narrates that Rasúlullāh ﷺ in a *Hadīth Qudsi* said: Allāh has roving angels who seek gatherings of remembrance of Allāh. When they reach them, they surround them and depute a messenger to go to their *Rabb*ul *'Izzat Tabāraka wa Ta'ālā* in the heavens. The angel says on their behalf: O our *Rabb*! We have

reached those slaves amongst Your slaves who are glorifying You for Your bounties, they are reciting Your Book, offering salutations to Your Prophet, Muhammad ﷺ, and begging for the good of this world and of the Hereafter. Allāh ﷻ directs: Cover them with My Mercy. The angel says: O our *Rabb*! Verily, amongst them is a sinful person who incidently accompanied them. Allāh *Tabaraka wa Ta'ālā* says: Cover all of them with My Mercy, for this is an assembly of such people, that none sitting amongst them is deprived of. (Bazzār, Majma-'uz-Zawāid)

﴿151﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: مَا مِنْ قَوْمٍ اجْتَمَعُوْا يَذْكُرُوْنَ اللّٰهَ عَزَّوَجَلَّ لَا يُرِيْدُوْنَ بِذٰلِكَ اِلَّا وَجْهَهٗ اِلَّا نَادَاهُمْ مُنَادٍ مِنَ السَّمَآءِ اَنْ قُوْمُوْا مَغْفُوْرًا لَكُمْ، فَقَدْ بُدِّلَتْ سَيِّئَاتُكُمْ حَسَنَاتٍ۔ رواه احمد وابو يعلى والبزار والطبرانى فى الاوسط،

وفيه: ميمون المرئى، وثقه جماعة وفيه ضعف، وبقية رجاله رجال الصحيح، مجمع الزوائد ١٠/٧٥

151. Anas ibne-Mālik رضي الله عنه narrates that Rasúlullāh ﷺ said: When some people who gather and engage in remembring Allāh ﷻ, not intending anything except Allāh's pleasure, an angel calls them from the heavens: Get up duly forgiven! As indeed your sins have been replaced with virtues.

(Musnād Ahmad, Tabarānī, Abu Yala, Bazzār, Majma- 'uz-Zawāid)

﴿152﴾ عَنْ اَبِيْ هُرَيْرَةَ وَ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ اَنَّهٗ قَالَ: لَا يَقْعُدُ قَوْمٌ يَذْكُرُوْنَ اللّٰهَ عَزَّوَجَلَّ اِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَ نَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ، وَ ذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ۔

رواه مسلم، باب فضل الاجتماع على تلاوة القرآن...... رقم: ٦٨٥٥

152. Abu Hurairah and Abu Sa'id Al-Khudri Radiyallāhu 'anhuma both bear witness that Nabí ﷺ said: People will not sit remembring Allāh ﷻ, without the angels surrounding them, Mercy covering them, *Sakínah* (peace of heart) descending on them and Allāh mentioning them with those who are with Him.

(Muslim)

﴿153﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ : لَيَبْعَثَنَّ اللّٰهُ اَقْوَامًا يَوْمَ الْقِيَامَةِ فِيْ وُجُوْهِهِمُ النُّوْرُ عَلٰى مَنَابِرِ اللُّؤْلُؤِ، يَغْبِطُهُمُ النَّاسُ، لَيْسُوْا بِاَنْبِيَاءَ وَ لَا شُهَدَاءَ

قَالَ: فَجَثَا أَعْرَابِيٌّ عَلَى رُكْبَتَيْهِ، فَقَالَ: يَا رَسُوْلَ اللهِ! حَلِّهِمْ لَنَا نَعْرِفُهُمْ، قَالَ: هُمُ الْمُتَحَابُّوْنَ فِي اللهِ، مِنْ قَبَائِلَ شَتَّى وَ بِلَادٍ شَتَّى يَجْتَمِعُوْنَ عَلَى ذِكْرِ اللهِ يَذْكُرُوْنَهُ.

رواه الطبراني واسناده حسن، مجمع الزوائد ١٠/٧٧

153. Abu Darda' ﷺ narrates that Rasúlullāh ﷺ said: indeed, Allāh will resurrect a certain group of people on the Day of Resurrection whose faces will be shining, and (they will be) sitting on pulpits of pearls. People will envy them; they will neither be prophets nor martyrs. A villager setting on his knees said: O Rasúlullāh! Describe them to us so we may recognize them. He said: They are those who love one another for Allāh and those who get together from various tribes and different places for the remembrance of Allāh and are engaged in remembrance Him.

(Tabarānī, Majma-'uz-Zawāid)

﴿154﴾ عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: عَنْ يَمِيْنِ الرَّحْمٰنِ-وَكِلْتَا يَدَيْهِ يَمِيْنٌ-رِجَالٌ لَيْسُوا بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْشَى بَيَاضُ وُجُوهِهِمْ نَظَرَ النَّاظِرِيْنَ، يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ بِمَقْعَدِهِمْ، وَقُرْبِهِمْ مِنَ اللهِ عَزَّوَجَلَّ، قِيْلَ: يَا رَسُوْلَ اللهِ! مَنْ هُمْ؟ قَالَ: هُمْ جُمَّاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ، يَجْتَمِعُوْنَ عَلَى ذِكْرِ اللهِ، فَيَنْتَقُوْنَ أَطَايِبَ الْكَلَامِ، كَمَا يَنْتَقِيْ آكِلُ التَّمْرِ أَطَايِبَهُ.

رواه الطبراني و رجاله موثقون، مجمع الزوائد ١٠/٧٨

154. 'Amro ibne 'Abasah ﷺ narrates: he heard Rasúlullāh ﷺ saying: On the right of Rahmān (the Most Beneficent) - and His both hands are the right hands - there will be such people who will neither be Prophets, nor martyrs. The luminance of their face will attract other peoples attention to them. Even Prophets and martyrs will envy them for their high ranks and closeness to Allāh ﷻ. It was asked: O Rasúlullāh! who will be they? He replied: these are people from different families and tribes who leave their homes and relations to gather at a place for the remembrance of Allāh. In conversation they use the best of words, like a date eater who selectively picks the best to eat (from a heap of dates).

(Tabarānī and Majma-'uz-Zawāid)

Note: 1- In this *Hadith*, being on the right side of Ar-Rahmān

means that these people will have a pre-em'inent rank and status with Allāh ﷻ. By the Most Beneficent's both hands being right hands, implies that, as the right hand has all the best attributes, likewise, the entire personage of Allāh has all the best attributes.

2-These honoured people being the object of envy of Prophets and martyrs implies that they will have a special rank, although the status of Prophets and martyrs is far more elevated. (Majma Bihār-ul-Anwār)

﴿155﴾ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَزَلَتْ هٰذِهِ الآيَةُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَعْضِ اَبْيَاتِهٖ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ﴾ خَرَجَ يَلْتَمِسُ فَوَجَدَ قَوْمًا يَذْكُرُوْنَ اللهَ مِنْهُمْ ثَائِرُ الرَّأْسِ وَ جَافُّ الْجِلْدِ وَ ذُو الثَّوْبِ الْوَاحِدِ فَلَمَّا رَآهُمْ جَلَسَ مَعَهُمْ فَقَالَ: الْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ فِي اُمَّتِي مَنْ اَمَرَنِي اَنْ اَصْبِرَ نَفْسِيْ مَعَهُمْ. رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ٨٩/٧

155. 'Abdur Rahmān ibne-Sahl ibne-Hunaif ﵁ narrates that this verse was revealed to Nabī ﷺ when he was in one of his houses:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ

Be patient in keeping yourself with those who call their Sustainer in the morning and evening.

He came out in search of such people and found a group engaged in the remembrance of Allāh. Among them were a few with dishevelled hair, dried skins and with only one piece of cloth. When he saw them he sat with them and said: *Alhamdulillāh* (All Praise be to Allāh), Who has raised such people in my *Ummah* that I have been commanded to keep myself with them.

(Tabarānī, Majma-'uz-Zawāid)

﴿156﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ! مَا غَنِيْمَةُ مَجَالِسِ الذِّكْرِ؟ قَالَ: غَنِيْمَةُ مَجَالِسِ الذِّكْرِ الْجَنَّةُ الْجَنَّةُ.

رواه احمد و الطبراني واسناد احمد حسن، مجمع الزوائد ٧٨/١٠

156. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that he asked: O Rasūlullāh! What is the reward for the gatherings of

Dhikr (remembrance) of Allāh. He replied: The reward for the gatherings of *Dhikr* is Paradise! Paradise!

(Musnad Ahmad. Tabarani, Majma-'uz-Zawāid)

﴿157﴾ عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: یَقُوْلُ اللهُ عَزَّ وَجَلَّ یَوْمَ الْقِیَامَةِ، سَیَعْلَمُ اَھْلُ الْجَمْعِ مَنْ اَھْلُ الْکَرَمِ، فَقِیْلَ: وَ مَنْ اَھْلُ الْکَرَمِ یَارَسُوْلَ اللهِ؟ قَالَ: مَجَالِسُ الذِّکْرِ فِی الْمَسَاجِدِ.

رواه احمد باسنادین واحدھما حسن وابو یعلی کذلك، مجمع الزوائد ۷۵/۱۰

157. Abu Sa'id Al-Khudri ﷺ reports that Rasúlullāh ﷺ in a *Hadith Qudsi* said: Allāh ﷻ will say on the Day of Resurrection: Soon the people gathered will know who are the honoured ones. It was asked: Who are the honoured people, O Rasúlullāh? He replied: Those who assemble for the *Dhikr* of Allāh in the *masjids*.

(Musnad Ahmad. Abu Yala. Majma-'uz-Zawāid)

﴿158﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِیَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِذَا مَرَرْتُمْ بِرِیَاضِ الْجَنَّةِ فَارْتَعُوْا، قَالُوْا: وَمَا رِیَاضُ الْجَنَّةِ؟ قَالَ: حِلَقُ الذِّکْرِ.

رواه الترمذی، وقال: ھذا حدیث حسن غریب، باب حدیث فی أسماء اللّٰہ الحسنی، رقم: ۳۵۱۰

158. Anas ibne-Malik ﷺ narrates that Rasúlullāh ﷺ said: When you pass the gardens of paradise, graze to your heart's content. It was asked: What are the gardens of Paradise? He replied: The gatherings for performing the *Dhikr* of Allāh. (Tirmidhi)

﴿159﴾ عَنْ مُعَاوِیَةَ رَضِیَ اللهُ عَنْهُ قَالَ: اِنَّ رَسُوْلَ اللهِ ﷺ خَرَجَ عَلٰی حَلْقَةٍ مِنْ اَصْحَابِهٖ فَقَالَ: مَا اَجْلَسَکُمْ؟ قَالُوا: جَلَسْنَا نَذْکُرُ اللهَ وَ نَحْمَدُهٗ عَلٰی مَا ھَدَانَا لِلْاِسْلَامِ، وَ مَنَّ بِهٖ عَلَیْنَا، قَالَ: آللهِ! مَا اَجْلَسَکُمْ اِلَّا ذَاكَ؟ قَالُوْا: وَ اللهِ! مَا اَجْلَسَنَا اِلَّا ذَاكَ، قَالَ: اَمَا اِنِّیْ لَمْ اَسْتَحْلِفْکُمْ تُھْمَةً لَکُمْ، وَ لٰکِنَّهٗ اَتَانِیْ جِبْرِیْلُ عَلَیْهِ السَّلَامُ فَاَخْبَرَنِیْ اَنَّ اللهَ عَزَّ وَجَلَّ یُبَاھِیْ بِکُمُ الْمَلَائِکَةَ.

رواه مسلم، باب فضل الاجتماع علی تلاوۃ القرآن وعلی الذکر، رقم: ۶۸۵۷

159. Mu'āwiyah ﷺ narrates that Rasúlullāh ﷺ came to a group of Sahābah ﷺ and asked them: What made you sit together? They

replied: We are sitting here to remember Allāh, and praise Him for guiding us to Islām, and bestowing favours on us through it. He asked: By Allāh! Are you sitting only for this'? They replied: By Allāh! Nothing else has made us sit together but this. Rasúlulläh ﷺ said: I did not swear because I doubt you but Jibrāil ؑ came to me and informed me that verily Allāh ﷻ mentions you amongst the angels proudly. (Muslim)

﴿160﴾ عَنْ اَبِیْ رَزِیْنٍ رَضِیَ اللهُ عَنْهُ اَنَّهُ قَالَ لَهُ رَسُوْلُ اللهِ ﷺ: اَلَا اَدُلُّكَ عَلٰی مِلَاكِ هٰذَا الْاَمْرِ الَّذِیْ تُصِیْبُ بِهٖ خَیْرَ الدُّنْیَا وَ الْاٰخِرَةِ؟ عَلَیْكَ بِمَجَالِسِ اَهْلِ الذِّكْرِ وَ اِذَا خَلَوْتَ فَحَرِّكْ لِسَانَكَ مَا اسْتَطَعْتَ بِذِكْرِ اللهِ.

(الحديث) رواه البيهقي في شعب الايمان، مشكوة المصابيح رقم: ٥٠٢٥

160. Abu Razín ؓ narrates that Rasúlulläh ﷺ said: Should I not guide you to the fundamentals of *Deen* by which you will obtain the best of this world and the Hereafter? Make it incumbent upon yourself to frequent the gatherings of those who engage in *Dhikr*. And when you are alone, engage your tongue in the remembrance of Allāh as much as you can. (Baihaqí, Mishkāt)

﴿161﴾ عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللهُ عَنْهُمَا قَالَ: قِیْلَ: یَارَسُوْلَ اللهِ! اَیُّ جُلَسَائِنَا خَیْرٌ؟ قَالَ: مَنْ ذَكَّرَكُمُ اللهَ رُؤْیَتُهٗ وَزَادَ فِیْ عَمَلِكُمْ مَنْطِقُهٗ، وَذَكَّرَكُمْ بِالْاٰخِرَةِ عَمَلُهٗ.

رواه ابويعلى وفيه مبارك بن حسان، وقد وثق وبقية رجاله رجال الصحيح، مجمع الزوائد ١٠/٣٨٩

161. Ibne-'Abbās Radiyallāhu 'anhuma narrates that it was asked: O Rasúlulläh! With whom is it best for us to sit? He replied: The one whose sight makes you remember Allāh, the Almighty, and whose words improve your deeds and whose deeds remind you of the Hereafter. (Abu Ya'la, Majma-'uz-Zawāid)

﴿162﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِیَ اللهُ عَنْهُ اَنَّ النَّبِیَّ ﷺ قَالَ: مَنْ ذَكَرَ اللهَ فَفَاضَتْ عَیْنَاهُ مِنْ خَشْیَةِ اللهِ حَتّٰی یُصِیْبَ الْاَرْضَ مِنْ دُمُوْعِهٖ لَمْ یُعَذِّبْهُ اللهُ تَعَالٰی یَوْمَ الْقِیَامَةِ.

رواه الحاكم و قال: هذا حديث صحيح الاسناد ولم يخرجاه و وافقه الذهبي ٤/٢٦٠

162. Anas ibne-Mālik ؓ narrates that Nabí ﷺ said: A person who remembers Allāh and his eyes overflow due to the fear of Allāh. Such that a few tears fall on the ground, Allāh *Ta'ālā* will not punish him on the Day of Resurrection. (Mustadrak Hākim)

﴿163﴾ عَنْ اَبِیْ اُمَامَةَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: لَیْسَ شَیْءٌ اَحَبَّ اِلَی اللهِ مِنْ قَطْرَتَیْنِ وَ اَثَرَیْنِ: قَطْرَةٌ مِنْ دُمُوْعٍ مِنْ خَشْیَةِ اللهِ، وَقَطْرَةُ دَمٍ تُهْرَاقُ فِی سَبِیْلِ اللهِ، وَاَمَّا الْاَثَرَانِ فَاَثَرٌ فِی سَبِیْلِ اللهِ وَاَثَرٌ فِی فَرِیْضَةٍ مِنْ فَرَائِضِ اللهِ۔

رواه الترمذی وقال: هذا حدیث حسن غریب، باب ماجاء فی فضل المرابط، رقم: ١٦٦٩

163. Abu Umāmah ﷺ narrates that Rasúlulläh ﷺ said: Nothing is dearer to Allāh than two drops and two marks: A drop of tears shed due to the fear of Allāh, and a drop of blood shed in the path of Allāh. Regarding the two marks, they are: A mark received in the cause of Allāh (mark of a wound, signs of walking in the path of Allāh, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allāh (as for example mark of prostration, or a mark attained during the journey of *Hajj*). (Tirmidhi)

﴿164﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: سَبْعَةٌ یُظِلُّهُمُ اللهُ فِی ظِلِّهِ یَوْمَ لَا ظِلَّ اِلَّا ظِلُّهُ: اِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِی عِبَادَةِ اللهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِی الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِی اللهِ، اجْتَمَعَا عَلَیْهِ وَ تَفَرَّقَا عَلَیْهِ، وَ رَجُلٌ دَعَتْهُ امْرَاَةٌ ذَاتُ مَنْصِبٍ وَ جَمَالٍ فَقَالَ: اِنِّیْ اَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَاَخْفَاهَا حَتّٰی لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ یَمِیْنُهُ وَ رَجُلٌ ذَكَرَ اللهَ خَالِیًا فَفَاضَتْ عَیْنَاهُ۔

رواه البخاری، باب الصدقة بالیمین، رقم: ١٤٢٣

164. Abu Hurairah ﷺ narrates that Nabi ﷺ said: There are seven persons whom Allāh will cover with His Shade of Mercy on the day when there will be no other shade but His: (1) A just ruler, (2) A young man who grows up worshiping Allāh, (3) A man whose heart is attached to the *masjid*, (4) Two men who love one another for the sake of Allāh, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says: I fear Allāh, (6) A man who gives alms conceiling it so that his left hand does not know what his right hand spends, and (7) A man who remembers Allāh in solitude with his eyes overflowing. (Bukhari)

﴿165﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ

يَذْكُرُوا اللهَ فِيْهِ وَ لَمْ يُصَلُّوا عَلٰى نَبِيِّهِمْ اِلَّا كَانَ عَلَيْهِمْ تِرَةً فَاِنْ شَاءَ عَذَّبَهُمْ وَاِنْ شَاءَ غَفَرَلَهُمْ۔ رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء فی القوم يجلسون ولا يذكرون الله، رقم ۳۳۸۰

165. Abu Hurairah ﷺ narrates that Nabí ﷺ said: If people sit in a gathering in which they do not do the *Dhikr* of Allāh nor send *Salawāt* on the Prophet, such a gathering becomes a cause of dismay and loss for them. If Allāh wills, He will punish them and if He wills, He will forgive them. (Tirmidhí)

﴿166﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ اَنَّهُ قَالَ: مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللهَ فِيْهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ وَمَنِ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللهَ فِيْهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ۔ رواه ابوداؤد، باب كراهية ان يقوم الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٦

166. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: If anyone sits in a place and does not remember Allāh there, then this sitting will cause him a loss from Allāh and if anyone lies down in a place and does not remember Allāh. then this will cause him a loss from Allāh. (Abu Dāwúd)

﴿167﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: مَا قَعَدَ قَوْمٌ مَقْعَدًا لَا يَذْكُرُوْنَ اللهَ فِيْهِ وَ يُصَلُّوْنَ عَلَى النَّبِیِّ، اِلَّا كَانَ عَلَيْهِمْ حَسْرَةً يَوْمَ الْقِيَامَةِ، وَ اِنْ اُدْخِلُوْا الْجَنَّةَ لِلثَّوَابِ۔ رواه ابن حبان، قال المحقق: إسناده صحيح ۲/۳۵۲

167. Abu Hurairah ﷺ narrates that Nabí ﷺ said: If people sit together without doing the *Dhikr* of Allāh and without sending *Salawāt* on Nabí ﷺ, then this gathering will be a cause of regret for them on the Day of Resurrection even though they might enter Paradise as a reward of their good deeds. (Ibne-Hibban)

﴿168﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ قَوْمٍ يَقُوْمُوْنَ مِنْ مَجْلِسٍ لَايَذْكُرُوْنَ اللهَ فِيْهِ اِلَّا قَامُوْا عَنْ مِثْلِ جِيْفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةً۔

رواه ابوداؤد، باب كراهية ان يقوم الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٥

168. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: There is not a people who disperse from an assembly where they did not remember Allāh, except that it is as if they had stood up from the

decaying corpse of a donkey, and it will be a cause of regret for them (on the day of Resurrection). (Abu Dāwúd)

Note: The assembly will be a cause of regret means that usually there is always a time when some useless and senseless conversation takes place in gatherings which can become a severe cause of interrogation (from Allāh). However, if Allāh is remembered in these gatherings, then this may protect them from such interrogations. (Badhl-ul-Majhúd)

﴿169﴾ عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُوْلِ اللهِ ﷺ فَقَالَ: اَيَعْجِزُ اَحَدُكُمْ اَنْ يَكْسِبَ كُلَّ يَوْمٍ اَلْفَ حَسَنَةٍ؟ فَسَاَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ اَحَدُنَا اَلْفَ حَسَنَةٍ؟ قَالَ: يُسَبِّحُ مِائَةَ تَسْبِيْحَةٍ فَيُكْتَبُ لَهُ اَلْفُ حَسَنَةٍ، وَتُحَطُّ عَنْهُ اَلْفُ خَطِيْئَةٍ.

رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٥٢

169. Sa'd ﷺ narrates that we were with Rasúlullāh ﷺ and he asked: Is anyone of you unable to earn a thousand virtues daily? One of those sitting with him asked: How can one earn a thousand virtues in a day'? He replied: If one glorifies Allāh one hundred times (as for example, says Subanallāh Glory be to Allāh who is above all faults, one hundred times), a thousand virtues are recorded for him and a thousand sins are removed from him. (Muslim)

﴿170﴾ عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ مِمَّا تَذْكُرُوْنَ مِنْ جَلَالِ اللهِ، التَّسْبِيْحَ وَ التَّهْلِيْلَ وَ التَّحْمِيْدَ يَنْعَطِفْنَ حَوْلَ الْعَرْشِ، لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ، تُذَكِّرُ بِصَاحِبِهَا، اَمَا يُحِبُّ اَحَدُكُمْ اَنْ يَكُوْنَ لَهُ، اَوْلَا يَزَالُ لَهُ، مَنْ يُذَكِّرُ بِهِ؟

رواه ابن ماجه، باب فضل التسبيح، رقم: ٣٨٠٩

170. Nu'mān ibne-Bashi'r Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Among the words by which you glorify Allāh are: *Subhanallāh* (Glory be to Allāh who is above all faults), *Lā ilāhā Illallāh* (None is worthy of worship but Allāh), *Alhamdulillah* (All Praises be to Allāh). These words circle around the Throne of Allāh, and sound like the buzzing of bees, mentioning their reciter to Allāh. Would anyone of you not like that someone always mentions him in front of Allāh? (Ibne-Mājah)

﴿171﴾ عَنْ يُسَيْرَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ لَنَا رَسُوْلُ اللهِ ﷺ: عَلَيْكُنَّ بِالتَّسْبِيْحِ وَ التَّهْلِيْلِ وَالتَّقْدِيْسِ وَ اعْقِدْنَ بِالْاَنَامِلِ فَاِنَّهُنَّ مَسْئُوْلَاتٌ مُسْتَنْطَقَاتٌ وَ لَا تَغْفُلْنَ فَتَنْسَيْنَ الرَّحْمَةَ. رواه الترمذي وقال: هذا حديث حسن غريب، باب في فضل التسبيح......رقم: ٣٥٨٣

171. Yusairah Radiyallāhu 'anhā narrates that Rasúlullāh ﷺ told us: Make it obligatory upon yourselves to say *Subhanallah* (Glory be to Allāh Who is above all faults), *Lā ilāhā Illallāh* (None is worthy of worship but Allāh), and sanctifying His Holiness (words like *Subhanal Malikil Quddiús* - Glory be to the Holy King). Count them on your fingers, for these will be questioned and will be given power to speak; and do not be negligent of it or you will be deprived of Mercy. (Tirmidhi)

﴿172﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ سُبْحَانَ اللهِ وَ بِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ.

رواه البزار واسناده جيد، مجمع الزوائد ١٠/١١١

172. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who says: Glory be to Allāh Who is above all faults, and all Praise be to Him a date tree will be planted for him in Paradise. (Bazzār, Majma-'uz-Zawāid)

﴿173﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ سُئِلَ اَيُّ الْكَلَامِ اَفْضَلُ؟ قَالَ: مَا اصْطَفَاهُ اللهُ لِمَلَائِكَتِهِ اَوْ لِعِبَادِهِ سُبْحَانَ اللهِ وَ بِحَمْدِهِ.

رواه مسلم، باب فضل سُبْحَانَ اللّٰهِ وبحمده، رقم: ٦٩٢٥

173. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ was asked: Which words are the best? He replied: The words that Allāh has chosen for His angels, or His slaves: *Subhanallāhi wabiharmdihi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

﴿174﴾ عَنْ اَبِيْ طَلْحَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ لَا اِلٰهَ اِلَّا اللهُ دَخَلَ الْجَنَّةَ اَوْ وَجَبَتْ لَهُ الْجَنَّةُ، وَ مَنْ قَالَ: سُبْحَانَ اللهِ وَ بِحَمْدِهِ مِائَةَ مَرَّةٍ كَتَبَ اللهُ لَهُ مِائَةَ اَلْفِ حَسَنَةٍ وَاَرْبَعًا وَ عِشْرِيْنَ اَلْفَ حَسَنَةٍ قَالُوْا: يَا رَسُوْلَ اللهِ! اِذًا لَا يَهْلِكُ مِنَّا اَحَدٌ؟ قَالَ: بَلٰى، اِنَّ اَحَدَكُمْ لَيَجِيْءُ بِالْحَسَنَاتِ لَوْ وُضِعَتْ عَلٰى جَبَلٍ اَثْقَلَتْهُ، ثُمَّ تَجِيْءُ النِّعَمُ

فَتَذْهَبُ بِتِلْكَ، ثُمَّ يَتَطَاوَلُ الرَّبُّ بَعْدَ ذٰلِكَ بِرَحْمَتِهٖ.

رواه الحاكم و قال: صحيح الاسناد، الترغيب ٢/٤٢١

174. Abu Talhah ﷺ narrates that Rasúlulláh ﷺ said: He, who says *Lâ ilāhā Illallāh* (None is worthy of worship but Allāh), will enter Paradise, or Paradise becomes incumbent upon him. And the one who says, *Subhānllāhi wabihamdihi* (Glory be to Allāh Who is above all faults, and all praise be to Him) one hundred times, then a hundred and twenty four thousand virtues are written for him. The Sahābah expressed: O Rasúlullāh! If so, none of us would be doomed. He replied: Yes verily! Some people (will still be ruined, though they) will come with so many virtues that these would outweigh a mountain if laid on it. However as compared with the bounties of Allāh, these virtues would be insignificant. Then the *Rabb*, through His Mercy, will help whomsoever He wills and save him (from doom). (Mustadrak Hākim. Targhíb)

﴿175﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلاَ اُخْبِرُكَ بِاَحَبِّ الْكَلَامِ اِلَى اللهِ؟ قُلْتُ: يَا رَسُوْلَ اللهِ! اَخْبِرْنِيْ بِاَحَبِّ الْكَلَامِ اِلَى اللهِ، فَقَالَ: اِنَّ اَحَبَّ الْكَلَامِ اِلَى اللهِ: سُبْحَانَ اللهِ وَبِحَمْدِهٖ.

رواه مسلم، باب فضل سبحان اللّٰه و بحمده رقم: ٦٩٢٦، والترمذي الاانه قال: سُبْحَانَ رَبِّيْ وَبِحَمْدِهٖ وقال: هذا حديث حسن صحيح، باب اى الكلام احب الى اللّٰه، رقم: ٣٥٩٣

175. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ said:. Should I not inform you of the words dearest to Allāh? I said: O Rasúlullāh! Do tell me about the words dearest to Allāh. He said: To Allāh the dearest words are *Subhanallāh*i *wabihamdihi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

Another narration says. the dearest words to Allāh are: *Subhana Rabbi wabihamdihi* (Glory be to my *Rabb* who is above all faults, and all praise be to Him). (Tirmidhi)

﴿176﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ سُبْحَانَ اللهِ الْعَظِيْمِ وَ بِحَمْدِهٖ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب في فضائل سبحان اللّٰه و بحمده.....رقم: ٣٤٦٥

176. Jābir ﷺ narrates that Nabi ﷺ said: He who says *Subhanallāhil*

Azim wabihamdihi (Glory be to Allāh who is above all faults, the incomparably Great, and all praise be to Him), a date tree is planted for him in Paradise. (Tirmidhi)

﴿177﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِیُّ ﷺ: كَلِمَتَانِ حَبِیْبَتَانِ اِلَى الرَّحْمٰنِ خَفِیْفَتَانِ عَلَى اللِّسَانِ ثَقِیْلَتَانِ فِی الْمِیْزَانِ: سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِیْمِ۔ رواه البخاری، باب قول اللّٰه تعالی و نضع الموازین القسط لیوم القیامة،رقم: ٧٥٦٣

177. Abu Hurairah ﷺ narrates that Nabi ﷺ said: Two sentences beloved to *Ar-Rahmān* (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are:

سُبْحَانَ اللهِ الْعَظِیْمِ وَ بِحَمْدِهٖ

Glory be to Allāh Who is above all faults, the incomparably Great, and all praise be to him. (Bukhari)

﴿178﴾ عَنْ صَفِیَّةَ رَضِیَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَیَّ رَسُوْلُ اللهِ ﷺ وَ بَیْنَ یَدَیَّ اَرْبَعَةُ آلَافِ نَوَاةٍ اُسَبِّحُ بِهِنَّ فَقَالَ: یَا بِنْتَ حُیَیٍّ! مَا هٰذَا؟ قُلْتُ: اُسَبِّحُ بِهِنَّ،قَالَ:قَدْ سَبَّحْتُ مُنْذُ قُمْتُ عَلٰى رَاْسِكِ اَكْثَرَ مِنْ هٰذَا قُلْتُ:عَلِّمْنِیْ یَا رَسُوْلَ اللهِ قَالَ: قُوْلِیْ سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ مِنْ شَیْءٍ۔

رواه الحاكم فی المستدرك و قال: هذا حدیث صحیح ولم یخرجاه و وافقه الذهبی ١/٥٤٧

178. Safiyya Radiyallāhu 'anha narrates that Rasūlullāh ﷺ visited me. There were four thousand date stones lying before me and I was glorifying Allāh (*Tasbīh*). He said: O daughter of Huyya (Safiyya)! What are these? I replied: I am glorifying (Allāh) with these date stones. He said: Since the time I have been standing with you, I have glorified Allāh more than you. She said: Teach me. He replied: Say

سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ مِنْ شَیْءٍ

I praise Allāh equal to the number of all that He has created! (Mustadrak Hākim)

﴿179﴾ عَنْ جُوَیْرِیَةَ رَضِیَ اللهُ عَنْهَا اَنَّ النَّبِیَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِیْنَ صَلَّى الصُّبْحَ، وَهِیَ فِیْ مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ اَنْ اَضْحٰى، وَ هِیَ جَالِسَةٌ، فَقَالَ: مَازِلْتِ عَلٰى

الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟ قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ ﷺ: لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللهِ وَ بِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ.

رواه مسلم، باب التسبيح اول النهار و عند النوم، رقم: ٦٩١٣

179. Juwairiyah Radiyallāhu anha narrates that Nabí ﷺ left her for the morning *Salāt*, while she was in her place of *Salāt*, and returned after *Salāt-ul-Adha* (forenoon) and found her sitting in the same place. He asked: Are you still in the same state (remembering Allāh) as I left you? She replied: Yes. Nabí ﷺ said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allāh today, it would outweigh them. These phrases are:

سُبْحَانَ اللهِ وَ بِحَمْدِهِ عَدَدَ خَلْقِهِ وَ رِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَ مِدَادَ كَلِمَاتِهِ

Glory be to Allāh Who is above all faults, and praise be to Him: to the number of His creation, and to please His Self, and to the weight of His Throne, and to the amount of ink used in writing His words. (Muslim)

﴿180﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ دَخَلَ مَعَ رَسُوْلِ اللهِ ﷺ عَلَى امْرَأَةٍ وَ بَيْنَ يَدَيْهَا نَوًى، أَوْ حَصًى، تُسَبِّحُ بِهِ فَقَالَ: أُخْبِرُكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هٰذَا أَوْ أَفْضَلُ؟ فَقَالَ: سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَ سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَ سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ بَيْنَ ذٰلِكَ، وَ سُبْحَانَ اللهِ عَدَدَ مَا هُوَ خَالِقٌ، وَ اللهُ أَكْبَرُ مِثْلَ ذٰلِكَ، وَالْحَمْدُ لِلّٰهِ مِثْلَ ذٰلِكَ، وَ لَآ إِلٰهَ إِلَّا اللهُ مِثْلَ ذٰلِكَ، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ مِثْلَ ذٰلِكَ.

رواه ابوداؤد، باب التسبيح بالحصى، رقم: ١٥٠٠

180. Sa'd ibne-Abi Waqqās ﷺ narrates that he went with Rasúlullāh ﷺ to a *Sahābiyah* who had date stones or pebbles in front of her. she was remembering Allāh on them. He asked: Should I not tell you something that is easier or better than this? Then He said:

سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَ سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَ سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ بَيْنَ ذٰلِكَ، وَ سُبْحَانَ اللهِ عَدَدَ مَا هُوَ خَالِقٌ

Subhānallāh -(Glory be to Allāh Who is above all faults) as many times as the number of what He created in the heaven; and *Subhānallāh*, as many times as the number of what He created in the earth: and *Subhanallāh*, as many times as the number of what is between these two; and *Subhānallāh*, as many times as the number of those He will create.

Then say, اَللهُ اَكْبَرُ(Allāh the Greatest) - in the same way.

Then say: اَلْحَمْدُ لِلّٰهِ (All praise be to Allāh) - in the same way.

Then say: لَآ اِلٰهَ اِلَّا اللهُ(None is worthy of worship but Allāh) - in the same way. And say: لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللهِ(There is no might to resist evil and no power to do good, except through Allāh) in the same way. (Abu Dāwúd)

﴾181﴿ عَنْ اَبِىْ اُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ رَسُوْلُ اللهِ ﷺ وَ اَنَا جَالِسٌ اُحَرِّكُ شَفَتَيَّ فَقَالَ: بِمَ تُحَرِّكُ شَفَتَيْكَ؟ قُلْتُ: اَذْكُرُ اللهَ يَا رَسُوْلَ اللهِ قَالَ: اَفَلَا اُخْبِرُكَ بِشَيْءٍ اِذَا قُلْتَهُ، ثُمَّ دَابْتَ اللَّيْلَ وَ النَّهَارَ لَمْ تَبْلُغْهُ؟ قُلْتُ: بَلٰى، قَالَ: تَقُوْلُ: اَلْحَمْدُ لِلّٰهِ عَدَدَ مَا اَحْصٰى كِتَابُهُ، وَ الْحَمْدُ لِلّٰهِ عَدَدَمَا فِى كِتَابِهٖ، وَ الْحَمْدُ لِلّٰهِ عَدَدَ مَا اَحْصٰى خَلْقُهُ، وَالْحَمْدُ لِلّٰهِ مِلْءَ مَا فِىْ خَلْقِهٖ، وَالْحَمْدُ لِلّٰهِ مِلْءَ سَمٰوَاتِهٖ وَ اَرْضِهٖ، وَ الْحَمْدُ لِلّٰهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلّٰهِ عَلٰى كُلِّ شَيْءٍ، وَ تُسَبِّحُ مِثْلَ ذٰلِكَ، وَ تُكَبِّرُ مِثْلَ ذٰلِكَ.

رواه الطبراني من طريقين واسناد احد هما حسن، مجمع الزوائد ١٠٩/١٠

181. Abu Umāmah Al-Bāhili ﷺ narrates that Rasúlullāh ﷺ came, I was sitting and my lips were moving. He asked: Why are you moving your lips? I replied: O Rasúlullāh! I am remembering Allāh. He said: Should not tell you those words that if you were to say them, then even your remembrance of day and night would not be equal to the reward of these words? I requested: Yes! Do tell me. Rasúlullāh ﷺ said: Say

اَلْحَمْدُ لِلّٰهِ عَدَدَ مَا اَحْصٰى كِتَابُهُ، وَ الْحَمْدُ لِلّٰهِ عَدَدَ مَا فِى كِتَابِهٖ، وَ الْحَمْدُ لِلّٰهِ عَدَدَ مَا اَحْصٰى خَلْقُهُ، وَالْحَمْدُ لِلّٰهِ مِلْءَ مَا فِىْ خَلْقِهٖ، وَالْحَمْدُ لِلّٰهِ مِلْءَ سَمٰوَاتِهٖ وَاَرْضِهٖ، وَالْحَمْدُ لِلّٰهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلّٰهِ عَلٰى كُلِّ شَيْءٍ

Alhamdulillāh - (All praises be to Allāh) - equal to the things counted by His Book: and *Alhāmdulillāh*, equal to the things presented in

His Book; and *Alhāmdulillāh*, equal to the number as counted by all His creation; and *Alhāmdulillāh*, equal to the count of things needed to fill all His creatitn; and. *Allhāmdulillāh*, equal to the count of things needed to till the space between the heavens and the earth; and Alhāmdulillāh, equal to the count of every thing; and Alhāmdulillāh on every thing.

And in same way say *Subhānallāh* (Glory be to Allāh Who is above above all faults); and in the same way say: *Allāhu Akbar* (Allāh is the Greatest). It will be as follows:

سُبْحَانَ اللهِ عَدَدَ مَا اَحْصٰى كِتَابُهٗ، وَسُبْحَانَ اللهِ عَدَدَ مَافِيْ كِتَابِهٖ، وَسُبْحَانَ اللهِ عَدَدَ مَا اَحْصٰى خَلْقُهٗ، وَسُبْحَانَ اللهِ مِلْءَ مَا فِيْ خَلْقِهٖ، وَسُبْحَانَ اللهِ مِلْءَ سَمٰوَاتِهٖ وَاَرْضِهٖ، وسُبْحَانَ اللهِ عَدَدَ كُلِّ شَيْءٍ وَسُبْحَانَ اللهِ عَلٰى كُلِّ شَيْءٍ،

Subhānallāh - (Glory be to Allāh Who is above all faults) -equal to the things counted by his Book; and *Subhānallāh*, equal to the things presented in His Book; and *Subhānallāh*, equal to the number as counted by all His creation; and *Subhānallāh*, equal to the count of things needed to fill all His creation; and *Subhānallāh*, equal to the count of things needed to till the space between the heavens and the earth; and *Subhānallāh*, equal to the count of every thing; and *Subhānallāh* on every thing.

اَللهُ اَكْبَرُ عَدَدَ مَا اَحْصٰى كِتَابُهٗ، وَاللهُ اَكْبَرُ عَدَدَ مَافِيْ كِتَابِهٖ، وَاللهُ اَكْبَرُ عَدَدَ مَا اَحْصٰى خَلْقُهٗ، وَاللهُ اَكْبَرُ مِلْءَ مَا فِيْ خَلْقِهٖ،وَاللهُ اَكْبَرُ مِلْءَ سَمٰوَاتِهٖ وَاَرْضِهٖ، وَ اللهُ اَكْبَرُ عَدَدَ كُلِّ شَيْءٍ وَاللهُ اَكْبَرُ عَلٰى كُلِّ شَيْءٍ۔

Allāhu Akbar - (Allāh is the greatest) - equal to the things counted by His Book; and *Allāhu Akbar*, equal to the things presented in His Book; and *Allāhu Akbar*, equal to the number as counted by all His creation; and *Allāhu Akbar* equal to the count of things needed to fill all His creation; and *Allāhu Akbar*, equal to the count of things needed to fill the space between the heavens and the earth; and *Allāhu Akbar*, equal to the count of every thing; and *Allāhu Akbar* on every thing. (Tabarānī. Majma-'uz-Zawāid)

﴿182﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَوَّلُ مَنْ يُدْعٰى

اِلَى الْجَنَّةِ الَّذِيْنَ يَحْمَدُوْنَ اللهَ فِي السَّرَّاءِ وَ الضَّرَّاءِ.

رواه الحاكم و قال: صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٥٠٢

182. Ibne-Abbas Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: The first to be invited to paradise on the Day of Resurrection will be those who praise Allāh in prosperity and in adversity. (Mustadrak Hākim)

﴿183﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ لَيَرْضٰى عَنِ الْعَبْدِ اَنْ يَاْكُلَ الْاَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، اَوْيَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا.

رواه مسلم، باب استحباب حمد الله تعالى بعد الاكل والشرب، رقم: ٦٩٣٢

183. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: Allāh is pleased with His slave who, when he eats, praises Him; and when he drinks, Praises Him. (Muslim)

﴿184﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كَلِمَتَانِ اِحْدَاهُمَا لَيْسَ لَهَا نَاهِيَةٌ دُوْنَ الْعَرْشِ، وَالْاُخْرٰى تَمْلَاُ مَا بَيْنَ السَّمَاءِ وَ الْاَرْضِ: لَا اِلٰهَ اِلَّا اللهُ، وَاللهُ اَكْبَرُ.

رواه الطبراني ورواته الى معاذ بن عبدالله ثقة سوى ابن لهيعة ولحديثه هذا شواهد، الترغيب ٢/٤٣٤

184. Mu'ādh ibne-Jabal ﷺ narrates that he heard Rasúlullāh ﷺ saying: There are two phrases, one of them does not stop before reaching the Divine Throne and the other one fills the space between the heavens and the earth. These are *Lā ilāhā Illallāh* (none is worthy of worship but Allāh). and *Allāhu Akbar* (Allāh is the Greatest). (Tabarāni. Targhib)

﴿185﴾ عَنْ رَجُلٍ مِنْ بَنِيْ سُلَيْمٍ قَالَ: عَدَّ هُنَّ رَسُوْلُ اللهِ ﷺ فِي يَدِي. اَوْ فِي يَدِهِ: التَّسْبِيْحُ نِصْفُ الْمِيْزَانِ وَالْحَمْدُ لِلّٰهِ يَمْلَؤُهُ وَالتَّكْبِيْرُ يَمْلَاُ مَا بَيْنَ السَّمَاءِ وَ الْاَرْضِ.

(الحديث) رواه الترمذي وقال: حديث حسن، باب فيه حديث أن التسبيح نصف الميزان، رقم: ٣٥١٩

185. A Sahābi from the tribe of Bani Sulaim narrates that Rasulullāh ﷺ counted these words on my hand or on his hand, and said: *Subhanallah* (Glory be to Allāh who is above all faults) fills half the Scale; and *Alhāmdulillāh* (All praise be to Allāh), fills it

fully and *Allāhu Akbar* (Allāh is the Greatest) fills the space between the sky and the earth. (Tirmidhi)

﴿186﴾ عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلاَ اَدُلُّكَ عَلٰى بَابٍ مِنْ اَبْوَابِ الْجَنَّةِ؟ قُلْتُ: بَلٰى، يَا رَسُوْلَ اللهِ! قَالَ: لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللهِ.

رواه الحاكم وقال: صحيح على شرطهما ولم يخرجاه ووافقه الذهبي ٤/ ٢٩٠

186. Sa'd ﷺ narrates that Rasúlullāh ﷺ said: Should I not lead you to a door from the doors of Paradise? I said: Do tell me, O Rasúlullāh! He replied:

لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللهِ

There is no might to resist evil, and no power to do good, except through Allāh. (Mustudrak Hākim)

﴿187﴾ عَنْ اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ لَيْلَةَ اُسْرِيَ بِهٖ مَرَّ عَلٰى اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا جِبْرِيْلُ مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قَالَ لَهُ اِبْرَاهِيْمُ عَلَيْهِ السَّلَامُ: مُرْ اُمَّتَكَ فَلْيُكْثِرُوْا مِنْ غِرَاسِ الْجَنَّةِ فَاِنَّ تُرْبَتَهَا طَيِّبَةٌ، وَ اَرْضَهَا وَاسِعَةٌ قَالَ: وَمَا غِرَاسُ الْجَنَّةِ ؟ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ.

رواه احمد ورجال احمد رجال الصحيح غير عبدالله بن عبد الرحمن بن عبدالله بن عمربن الخطاب و هو ثقة لم يتكلم فيه احد و وثقه ابن حبان، مجمع الزوائد ١١٩/١٠

187. Abu Ayyúb Al-Ansari ﷺ narrates that on the night of *Mai'rāj* (the Ascension), Rasúlullāh ﷺ passed by Ibrāhím ﷺ. Ibrāhím ﷺ asked: O Jibrail! Who is with you'? Jibrail ﷺ said: Muhammad (ﷺ). Ibrāhím ﷺ said to him: Command your *Ummah* to plant saplings of Paradise plentifully, as the soil of Paradise is fertile, and its plain is spacious. It was asked: What are the saplings of Paradise? He replied:

لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللهِ

There is no might to resist evil, and no power to do good, except through Allāh. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿188﴾ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَحَبُّ الْكَلَامِ

إِلَى اللهِ أَرْبَعٌ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَ لَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ

(وهو جزء من الحديث) رواه مسلم باب كراهة التسمية بالاسماء القبيحة...... رقم: ٥٦٠١، وزاد احمد: أَفْضَلُ الْكَلَامِ بَعْدَ الْقُرْآنِ أَرْبَعٌ وَ هِيَ مِنَ الْقُرْآنِ ٥/٢٠

188. Samurah ibne-Jundub narrates that Rasúlullāh said: The dearest saying to Allāh are four: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh), *Lā ilāha illāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). It does not matter which you say first. (Muslim)

In another narration it is stated that the best saying besides the Qur'ān are four, and these are from the Qur'āh. (Musnad Ahmad)

﴿189﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَأَنْ أَقُولَ سُبْحَانَ اللهِ، وَ الْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَ اللهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ.

رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٤٧

189. Abu Hurairah narrates that Rasúlullāh said that: I say; *Subhānallāh* (Glory be to Allāh who is above all faults), *Alhamdulillāh* (Praise be to Allāh), *Lā ilāha illāllāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), is dearer to me than everything on which the sun rises. (Muslim)

﴿190﴾ عَنْ أَبِي سَلْمٰى رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: بَخٍ بَخٍ بِخَمْسٍ مَا أَثْقَلَهُنَّ فِي الْمِيزَانِ: سُبْحَانَ اللهِ، وَ الْحَمْدُ لِلّٰهِ، وَ لَآ إِلٰهَ إِلَّا اللهُ، وَ اللهُ أَكْبَرُ، وَالْوَلَدُ الصَّالِحُ يُتَوَفّٰى لِلْمُسْلِمِ فَيَحْتَسِبُهُ.

رواه الحاكم و قال: هذا حديث صحيح الاسناد ووافقه الذهبي ١/٥١١

190. Abu Salma narrates that he heard Rasúlullāh saying: How excellent are five things! and how heavy on the Scale: (1) *Subhānallāh* (Glory be to Allāh who is above all faults), (2) *Alhāmdulillāh* (All Praise be to Allāh), (3) *Lā illāha illallāh* (None is worthy of worship but Allāh), (4) *Allāhu Akbar* (Allāh is the Greatest), and (5) A righteous son of a Muslim dies and he forbears patiently expecting a reward in return. (Mustadrak Hākim)

﴿191﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَالَ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَ لَآ اِلٰهَ اِلَّا اللهُ، وَاللهُ اَكْبَرُ، كُتِبَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ.

(و هو جزء من الحديث) رواه الطبراني في الكبير والاوسط ورجالهما رجال الصحيح غير محمد بن منصور الطوسي و هو ثقة، مجمع الزوائد ١٠/١٠٦

191. 'Abdullah ibne-Umar Radiyallāhu 'anhuma narrates that he heard Rasúlullāh ﷺ saying: He who says: *Subhānallāah* (Glory be to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), *Lā illahā illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), then for every letter, ten virtues are recorded for him. (Tabarāni, Majmau-'uz-Zwāid)

﴿192﴾ عَنْ أُمِّ هَانِئٍ بِنْتِ اَبِيْ طَالِبٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَرَّ بِيْ رَسُوْلُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَقُلْتُ: يَا رَسُوْلَ اللهِ! قَدْ كَبُرْتُ وَضَعُفْتُ، اَوْكَمَا قَالَتْ: فَمُرْنِيْ بِعَمَلٍ اَعْمَلُ وَ اَنَا جَالِسَةٌ؟ قَالَ: سَبِّحِي اللهَ مِائَةَ تَسْبِيْحَةٍ، فَاِنَّهَا تَعْدِلُ لَكِ مِائَةَ رَقَبَةٍ تُعْتِقِيْنَهَا مِنْ وُلْدِ اِسْمَاعِيْلَ، وَاحْمَدِي اللهَ مِائَةَ تَحْمِيْدَةٍ فَاِنَّهَا تَعْدِلُ مِائَةَ فَرَسٍ مُسْرَجَةٍ مُلْجَمَةٍ تَحْمِلِيْنَ عَلَيْهَا فِي سَبِيْلِ اللهِ، وَ كَبِّرِي اللهَ مِائَةَ تَكْبِيْرَةٍ، فَاِنَّهَا تَعْدِلُ لَكِ مِائَةَ بَدَنَةٍ مُقَلَّدَةٍ مُتَقَبَّلَةٍ، وَهَلِّلِي اللهَ مِائَةً، قَالَ ابْنُ خَلَفٍ: اَحْسِبُهُ قَالَ: تَمْلَاُ مَا بَيْنَ السَّمَاءِ وَ الْاَرْضِ، وَ لَا يُرْفَعُ يَوْمَئِذٍ لِاَحَدٍ عَمَلٌ اِلَّا اَنْ يَاْتِيَ بِمِثْلِ مَا اَتَيْتِ۔ قلت: رواه ابن ماجه با ختصار و رواه احمد و الطبراني في الكبير ولم يقل اَحْسِبُهُ. ورواه في الاوسط الا أنه قال فيه: قُلْتُ: يَا رَسُوْلَ اللهِ كَبُرَتْ سِنِّيْ، وَ رَقَّ عَظْمِيْ فَدُلَّنِيْ عَلٰى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ، فَقَالَ: بَخٍ بَخٍ، لَقَدْ سَاَلْتِ، وَقَالَ خَيْرٌ لَكِ مِنْ مِائَةِ بَدَنَةٍ مُقَلَّدَةٍ مُجَلَّلَةٍ تُهْدِيْنَهَا اِلَى بَيْتِ اللهِ تَعَالٰى: وَ قَوْلِيْ: لَآ اِلٰهَ اِلَّا اللهُ، مِائَةَ مَرَّةٍ، فَهُوَ خَيْرٌ لَكِ مِمَّا اَطْبَقَتْ، عَلَيْهِ السَّمَاءُ وَالْاَرْضُ، وَ لَا يُرْفَعُ يَوْمَئِذٍ لِاَحَدٍ عَمَلٌ اَفْضَلُ مِمَّا رُفِعَ لَكِ اِلَّا مَنْ قَالَ مِثْلَ مَا قُلْتِ اَوْزَادَ واسانيدهم حسنة، مجمع الزوائد ١٠/١٠٨ رواه الحاكم وقال: قُوْلِيْ: لَآ اِلٰهَ اِلَّا اللهُ لَا تَتْرُكُ ذَنْبًا، وَلَا يُشْبِهُهَا عَمَلٌ۔

وقال: هذا حديث صحيح الاسناد ووافقه الذهبي ١/٥١٤

192. Umme Hānī binte Abu Tālib Radiyallāhu 'anha narrates that one day Rasúlullāh ﷺ came to our house. I said: O Rasúlullāh! I am old and weak. Tell me of some deed that I may do while sitting? Rasúlullāh ﷺ replied: Say, *Subhanallāh* (Glory be to Allāh Who is above all faults) one hundred times: its reward is like

setting free one hundred slaves from the descendants of Isma'íl ﷺ. Say, *Alhamdulillāh* (All Praise be to Allāh) one hundred times; its reward is like giving one hundred horses, (fully) equipped with saddles and reins, in the path of Allāh (for *Jihad*). Say, *Allāhu Akbar* (Allāh is the Greatest), one hundred times; its reward is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allāh. Say, *Lā illaha illāllah* (None is worthy of worship but Allāh) one hundred times; its reward fills the space between the sky and the earth. That day no one's deed will be better than yours which would be accepted by Allāh, except one who has done the same as you.

(ibne-Majah, Tabarāni, Musnad Ahmad)

In another narration. Umme Hāní Radiyallāhu 'anha narrates: I asked: O Rasúlullāh! I have become old and my bones have become weak. Tell me of a deed that will enter me into Paradise. He replied: Excellent! You have asked a very good question. And said: Say, *Allāhu Akbar* (Allāh is the Greatest) one hundred times; it is better for you than those hundred sacrificial camels having straps around their necks, to be taken to the House of Allāh. Say, *Lā ilāhā Illallāh* (None is worthy of worship but Allāh) a hundred times; it is better for you than everything covered by the heavens and the earth. And on that day out of all the deeds that are raised up to Allāh, none will be better than yours except for a person who said what you said or said more. (Majma-'uz-Zawāid)

In another narration it is also stated: Say, *Lā ilāhā Illallāh* (None is worthy of worship but Allāh), it does not leave any sin (absolved), and there is no deed like it. (Mustadrak Hakim)

﴿193﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ مَرَّ بِهٖ وَهُوَ یَغْرِسُ غَرْسًا، فَقَالَ: یَا اَبَا هُرَیْرَةَ! مَاالَّذِیْ تَغْرِسُ؟ قُلْتُ: غِرَاسًا لِیْ، قَالَ: اَلَا اَدُلُّكَ عَلٰی غِرَاسٍ خَیْرٍ لَكَ مِنْ هٰذَا؟ قَالَ: بَلٰی، یَا رَسُوْلَ اللهِ! قَالَ: قُلْ سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ اِلٰهَ اِلَّا اللهُ، وَاللهُ اَكْبَرُ، یُغْرَسْ لَكَ، بِكُلِّ وَاحِدَةٍ، شَجَرَةٌ فِی الْجَنَّةِ.

رواه ابن ماجه باب فضل التسبيح، رقم: ٣٨٠٧

193. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ passed by me and I was planting a sapling. He asked: O Abu Hurairah! What

are you planting? I replied: Saplings for myself. He said: Shall I not tell you of better saplings than these? I said: Yes O Rasúlullāh! He said: Say, *Subhanallāh* (Glory be to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), *Lā ilahā illāllah* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibne-Mājah)

﴾194﴿ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُوْلُ اللهِ ﷺ فَقَالَ: خُذُوا جُنَّتَكُمْ، قُلْنَا: يَا رَسُوْلَ اللهِ! اَمِنْ عَدُوٍّ حَضَرَ؟ فَقَالَ: خُذُوْ جُنَّتَكُمْ مِنَ النَّارِ، قُوْلُوْا: سُبْحَانَ اللهِ، وَ الْحَمْدُ لِلّٰهِ، وَلَآ اِلٰهَ اِلَّا اللهُ، وَاللهُ اَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ اِلَّا بِاللهِ، فَاِنَّهُنَّ يَاْتِيْنَ يَوْمَ الْقِيَامَةِ مُسْتَقْدِمَاتٍ، وَمُسْتَاْخِرَاتٍ، وَ مُنْجِيَاتٍ وَمُجَنِّبَاتٍ وَهُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ۔

مجمع البحرين في زوائد المعجمين :۷/۳۲۹ قال المحشي اخرجه

الطبراني في الصغير و قال الهيثمي في المجمع: و رجاله رجال الصحيح غير داؤد بن بلال و هو ثقة

194. Abu Hurairah ﷛ narrates that Rasúlullāh ﷺ came to us and said: Take your shields! Sahābah asked: O Rasúlullāh! Has any of the enemy come? He said: Take your shields as a protection from the Hell-Fire! Say *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh), *Lā illahā illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest) and *Wala haula wala qúwwata illā billālhi* (There is no might to resist evil, and no power to do good, except through Allāh). These words will come from the front, back, right, and left and these are those good deeds for which the reward will be given eternally. (Tabarānī, Majma'ui-Bahrain)

Note: 'These words will come from the front,' implies that these words will come forward to intercede for him; while, 'back, right, and left,' implies that these words will protect him from the Punishment. (Majma-u1-Bahrain)

﴾195﴿ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ اِنَّ سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ اِلٰهَ اِلَّا اللهُ، وَاللهُ اَكْبَرُ تَنْفُضُ الْخَطَايَا كَمَا تَنْفُضُ الشَّجَرَةُ وَرَقَهَا۔ رواه احمد ۳/۱۵۲

195. Anas ﷛ narrates that Rasúlullāh ﷺ said: Say *Subhānallāh* (Glory be to Allāh Who is above all faults). *Alhāmdulillāh* (All Praise

be to Allāh), *Lā ilahā illallāhu* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), this causes the sins to fall like leaves fall from trees. (Musnad Ahmad)

﴿196﴾ عَنْ عِمْرَانَ ـ يَعْنِيْ: ابْنَ حُصَيْنٍ ـ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: اَمَا يَسْتَطِيْعُ اَحَدُكُمْ اَنْ يَعْمَلَ كُلَّ يَوْمٍ مِثْلَ اُحُدٍ عَمَلًا؟ قَالُوْا: يَا رَسُوْلَ اللهِ! وَمَنْ يَسْتَطِيْعُ اَنْ يَعْمَلَ فِي كُلِّ يَوْمٍ مِثْلَ اُحُدٍ عَمَلًا؟ قَالَ ـ كُلُّكُمْ يَسْتَطِيْعُهُ، قَالُوْا: يَا رَسُوْلَ اللهِ! مَاذَا؟ قَالَ: سُبْحَانَ اللهِ اَعْظَمُ مِنْ اُحُدٍ، وَالْحَمْدُ لِلّٰهِ اَعْظَمُ مِنْ اُحُدٍ، وَلَا اِلٰهَ اِلَّا اللهُ اَعْظَمُ مِنْ اُحُدٍ، وَاللهُ اَكْبَرُ اَعْظَمُ مِنْ اُحُدٍ.

رواه الطبراني و البزار و رجالهما رجال الصحيح، مجمع الزوائد ١٠/١٠٥

196. 'Imran ibne-Husain Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Who amongst you can do a deed every day equal to mount Uhud? Sahābah submitted: O Rasúlullāh! Who has the ability to do a deed every day, like that of Uhud? He replied: Everyone of you has ability to do this. The Sahabāh asked: O Rasúlullāh! What is that? He said: The reward for *Subhānallāh* (Glory be to Allāh Who is above all faults) is more than Uhud! The reward for *Alhāmdulillāh* (All Praise be to Allāh) is more than Uhud! The reward for *Lā ilahā illallāh* (None is worthy of worship but Allāh) is more than Uhud! The reward for *Allāhu Akbar* (Allāh is Greatest) is more than Uhud. (Tabarani, Bazzar, Majmauz-Zawaid)

﴿197﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا، قُلْتُ: يَا رَسُوْلَ اللهِ وَ مَا رِيَاضُ الْجَنَّةِ؟ قَالَ: الْمَسَاجِدُ، قُلْتُ: وَمَا الرَّتْعُ يَا رَسُوْلَ اللهِ؟ قَالَ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ. رواه الترمذى

وقال: حديث حسن غريب، باب حديث في اسماء الله الحسنى مع ذكرها تماما، رقم: ٣٥٠٩

197. Abu Hurairah ﷺ narrates that Rasúlullâh ﷺ said: When you pass by the gardens of Paradise, feed well. I inquired: O Rasúlullāh! What are the gardens of Paradise? He replied: *Masjids.* I asked O Rasúlullāh! What is the feed? He replied: To say: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh), *Lā ilaha illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). (Tirmidhi)

﴾198﴿ عَنْ اَبِىْ هُرَيْرَةَ وَاَبِى سَعِيْدِ الْخُدرِيِّ رَضِىَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ اصْطَفٰى مِنَ الْكَلَامِ اَرْبَعًا: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ اِلٰهَ اِلَّا اللهُ، وَاللهُ اَكْبَرُ، فَمَنْ قَالَ: سُبْحَانَ اللهِ كُتِبَ لَهُ عِشْرُوْنَ حَسَنَةً، وَحُطَّتْ عَنْهُ عِشْرُوْنَ سَيِّئَةً، وَمَنْ قَالَ: اَللهُ اَكْبَرُ فَمِثْلُ ذٰلِكَ، وَمَنْ قَالَ لَآ اِلٰهَ اِلَّا اللهُ فَمِثْلُ ذٰلِكَ، وَمَنْ قَالَ: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ مِنْ قِبَلِ نَفْسِهٖ كُتِبَتْ لَهُ ثَلَاثُوْنَ حَسَنَةً وَحُطَّتْ عَنْهُ ثَلَاثُوْنَ سَيِّئَةً.

رواه النسائى فى عمل اليوم والليلة، رقم: ٨٤٠

198. Abu Hurairah and Abu Sa'íd Al-Khudri Radiyallāhu 'anhuma narrate that Nabi ﷺ said: Allāh has chosen from His Book four things *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), *Lā ilahā illallāhu* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest). He who says *Subhānallāh* (Glory be to Allāh Who is above all faults), twenty virtues are written for him, and twenty sins are erased. He who says *Allāhu Akbar* (Allāh is the Greatest), he gets the same reward. He who says *Lā ilahā illallāhu* (None is worthy of worship but Allāh), he gets the same reward. And he who says from the depth of his heart *Alhāmdulillāhl-Rabbil- alamin* (All Praise be to Allāh, the *Rabb* of all the worlds), thirty virtues are written for him, and thirty sins are erased. ('Amalul Yaumi wal Lailah lin Nasai)

﴾199﴿ عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اسْتَكْثِرُوا مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ قِيْلَ: وَ مَا هُنَّ يَا رَسُوْلَ اللهِ؟ قَالَ: الْمِلَّةُ، قِيْلَ وَ مَاهِيَ؟ قَالَ: التَّكْبِيْرُ وَ التَّهْلِيْلُ، وَ التَّسْبِيْحُ، وَ التَّحْمِيْدُ، وَلَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللهِ.

رواه الحاكم وقال: هذا اصح اسناد المصريين ووافقه الذهبى ١/٥١٢

199. Abu Sa'íd Al-Khudri ﷺ narrates that Rasúlullāh ﷺ said: Excessively repeat the everlasting good deeds. It was asked: What are those, O Rasúlullāh? He replied: These are the fundamentals of *Deen*. It was asked: What are these? Rasúlullāh ﷺ said: Say, *Allāhu Akbar* (Allāh is the Greatest) - *Lā ilahā illallāh* (None is worthy of worship but Allāh) - *Subhānallah* (Glory he to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), and *Walā hula walā qúwwata illā billāh* (There is no might to resist evil, and no power to do good, except through Allāh). (Mustadrak Hākim)

Note: 'Everlasting good deeds,' implies those good deeds for which rewards will be given eternally. (The Arabic word '*Al-Millah*'. refers to the fact that these words have a fundamental significance in *Deen*). (Fath-ur-*Rabbānī*)

﴿200﴾ عَنْ اَبِيْ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قُلْ سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَا اِلٰهَ اِلَّا اللهُ، وَاللهُ اَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ، فَاِنَّهُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ، وَهُنَّ يَحْطُطْنَ الْخَطَايَا كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا، وَ هُنَّ مِنْ كُنُوْزِ الْجَنَّةِ.

رواه الطبراني باسناد بن فى احد هما: عمر بن راشد اليمامي، وقد وُثق على ضعفه وبقية رجاله رجال الصحيح، مجمع الزوائد ١٠/١٠٤

200. Abu Darda ﷺ narrates that Rasúlullāh ﷺ said: Say. *Subhānallāh* (Glory be to Allāh Who is above all faults). *Alhāmdulillāh* (All Praise be to Allāh). *Lā ilahā illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest). and *Walā haula walā qúwwata illa billah* (There is no might to resist evil, and no power to do good, except through Allāh). These are from the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise.

(Tabarānī, Majma-'uz-Zawāid)

﴿201﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا عَلَى الْاَرْضِ اَحَدٌ يَقُوْلُ: لَآ اِلٰهَ اِلَّا اللهُ وَ اللهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ اِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء فى فضل التسبيح والتكبير و التحميد، رقم: ٣٤٦٠ وزاد الحاكم: سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ

وقال الذهبي: حاتم ثقة، وزيادته مقبولة ١/٥٠٣

201. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Whoever says on earth,

لَا اِلٰهَ اِلَّا اللهُ، وَاللهُ اَكْبَرُ، وَلَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللهِ

None is worthy of worship but Allāh, Allāh is the Greatest, there is no might to resist evil, and no power to do good, except through Allāh.

his sins are forgiven, even if those are like the foam of the ocean. (Tirmidhi)

In another narration, the same reward is with the addition of سُبْحَانَ اللهِ (Glory be to Allāh Who is above all faults), and وَالْحَمْدُ لِلهِ (All Praise be to Allāh). (Mustadrak Hākim)

﴿202﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ اَنَّهُ سَمِعَ النَّبِىَّ ﷺ يَقُوْلُ: مَنْ قَالَ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلهِ، وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ، قَالَ اللهُ: اَسْلَمَ عَبْدِى وَاسْتَسْلَمَ. رواه الحاكم وقال: صحيح الاسناد ووافقه الذهبى ١/ ٥٠٢

202. Abu Hurairah ﷺ narrates that he heard Rasūlullāh ﷺ saying: Whoever (sincerely) says:

سُبْحَانَ اللهِ، وَالْحَمْدُ لِلهِ، وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ

Glory be to Allāh Who is above all faults and All Praise be to Allāh, and none is worthy of worship but Allāh, and Allāh is the Greatest, and there is no might to resist evil, and no power to do good, except through Allāh.

On this Allāh says: My slave has become obedient, and has surrendered himself to Me. (Mustadrak Hkim)

﴿203﴾ عَنْ اَبِىْ سَعِيْدٍ وَاَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُمَا اَنَّهُمَا شَهِدَا عَلَى النَّبِىِّ ﷺ اَنَّهُ قَالَ: مَنْ قَالَ: لَا اِلٰهَ اِلَّا اللهُ، وَاللهُ اَكْبَرُ، صَدَّقَهُ رَبُّهُ وَ قَالَ: لَا اِلٰهَ اِلَّا اَنَا وَ اَنَا اَكْبَرُ، وَاِذَا قَالَ: لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ قَالَ: يَقُوْلُ اللهُ: لَا اِلٰهَ اِلَّا اَنَا وَاَنَا وَحْدِىْ، وَاِذَا قَالَ: لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَاشَرِيْكَ لَهُ، قَالَ اللهُ: لَا اِلٰهَ اِلَّا اَنَا وَحْدِىْ لَا شَرِيْكَ لِىْ وَاِذَا قَالَ: لَا اِلٰهَ اِلَّا اللهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ اللهُ: لَا اِلٰهَ اِلَّا اَنَا لِىَ الْمُلْكُ وَلِىَ الْحَمْدُ، وَاِذَا قَالَ: لَا اِلٰهَ اِلَّا اللهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ، قَالَ اللهُ: لَا اِلٰهَ اِلَّا اَنَا وَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِىْ وَكَانَ يَقُوْلُ: مَنْ قَالَهَا فِىْ مَرَضِهٖ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ.

رواه الترمذى و قال هذا حديث حسن غريب، باب ماجاء ما يقول العبد اذا مرض، رقم: ٣٤٣٠

203. Abu Sa'ād Al-Khudri and Abu Hurairah Radiyallāhu 'anhuma both witness that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Whosoever says: لَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ (None is worthy of worship but Allāh, and

Allāh is the Greatest), his *Rabb* confirms and says: لَا اِلٰهَ اِلَّا اَنَا وَاَنَا اَكْبَرُ (None is worthy of worship but Me, and I am the Greatest).

And when he says: لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ (None is worthy of worship but Allāh, The Alone), Allāh *Ta'ālā* says: لَا اِلٰهَ اِلَّا اَنَا وَاَنَا وَحْدِيْ (None is worthy of worship but Me and I am Alone).

And when he says: لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ (None is worthy of worship but Allāh, the Alone, Who has no partner), Allāh Ta'ala says: لَا اِلٰهَ اِلَّا اَنَا وَحْدِيْ لَا شَرِيْكَ لِيْ (None is worthy of worship but Me, and I am Alone, I have no partner).

And when he says, لَا اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ (None is worthy of worship but Allāh, to Whom belongs the Kingdom, and to Whom all praise is due).

Allāh Ta'ālā says: لَا اِلٰهَ اِلَّا اَنَا لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ (None is worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due).

And when he says: لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ (None is worthy of worship but Allāh, and there is no might to resist evil, and no power to do good, except through Allāh). Allāh Ta'ālā says:

لَا اِلٰهَ اِلَّا اَنَا وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِيْ (None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Me). Rasūlullāh ﷺ said: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhi)

﴿204﴾ عَنْ يَعْقُوْبَ بْنِ عَاصِمٍ رَحِمَهُ اللّٰهُ اَنَّهُ سَمِعَ رَجُلَيْنِ مِنْ اَصْحَابِ النَّبِيِّ ﷺ اَنَّهُمَا سَمِعَا رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَا قَالَ عَبْدٌ قَطُّ: لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، مُخْلِصًا بِهَا رُوْحُهُ، مُصَدِّقًا بِهَا قَلْبُهُ لِسَانَهُ اِلَّا فُتِقَ لَهُ اَبْوَابُ السَّمَاءِ حَتّٰى يَنْظُرَ اللّٰهُ اِلٰى قَائِلِهَا وَحُقَّ لِعَبْدٍ نَظَرَ اللّٰهُ اِلَيْهِ اَنْ يُعْطِيَهُ سُؤْلَهُ.

رواه النسائى فى عمل اليوم والليلة، رقم:٢٨

204. Yaqúb ibne-'Ásim Rahimahullah narrates that two Sahabah Radiyallahu 'anhuma heard Rasúlullāh ﷺ saying: Any slave (of Allāh) who says:

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh, the Alone, without any partners, His is the Kingdom, and His is all the praise, and He has power over everything.

with the sincerity of his soul and his heart and testifies this with his tongue, then the doors of the skies are opened for him and Allāh looks at him; and the one on whom Allāh casts a glance, indeed, becomes entitled to whatever he asks.

('Amalul Yaumi wal Lailah lin Nasai)

﴿205﴾ عَنْ عَمْرِوبْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ قَالَ: خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرُ مَا قُلْتُ اَنَا وَ النَّبِيُّوْنَ مِنْ قَبْلِيْ: لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب في دعاء يوم عرفة، رقم: ٣٥٨٥

205. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Nabi ﷺ said: The best supplication is the supplication on the clay of *'Arafa*. and the best words which I and the prophets bef· have said, is

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has Power over everyth..ıg. (Tirmidhi)

﴿206﴾ رُوِيَ عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ: مَنْ صَلّٰى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا وَ كُتِبَ لَهُ بِهَا عَشْرُ حَسَنَاتٍ. رواه الترمذي، باب ماجاء في فضل الصلاة على النبي ﷺ، رقم: ٤٨٤

206. It is narrated that Nabi ﷺ said: Whosoever sends *Salawat* on me once, Allāh will bestow him with ten blessings and ten virtues will be written for him. (Tiriuidhi)

﴿207﴾ عَنْ عُمَيْرٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلَّى عَلَيَّ مِنْ أُمَّتِيْ صَلَاةً مُخْلِصًا مِنْ قَلْبِهِ، صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرَ صَلَوَاتٍ، وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ، وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ.

رواه النسائي في عمل اليوم الليلة رقم: ٦٤

207. 'Umair Al-Ansari ﷺ narrates that Rasúlulläh ﷺ said: Whosoever, from my *Ummah*, sends *Salawāt* on me once with sincerity of his heart, Allāh will bestow on him ten blessings; raise him by ten ranks, and write for him ten virtues and erase ten sins from him. (Amalul Yaumi wal Lailah Lin Nasai)

﴿208﴾ عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيْ كُلِّ يَوْمِ الْجُمُعَةِ، فَإِنَّ صَلَاةَ أُمَّتِيْ تُعْرَضُ عَلَيَّ فِيْ كُلِّ يَوْمِ جُمُعَةٍ، فَمَنْ كَانَ أَكْثَرَهُمْ عَلَيَّ صَلَاةً كَانَ أَقْرَبَهُمْ مِنِّيْ مَنْزِلَةً.

رواه البيهقي باسناد حسن الاان مكحولا قيل: لم يسمع من ابي امامة، الترغيب ٢/٣٠٥

208. Abu Umamah ﷺ narrates that Rasúlulläh ﷺ said: Send *Salawāt* excessively upon me on every Friday, for the *Salawāt* of my *Ummah* are presented to me on every Friday. He who invokes *Salawāt* excessively on me will be amongst the closest to me in rank (on the Day of Resurrection). (Baihaqi, Targhib)

﴿209﴾ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ أَتَانِيْ جِبْرِيْلُ آنِفًا عَنْ رَبِّهِ عَزَّوَجَلَّ فَقَالَ: مَا عَلَى الْأَرْضِ مِنْ مُسْلِمٍ يُصَلِّي عَلَيْكَ مَرَّةً وَاحِدَةً إِلَّا صَلَّيْتُ أَنَا وَ مَلَائِكَتِيْ عَلَيْهِ عَشْرًا.

رواه الطبراني عن ابي ظلال عنه، وابو ظلال وثق، ولا يضر في المتابعات، الترغيب ٢/٤٩٨

209. Anas ﷺ narrates that Rasúlulläh ﷺ said: Send *Salawāt* excessively upon me on Friday, for Jibrail ﷺ has just come to me with a message from my *Rabb* ﷻ: When any Muslim on the earth sends *Salawāt* upon you once, I bestow upon him ten blessings and My angels seek forgiveness for him ten times. (Tabarāni, Targhib)

﴿210﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَوْلَى النَّاسِ بِيْ يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فضل الصلاة على النبي ﷺ، رقم: ٤٨٤

210. 'Abdullah ibne-Mas'úd ﷺ narrates that Rasúlulláh ﷺ said: The closest to me from my *Ummah* on the Day of Resurrection will be the one who sends *Salawât* on me excessively. (Tirmidhi)

﴿211﴾ عَنْ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللهَ، اذْكُرُوا اللهَ جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيْهِ، جَاءَ الْمَوْتُ بِمَا فِيْهِ قَالَ أُبَيٌّ فَقُلْتُ: يَا رَسُوْلَ اللهِ! إِنِّي أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِيْ؟ قَالَ: مَا شِئْتَ قَالَ قُلْتُ: الرُّبُعَ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: فَالنِّصْفَ؟ قَالَ: مَاشِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قَالَ قُلْتُ: فَالثُّلُثَيْنِ؟ قَالَ: مَاشِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: أَجْعَلُ لَكَ صَلَاتِيْ كُلَّهَا؟ قَالَ: إِذًا تُكْفَى هَمَّكَ وَيُغْفَرُ لَكَ ذَنْبُكَ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب في الترغيب في ذكر الله......رقم: ٢٤٥٧

211. Ka'b ﷺ narrates that when two-third of the night had passed, Rasúlulláh ﷺ would get up and call out: O people! Remember Alláh; remember Alláh. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaiy ibne-Ka'b asked: O Rasúlulláh! I wish to send *Salawât* on you excessively, how much should I devote for *Salawât* on you? Rasúlulláh ﷺ said: As much as you want. I asked: A quarter? He said: As much as you wish, but if you increase, it will be better for you. I asked: A half? He said: As much as you wish, but if you increase, it will be better for you. I asked two-third? He said: As much as you wish, but if you increase, it will be better for you. I asked: Should I devote all my time to send *Salawât* on you? He said: If you do this, then Alláh will free you from all worries, and your sins will be forgiven. (Tirmidhi)

Note: Rasúlulláh ﷺ has warned us about the nearness of the Day of Resurection, hence people should not be neglectful of the Hereafter.

﴿212﴾ عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْنَا رَسُوْلَ اللهِ ﷺ فَقُلْنَا: يَا رَسُوْلَ اللهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: قُوْلُوْا: اللّٰهُمَّ

210. 'Abdullah ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ said: The closest to me from my *Ummah* on the Day of Resurrection will be the one who sends *Salawāt* on me excessively. (Tirmidhi)

﴿211﴾ عَنْ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللهَ، اذْكُرُوا اللهَ جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيْهِ، جَاءَ الْمَوْتُ بِمَا فِيْهِ قَالَ أُبَيٌّ فَقُلْتُ: يَا رَسُوْلَ اللهِ! إِنِّي أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِيْ؟ قَالَ: مَا شِئْتَ قَالَ قُلْتُ: الرُّبُعَ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: فَالنِّصْفَ؟ قَالَ: مَاشِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قَالَ قُلْتُ: فَالثُّلُثَيْنِ؟ قَالَ: مَاشِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: أَجْعَلُ لَكَ صَلَاتِيْ كُلَّهَا؟ قَالَ: إِذًا تُكْفٰى هَمَّكَ وَيُغْفَرُ لَكَ ذَنْبُكَ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب في الترغيب في ذكر الله......، رقم: ٢٤٥٧

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Note: Rasúlullāh ﷺ has warned us about the nearness of the Day of Resurection, hence people should not be neglectful of the Hereafter.

﴿212﴾ عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْنَا رَسُوْلَ اللهِ ﷺ فَقُلْنَا: يَا رَسُوْلَ اللهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: قُوْلُوْا: اللّٰهُمَّ

Praiseworthy, the Most Glorious. (Bukhāri)

﴿214﴾ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْنَا: يَا رَسُوْلَ اللهِ! هٰذَا السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّيْ؟ قَالَ: قُوْلُوْا: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ آلِ اِبْرَاهِيْمَ.

رواه البخاري، باب الصّلاة على النبي ﷺ، رقم: ٦٣٥٨

214. Abu Sa'id Al-Khudri ﷺ narrates that we asked: O Rasúlullāh! We know how to send *Salam* (salutations) on you (in *Tashahhud* of *Salāt*). How should we send *Salawat* on you? He replied: Say.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَآلِ اِبْرَاهِيْمَ.

O Allāh! Send Your *Salawāt* on Muhammad, who is Your slave and Your Messenger, as You sent Your *Salawāt* on Ibrāhím; and Send Your Blessings on Muhāmmad and the family of Muhāmmad, as You Sent Blessings on Ibrāhím, and the family of Ibrāhím. (Bukhāri)

﴿215﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ سَرَّهُ اَنْ يُّكْتَالَ بِالْمِكْيَالِ الْاَوْفٰى اِذَا صَلّٰى عَلَيْنَا اَهْلَ الْبَيْتِ فَلْيَقُلْ: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

رواه ابو داوٗد، باب الصلاة على النبي ﷺ بعد التشهد، رقم: ٩٨٢

215. Abu Hurairah ﷺ narrates that Nabí ﷺ said: He who would like to have his reward weighed in a very large scale, he should send *Salawāt* on me and on my family like this:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

O Allah! Send Your *Salawat* (Honours, Graces, and Mercies) on Muhammad, his wives who are the mothers of the believers, his descendant, and the people of his house, as You sent *Salawāt* on the family of Ibrâhím; for You are the Most Praiseworthy, the Most Glorious. (Abu Dawúd)

﴿216﴾ عَنْ رُوَيْفَعِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلّٰى عَلٰى مُحَمَّدٍ وَقَالَ: اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِيْ.

رواه البزار والطبراني في الاوسط والكبير واسانيدهم حسنة، مجمع الزوائد ١٠/٢٥٤

216. Ruwaifi' ibne-Thabit ﷺ narrates that Rasúlullāh ﷺ said: He who sends *Salawāt* on Muhammad by saying:

اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allāh, grant him a seat of honour and nearness to You on the Day of Resurrection.

My intercession will be guaranteed for him.

(Bazzar, Tabarani, Majmauz-Zawāid)

﴿217﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: اِنَّ اللهَ عَزَّوَجَلَّ يَقُوْلُ: يَا عَبْدِيْ مَا عَبَدْتَنِيْ وَرَجَوْتَنِيْ فَاِنِّيْ غَافِرٌ لَكَ عَلٰى مَا كَانَ فِيْكَ، وَيَاعَبْدِيْ اِنْ لَقِيْتَنِيْ بِقُرَابِ الْاَرْضِ خَطِيْئَةً مَالَمْ تُشْرِكْ بِيْ لَقِيْتُكَ بِقُرَابِهَا مَغْفِرَةً. (الحديث) رواه احمد ٥/١٥٤

217. Abu Dhar ﷺ reports that Rasúlullāh ﷺ in a *Hadíth Qudsi* said: Indeed Allāh the Almighty and Majestic says: O My slave! Verily, as long as you worship Me and have hope in Me, I shall forgive you for what you have done; O My slave! If you meet Me with an earthful of sins, but do not associate any partner with Me, I would grant you a forgiveness as great as the whole world.

(Musnad Ahmad)

﴿218﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: قَالَ اللهُ تَبَارَكَ وَ تَعَالٰى: يَا ابْنَ آدَمَ! اِنَّكَ مَادَعَوْتَنِيْ وَرَجَوْتَنِيْ غَفَرْتُ لَكَ عَلٰى مَا كَانَ فِيْكَ وَلَا اُبَالِيْ. يَاابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوْبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِيْ غَفَرْتُ لَكَ وَلَا اُبَالِيْ.

(الحديث) رواه الترمذي، وقال: هذا حديث حسن غريب، باب الحديث القدسي: يا ابن آدم انك مادعوتني رقم: ٣٥٤٠

218. Anas ibne-Malik ﷺ narrates: I heard Rasúlullāh ﷺ saying in a *Hadíth Qudsi* that Allāh the Almighty says: O son of Adam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Adam!

If your sins were to reach the heights of the skies, and then you ask forgiveness from Me, I would forgive you and I shall not care (that your sins were so many). (Tirmidhi)

﴿219﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: إِنَّ عَبْدًا أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ ذَنْبًا فَاغْفِرْلِي، فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللهُ ثُمَّ أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَاشَاءَ اللهُ ثُمَّ أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي ثَلَاثًا فَلْيَعْمَلْ مَا شَاءَ.

رواه البخاري، باب قول الله تعالى 'يريدون ان يبدلوا كلام الله'، رقم: ٧٥٠٧

219. Abu Hurairah ﷺ narrates that I heard Nabi ﷺ narrating in a *Hadith* Qudsi: Any slave of Allāh who committed a sin and said: O my *Rabb*! I have sinned, so forgive me. His *Rabb* says: Does My slave know that he has a *Rabb*, Who forgives sins, and also punishes? I have forgiven My slave. After refraining (from sins), so long as Allāh willed, he sinned again and said; O my *Rabb*! I have committed another sin, so forgive me. Allāh says: Does My slave know that he has a *Rabb*, Who forgives sins, and punishes? I have forgiven My slave. After refraining (from sins) as long as Allāh willed, he committed a sin again, and said: O my *Rabb*! I have committed another sin, so forgive me. Then Allāh says: Does My slave know that he has a *Rabb*, Who forgives sins, and punishes? I have forgiven all the three sins of My slave, so let him do what he likes. (Bukhāri)

Note: If after every sin, the slave turns towards Allāh with repentance and seeks forgiveness, Allāh will pardon him.

﴿220﴾ عَنْ أُمِّ عِصْمَةَ الْعَوْصِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ مُسْلِمٍ يَعْمَلُ ذَنْبًا إِلَّا وَقَفَ الْمَلَكُ الْمُوَكَّلُ بِإِحْصَاءِ ذُنُوْبِهِ ثَلَاثَ سَاعَاتٍ فَإِنِ اسْتَغْفَرَ اللهَ مِنْ ذَنْبِهِ ذَلِكَ فِي شَيْءٍ مِنْ تِلْكَ السَّاعَاتِ لَمْ يُوْقِفْهُ عَلَيْهِ، وَلَمْ يُعَذَّبْ يَوْمَ الْقِيَامَةِ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٤/٢٦٢

220. Umme 'Ismah Al-'Ausiyyāh Radiyallāhu anha narrates that

Rasúlullāh ﷺ said: There is not a Muslim who commits a sin except that the angels appointed to record the sins delay its recording for three *Sā'āt* (a measure of time - about sixty five minutes in total). If he asks forgiveness from Allāh for his sin during this time, then, neither the angels will report this sin nor will he be punished on the Day of Reckoning. (Mustadrak Hākim)

﴿221﴾ عَنْ اَبِىْ اُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: اِنَّ صَاحِبَ الشِّمَالِ لَيَرْفَعُ الْقَلَمَ سِتَّ سَاعَاتٍ عَنِ الْعَبْدِ الْمُسْلِمِ الْمُخْطِىءِ اَوِالْمُسِىْءِ، فَاِنْ نَدِمَ وَاسْتَغْفَرَ اللّٰهَ مِنْهَا اَلْقَاهَا، وَاِلَّا كُتِبَتْ وَاحِدَةً.

رواه الطبراني باسانيد ورجال احدها وثقوا، مجمع الزوائد ١٠/٣٤٦

221. Abu Umāmah ؓ narrates that Rasúlullāh ﷺ said: Verily, the angel of the left side withholds his pen from writing the sin of a Muslim slave who has committed sins for six *Sā'āt* (a measure of time). If he repents and seeks forgiveness from Allāh during this time (about two hours), the angel does not write down that sin, or else one sin is recorded. (Tabarāni, Majma-'uz-Zawāid)

﴿222﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: اِنَّ الْعَبْدَ اِذَا اَخْطَاَ خَطِيْئَةً نُكِتَتْ فِىْ قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فَاِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ، وَاِنْ عَادَ زِيْدَ فِيْهَا حَتّٰى تَعْلُوَ قَلْبَهُ، وَهُوَ الرَّانُ الَّذِى ذَكَرَ اللّٰهُ ﴿كَلَّا بَلْ سكتة رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ﴾ [المطففين: ١٤]

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ومن سورة ويل للمطففين، رقم: ٣٣٣٤

222. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: Indeed, when a slave (of Allāh) commits a sin, a black dot is put on his heart. If he gives up that sin and seeks forgiveness and turns with repentance, then the heart is cleaned. And if he commits more sins, then the blackness of the heart increases till it covers the whole heart. This is that rust, which Allāh mentions in the verse:

كَلَّا بَلْ سكتة رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ

No, indeed, but that which they have earned is rust upon their hearts. (Al-Mutaffifín: 14) (Tirmidhi)

﴿223﴾ عَنْ اَبِیْ بَكْرِ الصِّدِّيْقِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا أَصَرَّ مَنِ اسْتَغْفَرَ وَإِنْ عَادَ فِی الْيَوْمِ سَبْعِيْنَ مَرَّةً۔ رواه ابو داؤد، باب فی الاستغفار رقم: ١٥١٤

223. Abu Bakr ﷺ narrates that Rasúlulläh ﷺ said: He who seeks forgiveness is not a persistent sinner, even though, he returns to his sin seventy times in a day. (Abu Dāwúd)

Note: He who repents after committing a sin and has a firm intention not to repeat it, he is likely to be forgiven despite committing that sin repeatedly. (Badhl-ul-Majhúd)

﴿224﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ ضِيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ۔

رواه ابو داؤد، باب فی الاستغفار، رقم: ١٥١٨

224. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who constantly seeks forgiveness; Allāh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of sustenance from where he could never imagine. (Abu Dāwúd)

﴿225﴾ عَنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ تَسُرَّهُ صَحِيْفَتُهُ فَلْيُكْثِرْ فِيْهَا مِنَ الْإِسْتِغْفَارِ۔ رواه الطبرانی فی الاوسط ورجاله ثقات، مجمع الزوائد ١٠/٣٤٧

225. Zubair ﷺ narrates that Rasúlullāh ﷺ said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Tabarānī. Majma-'uz-Zawāid)

﴿226﴾ عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ النَّبِيُّ ﷺ: طُوْبٰى لِمَنْ وَجَدَ فِيْ صَحِيْفَتِهِ اسْتِغْفَارًا كَثِيْرًا۔ رواه ابن ماجه، باب الاستغفار، رقم: ٣٨١٨

226. 'Abdullāh ibne-Busr ﷺ narrates that Nabi ﷺ said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibne-Mājah)

﴿227﴾ عَنْ اَبِیْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ تَبَارَكَ وَتَعَالٰى يَقُوْلُ: يَا عِبَادِیْ كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ فَاسْئَلُوْنِی الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ وَمَنْ عَلِمَ مِنْكُمْ اَنِّیْ ذُوْ قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفَرَنِیْ بِقُدْرَتِیْ غَفَرْتُ لَهُ وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ

هَدَيْتُ فَسَلُوْنِيَ الْهُدَى اَهْدِكُمْ وَكُلُّكُمْ فَقِيْرٌ اِلَّا مَنْ اَغْنَيْتُ فَسَلُوْنِيْ اَرْزُقْكُمْ وَلَوْ اَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَاَوَّلَكُمْ وَ آخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوْا فَكَانُوْا عَلٰى قَلْبِ اَتْقٰى عَبْدٍ مِنْ عِبَادِيْ. لَمْ يَزِدْ فِيْ مُلْكِيْ جَنَاحَ بَعُوْضَةٍ وَلَوِ اجْتَمَعُوْا فَكَانُوْا عَلٰى قَلْبِ اَشْقٰى عَبْدٍ مِنْ عِبَادِيْ. لَمْ يَنْقُصْ مِنْ مُلْكِيْ جَنَاحَ بَعُوْضَةٍ وَلَوْ اَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَاَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوْا، فَسَاَلَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ اُمْنِيَّتُهُ مَا نَقَصَ مِنْ مُلْكِيْ اِلَّا كَمَا لَوْ اَنَّ اَحَدَكُمْ مَرَّ بِشَفَةِ الْبَحْرِ، فَغَمَسَ فِيْهَا اِبْرَةً ثُمَّ نَزَعَهَا ذٰلِكَ بِاَنِّيْ جَوَّادٌ مَاجِدٌ عَطَائِيْ كَلَامٌ اِذَا اَرَدْتُ شَيْئًا، فَاِنَّمَا اَقُوْلُ لَهُ: كُنْ فَيَكُوْنُ.

رواه ابن ماجه،باب ذكر التوبة، رقم: ٤٢٥٧

227. Abu Dhar ﷺ reports that Rasúlullāh ﷺ in a *Hadíth Qudsi* narrated that Allāh *Tabāraka wa Ta'ālā* says: O My slaves! All of you are sinful, except whom I save, so ask My forgiveness, I shall forgive you. The one who knows that I have the power to forgive, and seeks My forgiveness because of My Power. I forgive him. You are all astray except whom I guide, so seek guidance from Me. I shall guide you. You all are poor except whom I make wealthy, so ask of Me, and I will give you sustenance. If all your living and all your dead, your successors and predecessors and all your organic and inorganic matter (if they became humans) were to get together and become like the person who fears Me the most, it will not increase anything in My Kingdom, not even equal to a wing of a mosquito. And if all of them were to get together and become like the most sinful and rebellious of My slaves, it would not decrease anything in My Kingdom, not even equal to a wing of a mosquito. And if all your living, and all your dead, your successors, and predecessors, and all the organic and inorganic matter (if they became humans) were to get together, and all of these were to ask Me for whatever they desired, it would not cause a loss in My treasures even to the extent that if one of you were to pass by the ocean shore, and dip a needle in it, and then take it out, and have some water clinging to it. This is because I am the Most Generous and Magnificent. My giving only constitutes a mere single Word, when I intend something, I say: Be! And it becomes. (Ibne-Mājah)

﴿228﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنِ اسْتَغْفَرَ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ، كَتَبَ اللهُ لَهُ بِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ حَسَنَةً.

رواه الطبراني واسناده جيد، مجمع الزوائد ١/٣٥٢

228. 'Ubādah ibne-Sāmit ﷺ narrates: I heard Rasúlullāh ﷺ saying: He who asks forgiveness for *Mu'min* men and *Mu'min* women, Allāh writes for him a virtue for every *Mu'min* man and *Mu'min* woman. (Tabarānī, Majma-'uz-Zawāid).

﴿229﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا الْتَقَى الْمُسْلِمَانِ فَتَصَافَحَا وَ حَمِدَا اللهَ وَاسْتَغْفَرَاهُ غُفِرَ لَهُمَا.

رواه ابو داؤد، باب في المصافحة، رقم: ٥٢١١

229. Bara' ibne-'Azib Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: When two Muslims meet, shake hands, praise Allāh and seek forgiveness, their sins are forgiven. (For example, by saying *Alhāmdulillāh*, Praise be to Allāh; *Yagfirullāhu lanā wa lakum*, May Allāh forgive you and me.) (Abu Dāwúd)

﴿230﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كَيْفَ تَقُوْلُوْنَ بِفَرَحِ رَجُلٍ انْفَلَتَتْ مِنْهُ رَاحِلَتُهُ، تَجُرُّ زِمَامَهَا بِأَرْضٍ قَفْرٍ لَيْسَ بِهَا طَعَامٌ وَلَا شَرَابٌ، وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّى شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجِذْلِ شَجَرَةٍ، فَتَعَلَّقَ زِمَامُهَا، فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟ قُلْنَا: شَدِيْدًا، يَارَسُوْلَ اللهِ! فَقَالَ رَسُوْلُ اللهِ ﷺ: أَمَا، إِنَّهُ وَاللهِ! لَلّٰهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ.

رواه مسلم، باب في الحض على التوبة والفرح بها، رقم: ٦٩٥٩

230. Barā ibne-'Azib Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: What do you say about the joy of that man whose camel escapes pulling its halter in the desert where there is neither food nor drink; and on the camel was his food and drinks. He searched, till he was tired, then the halter of the camel stuck to a tree while passing under it. Thus he found his camel stuck to it. We replied: O Rasúlullāh! He would be overwhelmed with joy. Rasúlullāh ﷺ said: Listen, I swear by Allāh! Allāh is more pleased, by the *taubah* (turning in repentance) of His slave than this person was pleased when he found his camel back. (Muslim)

﴿231﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِيْنَ يَتُوْبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلٰى رَاحِلَتِهِ بِأَرْضٍ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا، فَأَتٰى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذٰلِكَ إِذْ هُوَ بِهَا قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اَللّٰهُمَّ! أَنْتَ عَبْدِيْ وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ.

رواه مسلم، باب في الحض على التوبة والفرح بها، رقم: ٦٩٦٠

231. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: Allāh is more pleased with the *taubah*' (turning in repentance) of His slave, than one of you would be, if his mount (camel, etc), carrying his food and drinks, escapes from him in a barren land and he losing all hopes, lies under the shade of a tree. He had lost hope for his mount and while he was in this condition, he sees it standing besides him; he took hold of the halter and said with extreme joy, O Allāh! You are my slave and I am your Sustainer! *(Aaouzu billahi Minash Shaitan irr ajeem)* He committed this mistake out of extreme joy. (Muslim)

﴿232﴾ عَنْ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوِيَّةٍ مَهْلِكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ فَطَلَبَهَا حَتّٰى أَدْرَكَهُ الْعَطَشُ ثُمَّ قَالَ: أَرْجِعُ إِلٰى مَكَانِيَ الَّذِيْ كُنْتُ فِيْهِ، فَأَنَامُ حَتّٰى أَمُوْتَ، فَوَضَعَ رَأْسَهُ عَلٰى سَاعِدِهِ لِيَمُوْتَ فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ فَاللهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هٰذَا بِرَاحِلَتِهِ وَزَادِهِ.

رواه مسلم، باب في الحض على التوبة والفرح بها، رقم: ٦٩٥٥

232. 'Abdullāh ﷺ narrates I heard Rasúlullāh ﷺ saying: Indeed Allāh is more pleased turning with repentance of a believing slave than a man who is in a dangerous jungle with his ride, and on it is his food and drink. He slept and when he got up, his mount was gone; he searched for it till he became thirsty then he said: Let me return to my place where I was and He down there till I die. So, he laid his head on his arm to die. When he woke up, he found his mount besides him along with his provision, food and drink. Allāh is more pleased over the *'taubah'* (turning with repentance) of a

believing slave than this man (after his total disappointment) who got his mount and provisions. (Muslim)

﴿233﴾ عَنْ اَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ اللهَ عَزَّوَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوْبَ مُسِيْءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوْبَ مُسِيْءُ اللَّيْلِ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا۔ رواه مسلم، باب قبول التوبة من الذنوب......رقم: ٦٩٨٩

233. Abu Músā ﷺ narrates that Nabí ﷺ said: Indeed, Allāh the Almighty and Majestic extends His Hand of Mercy during the night, so the evil doers of the day may turn with repentance; and He extends His Hand of Mercy during the day, so the evil doers of the night may turn with repentance. This (gesture of Allāh's 'Mercy) will continue until the sun rises from the West. (Muslim)

﴿234﴾ عَنْ صَفْوَانَ بْنِ عَسَّالٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ اللهَ عَزَّوَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيْرَةُ سَبْعِيْنَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ۔ (وهو قطعة من الحديث) رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في فضل التوبة، رقم: ٣٥٣٦

234. Safwān ibne- 'Assāl ﷺ narrates that Nabí ﷺ said: Verily, Allāh the Almighty and Majestic has placed in the West a gate for *'taubah'* (turning to Allāh in repentance), whose width is equivalent to seventy-year journey. It will not be locked, till the sun rises from the West. (When the Day of Judgement will be very near then the door of *taubah* will be closed.) (Tirmidhi)

﴿235﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ اللهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ۔ رواه الترمذي وقال: هذا حديث حسن غريب، باب ان الله يقبل توبة العبد......رقم: ٣٥٣٧

235. 'Abdullāh ibne-Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Verily, Allāh accepts a slave's turning in repentance, until the agony of death manifests itself with the sound of *ghar ghara.* (Tirmidhi)

Note: When the soul of a person leaves his body, a peculiar gurgling sound is produced from his throat, known as *ghar ghara,* which is generally among the last signs of death after which *Imān* in Allāh or repentance is not considered valid.

﴿236﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَابَ قَبْلَ مَوْتِهِ بِعَامٍ تِيْبَ عَلَيْهِ حَتّٰى قَالَ بِشَهْرٍ حَتّٰى قَالَ بِجُمُعَةٍ، حَتّٰى قَالَ بِيَوْمٍ، حَتّٰى قَالَ بِسَاعَةٍ، حَتّٰى قَالَ بِفُوَاقٍ۔ رواه الحاكم ٤/٢٥٨

236. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who turns with repentance a year before his death, his *taubah* is accepted, or even if a month before, or a week before, or a day before, or a *Sā'āt* (about twenty three minutes), or even to the extent of time between two milkings of a she-camel. (Mustadrak Hākim)

﴿237﴾ عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ اَخْطَأَ خَطِيْئَةً اَوْ اَذْنَبَ ذَنْبًا ثُمَّ نَدِمَ فَهُوَ كَفَّارَتُهُ۔ رواه البيهقي في شعب الايمان ٥/٣٨٧

237. 'Abdullāh ibne-Mas'úd ﷺ narrates that Nabí ﷺ said: He who errs an error or commits a sin, and then regrets, his regret is an atonement of his sin. (Baihaqí)

﴿238﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كُلُّ ابْنِ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ۔

رواه الترمذي وقال: هذا حديث غريب، باب في استعظام المؤمن ذنوبه...... رقم: ٢٤٩٩

238. Anas ﷺ narrates that Nabí ﷺ said: All the children of Adam are sinful; but the best of the sinners are those who turn to Allāh with repentance. (Tirmidhí)

﴿239﴾ عَنْ جَابِرِ بْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ مِنْ سَعَادَةِ الْمَرْءِ اَنْ يَطُوْلَ عُمْرُهُ، وَيَرْزُقَهُ اللهُ الْاِنَابَةَ۔

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٤/٢٤٠

239. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: Indeed, he is fortunate who has a long life and is so blessed by Allāh that he turns towards Him with repentance. (Mustadrak Hākim)

﴿240﴾ عَنِ الْاَغَرِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَا يُّهَا النَّاسُ! تُوْبُوْا اِلَى اللهِ، فَاِنِّي اَتُوْبُ اِلَى اللهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ۔

رواه مسلم، باب استحباب الاستغفار...... رقم: ٦٨٥٩

240. Agharr رضي الله عنه narrates that Rasúlulläh ﷺ said: Turn, you people, in repentance to Allāh for I turn in repentance to Him a hundred times a day. (Muslim)

﴿241﴾ عَنِ ابْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: يَآ يُّهَا النَّاسُ! إِنَّ النَّبِيَّ ﷺ كَانَ يَقُوْلُ: لَوْ اَنَّ ابْنَ آدَمَ اُعْطِيَ وَادِيًا مِلْأً مِنْ ذَهَبٍ، اَحَبَّ اِلَيْهِ ثَانِيًا، وَلَوْ اُعْطِيَ ثَانِيًا اَحَبَّ اِلَيْهِ ثَالِثًا، وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ اِلَّا التُّرَابُ، وَيَتُوْبُ اللهُ عَلٰى مَنْ تَابَ.

رواه البخاري، باب ما يتقى من فتنة المال رقم: ٦٤٣٨

241. 'Abdullāh ibne-Zubair Radiyallāhu 'anhuma said: O' people! Indeed, Nabí ﷺ used to say: If the son of Adam is given a valley full of gold, he would desire for the second. If he is given the second, he would long for a third one. Nothing will fill the stomach of the son of Adam except the dust of the grave and Allāh accepts the repentance of one who turns with repentance (Allāh turns His Mercy to the one who turns his face from the worldly things towards Him). (Bukhārí)

﴿242﴾ عَنْ زَيْدٍ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ قَالَ: اَسْتَغْفِرُ اللهَ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ غُفِرَلَهُ، وَاِنْ كَانَ فَرَّ مِنَ الزَّحْفِ. رواه ابوداؤد، باب في الاستغفار، رقم: ١٥١٧ ورواه الحاكم من حديث ابن مسعود وقال: صحيح على شرط مسلم الا انه قال: يَقُوْلُهَا ثَلَاثًا ووافقه الذهبي ١١٨/٢

242. Zaid رضي الله عنه narrates: I heard Nabí ﷺ saying: If anyone says:

اَسْتَغْفِرُ اللهَ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

I seek forgiveness of Allāh besides Whom there is none worthy of worship, the Living, the Eternal; and I turn to Him in repentance.

He will be forgiven, even if he has fled from the battlefield. In another narration, these words are to be repeated three times. (Abu Dāwúd, Mustadrak Hākim)

﴿243﴾ عَنْ جَابِرِ بْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللهِ ﷺ فَقَالَ: وَا ذُنُوْبَاهُ وَا ذُنُوْبَاهُ، فَقَالَ هٰذَا الْقَوْلَ مَرَّتَيْنِ اَوْثَلَاثًا، فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: قُلْ: اَللّٰهُمَّ مَغْفِرَتُكَ اَوْسَعُ مِنْ ذُنُوْبِيْ وَرَحْمَتُكَ اَرْجٰى عِنْدِيْ مِنْ عَمَلِيْ، فَقَالَهَا ثُمَّ قَالَ.

عُدْ فَعَادَ، ثُمَّ قَالَ: عُدْ فَعَادَ، فَقَالَ: قُمْ فَقَدْ غَفَرَاللهُ لَكَ۔ رواه الحاكم، وقال: حديث

رواته عن اخرهم مدنيون ممن لايعرف واحدمنهم بجرح ولم يخرجاه ووافقه الذهبي ١/٥٤٣

243. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that a man came to Rasúlullāh ﷺ and said: Alas, my sins! Alas, my sins! He said this twice or thrice. Rasúlullāh ﷺ asked him to say.

اَللّٰهُمَّ مَغْفِرَتُكَ اَوْسَعُ مِنْ ذُنُوْبِيْ وَرَحْمَتُكَ اَرْجٰى عِنْدِيْ مِنْ عَمَلِيْ

O Allāh, Your forgiveness is more encompassing than my sins; and I expect far more of Your Mercy than my own deeds.

The man said these words: Rasúlullāh ﷺ said: Say it again! He repeated it. Rasúlullāh ﷺ said: Say it once more! He repeated these words. Then Rasúlullāh ﷺ said: Now get up; indeed, Allāh has forgiven you. (Mustadrak Hākim)

﴿244﴾ عَنْ سَلْمٰى اُمِّ بَنِيْ اَبِيْ رَافِعٍ رَضِيَ اللهُ عَنْهُمَا مَوْلٰى رَسُوْلِ اللهِ ﷺ، اَنَّهَا قَالَتْ: يَا رَسُوْلَ اللهِ! اَخْبِرْنِيْ بِكَلِمَاتٍ وَلَا تُكْثِرْ عَلَيَّ، قَالَ: قُوْلِيْ: اَللهُ اَكْبَرُ عَشْرَ مَرَّاتٍ، يَقُوْلُ اللهُ: هٰذَا لِيْ وَقُوْلِيْ: سُبْحَانَ اللهِ عَشْرَمَرَّاتٍ، يَقُوْلُ اللهُ: هٰذَا لِيْ، وَقُوْلِيْ: اَللّٰهُمَّ اغْفِرْلِيْ، يَقُوْلُ: قَدْ فَعَلْتُ: فَتَقُوْلِيْنَ عَشْرَ مِرَارٍ، يَقُوْلُ: قَدْ فَعَلْتُ۔

رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ١٠/١٠٩

244. Salma Radiyallāhu 'anha asked: O Rasúlullāh! Tell me a few phrases, which may not be a burden on me. He said: You Say: *Allāhu Akbar* (Allāh is the Greatest) ten times. Allāh says: This is for Me! Then say: *Subhānallāh* (Glory be to Allāh who is above all faults) ten times. Allāh says: This is for Me! Then say: *Allāhum-maghfirlí* (O Allāh, forgive me). Allāh says: Indeed, I have forgiven! You say this ten times; every time Allāh replies: Indeed, I have forgiven you. (Tabarāni, Majma-'uz-Zawāid)

﴿245﴾ عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ اَعْرَابِيٌّ اِلٰى رَسُوْلِ اللهِ ﷺ فَقَالَ: عَلِّمْنِيْ كَلَامًا اَقُوْلُهُ، قَالَ: قُلْ: لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، اَللهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللهِ رَبِّ الْعَالَمِيْنَ، لَا حَوْلَ وَلَاقُوَّةَ اِلَّا بِاللهِ الْعَزِيْزِ الْحَكِيْمِ. قَالَ: فَهٰؤُلَاءِ لِرَبِّيْ، فَمَالِيْ؟ قَالَ: قُلْ: اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ۔ رواه

مسلم، رقم: ٦٨٤٨ و زاد من حديث ابي مالك: وَعَافِنِيْ وقال في رواية: فَإِنَّ هٰؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٥١، ٦٨٥٠

245. Sa 'd ibne-Abi Waqqās ﷺ narrates that a villager came to Rasūlullāh ﷺ and asked: Teach me some words, which I may repeat. He said: Say:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، اَللّٰهُ أَكْبَرُ كَبِيْرًا وَ الْحَمْدُ لِلّٰهِ كَثِيْرًا وَ سُبْحَانَ اللّٰهِ رَبِّ الْعَالَمِيْنَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ.

None is worthy of worship but Allāh; He is Alone; He has no partner; Allāh is, indeed, the Greatest; Abundant Praise is due to Allāh; and glory be to Allāh Who is the Sustainer of the worlds; there is no might to resist evil, and no power to do good, except through Allāh, the Mighty, the Wise.

The villager said: These words are for my *Rabb*, what is for me? Rasūlullāh ﷺ said: Say:

اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ وَعَافِنِيْ

O Allāh, forgive me; have mercy on me; guide me; provide me and make me well-being.

It is mentioned in another narration that Rasūlullāh said: Indeed, these words will get you 'all the good of this world and the Hereafter. (Muslim)

﴿246﴾ عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَعْقِدُ التَّسْبِيْحَ بِيَدِهِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في عقد التسبيح باليد، رقم: ٣٤٨٦

246. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I saw Nabi ﷺ counting the praise of Allāh on his hands (fingers). (Tirmidhi)

DU'Á (SUPPLICATION) AND *DHIKR* (REMEMBRANCES) NARRATED FROM RASULULLAH ﷺ

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالَى: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ [البقرة: ١٨٦]

Allāh ﷻ said to His Prophet ﷺ: And when My slaves ask you concerning Me, (then answer them) I am indeed near. I answer the *Du'ā* of the supplicant, when he calls Me in *Du'a*. (Al-Baqarah:186)

وَقَالَ تَعَالَى: ﴿قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ﴾ [الفرقان:٧٧]

Allāh ﷻ said to his Prophet ﷺ: Say: My *Rabb* does not care for you if you do not worship and call Him. (Al-Furqān: 77)

وَقَالَ تَعَالَى: ﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾ [الاعراف: ٥٥]

Allāh ﷻ says: Invoke your *Rabb* (Sustainer) with humility and in secret. (Al-A'rāf: 55)

وَقَالَ تَعَالَى: ﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾ [الاعراف: ٥٦]

Allāh ﷻ says: And call on Him in fear and hope(Al-A'rāf:56)

وَقَالَ تَعَالَى: ﴿وَ لِلّٰهِ الْأَسْمَاءُ الْحُسْنٰى فَادْعُوْهُ بِهَا﴾ [الاعراف: ١٨٠]

Allāh ﷻ says: And for Allāh are the most beautiful names, so, invoke Him by them. (Al-A'rāf: 180)

وَقَالَ تَعَالَى: ﴿أَمَّنْ يُجِيْبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوْءَ﴾ [النمل: ٦٢]

Allāh ﷻ says: Who else (besides Allāh) responds to the distressed when he calls out to Him and who removes the ill (that caused the distress). (Naml: 62)

وَقَالَ تَعَالَى: ﴿الَّذِيْنَ إِذَآ أَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْآ إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رٰجِعُوْنَ○ أُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَأُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ﴾

[البقرة: ١٥٦، ١٥٧]

Allāh ﷻ says: Those who are afflicted with a calamity say, 'Truly to Allāh we belong and truly, to Him we shall return". Such are they on whom are blessings from their *Rabb,* and Mercy. Such are they who are rightly guided.

(Al-Baqarah:156-157)

Note: This supplication has two important aspects, if borne in mind will greatly help a person to face the difficulties of this life (1) that is our children and wealth, health and honour are in reality Allāh's possession and an owner can do what he wants with his property, so be have no reason to complain. (2) Shortly we will be returning to our Creator who will recompense for the losses with an enormous reward in the Hereafter.

وَقَالَ تَعَالَى: ﴿اِذْهَبْ إِلٰى فِرْعَوْنَ إِنَّهُ طَغٰى○ قَالَ رَبِّ اشْرَحْ لِيْ صَدْرِيْ○ وَيَسِّرْ لِيْٓ أَمْرِيْ○ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ○ يَفْقَهُوْا قَوْلِيْ○ وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ أَهْلِيْ○ هٰرُوْنَ أَخِي○ اشْدُدْ بِهٖٓ أَزْرِيْ○ وَأَشْرِكْهُ فِيْٓ أَمْرِيْ○ كَيْ نُسَبِّحَكَ كَثِيْرًا○ وَّنَذْكُرَكَ كَثِيْرًا﴾ [طه: ٢٤-٣٤]

Allāh ﷻ said to Músā ﷺ: Go to Pharaoh! Verily, he has

transgressed (the bounds). (Músã) said: (O) my *Rabb*! Open Up my breast (give me forbearance to withstand the difficulties of this responsibility) And ease my task (*Tabligh* -propagation of *Deen*) for me. And untie the knot in my tongue, (remove my stammering). So that they may fully understand my speech. And appoint for me one of my kinsfolk, one who will help to bear my burden. Hārún, my brother. Strengthen my waist through him And let him share my task (of *Tabligh*). So that together we might glorify You abundantly. And remember You abundantly (Tā Hā: 24-34)

AHÁDÍTH

﴿247﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدُّعَاءُ مُخُّ الْعِبَادَةِ.

رواه الترمذي وقال: هذا حديث غريب، باب منه الدعاء مخ العبادة، رقم: ٣٣٧١

247. Anas ibne-Mālik ﷺ narrates that Nabi ﷺ said: *Du'ā* (supplication) is the essence of worship. (Tirmidhi)

﴿248﴾ عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: الدُّعَاءُ هُوَ الْعِبَادَةُ، ثُمَّ قَالَ﴿ وَقَالَ رَبُّكُمُ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ﴾

رواه الترمذي وقال هذا حديث حسن صحيح، باب ومن سورة المؤمن، رقم: ٣٢٤٧

248. Nu'mān ibne-Bashír Radiyallāhu 'anhuma narrates: I heard Nabí ﷺ saying: *Du'ā* (supplication) by itself is, indeed, worship. Then he recited the verse:

وَقَالَ رَبُّكُمُ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ.

And your *Rabb* has said: Call upon Me, and I shall answer you. Surely! Those who are too proud to worship (that is to supplicate) Me, shortly they will enter Hell, disgraced. (Tirmidhi)

﴿249﴾ عَنْ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سَلُوا اللهَ مِنْ فَضْلِهِ فَاِنَّ

اللہ عَزَّوَجَلَّ يُحِبُّ اَنْ يُسْاَلَ، وَاَفْضَلُ الْعِبَادَةِ اِنْتِظَارُ الْفَرَجِ۔

رواہ الترمذی، باب فی انتظار الفرج،رقم: ٣٥٧١

249. 'Abdullāh ﷺ narrates that Rasúlullāh ﷺ said: Ask Allāh for His bounties, for indeed Allāh ﷻ likes to be asked; and the most excellent worship is expecting relief (after *Du'ā*). (Tirmidhí)

Note: Expecting relief means that it may be hoped that the *Du'ā* asked for - whether for guidance or any kind of goodness -will *Inshā'Allāh* be granted.

﴿250﴾ عَنْ ثَوْبَانَ رَضِيَ اللہُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللہِ ﷺ: لَا يَرُدُّ الْقَدَرَ اِلَّا الدُّعَاءُ، وَلَا يَزِيْدُ فِي الْعُمُرِ اِلَّا الْبِرُّ وَاِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيْبُهُ۔

رواہ الحاکم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبی ١/٤٩٣

250. Thaubān ﷺ narrates that Rasúlullāh ﷺ said: Nothing but *Du'ā* averts decree; nothing but righteousness prolongs life; and indeed, a man is deprived of a provision due to a sin he commits. (Mustadrak Hākim)

Note: This *Hadíth* explains that it is already decreed by Allāh ﷻ that the one who pleads in *Du'ā* (supplicates), will be granted what he asks for. It is stated in another *Hadíth* that, the invoking to Allāh ﷻ is also preordained. In the same way, it is decreed that, if the life of a certain person is sixty years, and if he performs a good deed like Hajj, then for this act of his, twenty years will be added to his life. This man will now live in this world for eighty years. (Mirqāt)

﴿251﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللہُ عَنْهُ اَنَّ رَسُوْلَ اللہِ ﷺ قَالَ: مَا عَلَى الْاَرْضِ مُسْلِمٌ يَدْعُو اللہَ تَعَالٰى بِدَعْوَةٍ اِلَّا آتَاهُ اللہُ اِيَّاهَا اَوْصَرَفَ عَنْهُ مِنَ السُّوْءِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَاْثَمٍ اَوْ قَطِيْعَةِ رَحِمٍ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اِذًا نُكْثِرُ قَالَ: اللہُ اَكْثَرُ۔ رواہ الترمذی وقال: هذا حديث غريب صحيح، باب انتظار الفرج وغير ذلك، رقم: ٣٥٧٣ ورواہ الحاكم وزاد فيه: اَوْ يَدَّخِرُ لَهُ مِنَ الْاَجْرِ مِثْلَهَا وقال: هذا حديث صحيح الاسناد ووافقه الذهبی ١/٤٩٣

251. 'Ubādah ibne-Samit ﷺ narrates that indeed Rasúlullāh ﷺ said: There is not a Muslim on this earth, who supplicates to Allāh

Ta'ālā, except that Allāh grants what is asked for, or some trouble is diverted from him proportionate to his prayer, or a reward is preserved for him until he prays for. Something sinful or which breaks the ties of kinship. A man from amongst the people said: Then we shall supplicate excessively. He said: Allāh is-more Generous (than what you can ask for). (Tirmidhí, Mustadrak Hākim)

﴿252﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ حَيِيٌّ كَرِيْمٌ يَسْتَحْيِيْ إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ان الله حيي كريم،...رقم: ٣٥٥٦

252. Salman Al-Fārsí ؓ narrates that Nabí ﷺ said: Undoubtedly, Allāh is the Everlasting and most Generous and He feels shy, when someone raises his two hands in *Du'ā* , to turn him away empty-handed and frustrated. (Tirmidhí)

﴿253﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ يَقُوْلُ: أَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ، وَأَنَا مَعَهُ إِذَا دَعَانِيْ. رواه مسلم، باب فضل الذكر والدعاء، رقم:...٦٨٢٩

253. Abu Hurairah ؓ reports that Rasúlullāh ﷺ in a *Hadíth Qudsí* said: Indeed Allāh says: I am (in My dealings) with My slave as he thinks of Me, and I am with him when he invokes Me. (Muslim)

﴿254﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ تَعَالَى مِنَ الدُّعَاءِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في فضل الدعاء، رقم: ٣٣٧٠

254. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: Nothing is more honourable in the sight of Allāh Ta'ālā than *Du'ā* . (Tirmidhí)

﴿255﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سَرَّهُ أَنْ يَسْتَجِيْبَ اللهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكُرَبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء ان دعوة المسلم مستجابة، رقم: ٣٣٨٢

255. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: Anyone who finds pleasure in receiving an answer to his *Du'ā* from Allāh in times of difficulties and pains, he should make more *Du'ā* when times are easy. (Tirmidhí)

﴿256﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَعِمَادُ الدِّيْنِ وَنُوْرُ السَّمٰوَاتِ وَالْاَرْضِ۔

رواه الحاكم وقال: هذا حديث صحيح ووافقه الذهبي ١/٤٩٢

256. 'Ali ﷺ narrates that Rasúlulláh ﷺ said: *Du'ā* (supplication) is a weapon for a *Mu'min* (believer), a pillar of religion, an illumination for the skies and the earth. (Mustadrak Hākim)

﴿257﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ: لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَالَمْ يَدْعُ بِاِثْمٍ اَوْ قَطِيْعَةِ رَحِمٍ، مَا لَمْ يَسْتَعْجِلْ، قِيْلَ: يَارَسُوْلَ اللهِ! مَا الْاِسْتِعْجَالُ؟ قَالَ: يَقُوْلُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ اَرَ يَسْتَجِيْبُ لِيْ، فَيَسْتَحْسِرُ عِنْدَ ذٰلِكَ، وَيَدَعُ الدُّعَاءَ۔

رواه مسلم، باب بيان انه يُستجاب للداعى......، رقم: ٦٩٣٦

257. Abu Hurairah ﷺ narrates that indeed Nabí ﷺ said: *Du'ā* (supplication) of a slave (of Allāh) continues to be accepted. Until he prays for something sinful, or something that severs the ties of kinship; provided he is not impatient. It was asked: O Rasúlulláh! What is impatience? He said: The slave says: I invoked and indeed I invoked again, but I saw no response. Then he becomes frustrated, and gives up supplication. (Muslim)

﴿258﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَيَنْتَهِيَنَّ اَقْوَامٌ عَنْ رَفْعِهِمْ اَبْصَارَهُمْ، عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ اِلَى السَّمَاءِ اَوْ لَتُخْطَفَنَّ اَبْصَارُهُمْ۔

رواه مسلم، باب النهى عن رفع البصر الى السّماء فى الصلاة، صحيح مسلم ١/٣٢١ طبع دار احياء التراث العربى، بيروت

258. Abu Hurairah ﷺ narrates that indeed Rasúlulláh ﷺ said: People must restrain from raising their eyes towards the sky while supplicating in *Salāt* otherwise their sight will be lost. (Muslim)

Note: Raising the eyes towards the sky while supplicating in *Salāt* is prohibited in particular, because this happens often. (Fath-ul-Mulhim)

﴿259﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اُدْعُوا اللهَ وَاَنْتُمْ مُوْقِنُوْنَ بِالْاِجَابَةِ، وَ اعْلَمُوْا اَنَّ اللهَ لَا يَسْتَجِيْبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ۔

رواه الترمذى وقال: هذا حديث غريب، كتاب الدعوات، رقم: ٣٤٧٩

259. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Supplicate to Allāh with absolute belief that your *Du'ā* will be accepted. And know that Allāh ﷻ does not answer a *Du'ā* that comes from a careless and inattentive heart. (Tirmidhi)

﴿260﴾ عَنْ حَبِيْبِ بْنِ مَسْلَمَةَ الْفِهْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يَجْتَمِعُ مَلَأٌ فَيَدْعُوْ بَعْضُهُمْ وَيُؤَمِّنُ الْبَعْضُ إِلَّا أَجَابَهُمُ اللهُ. رواه الحاكم ٣/٣٤٧

260. Habíb ibne-Maslama Al-Fihri ﷺ narrates: I heard Rasúlullāh ﷺ saying: There is not an assembly in which some persons supplicate, and others say *Ámín*, except that Allāh responds to their *Du'ā* (Mustadrak Hākím)

﴿261﴾ عَنْ زُهَيْرٍ النُّمَيْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُوْلِ اللهِ ﷺ ذَاتَ لَيْلَةٍ، فَأَتَيْنَا عَلَى رَجُلٍ قَدْ أَلَحَّ فِي الْمَسْئَلَةِ، فَوَقَفَ النَّبِيُّ ﷺ يَسْتَمِعُ مِنْهُ فَقَالَ النَّبِيُّ ﷺ: أَوْجَبَ إِنْ خَتَمَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: بِأَيِّ شَيْءٍ يَخْتِمُ، فَقَالَ: بِآمِيْنَ، فَإِنَّهُ إِنْ خَتَمَ بِآمِيْنَ فَقَدْ أَوْجَبَ، فَانْصَرَفَ الرَّجُلُ الَّذِيْ سَأَلَ النَّبِيَّ ﷺ، فَأَتَى الرَّجُلَ فَقَالَ: اِخْتِمْ يَا فُلَانُ بِآمِيْنَ وَ أَبْشِرْ. رواه ابوداؤد، باب التامين وراء الامام، رقم: ٩٣٨

261. Zuhair Numairy ﷺ narrates that we went out with Rasúlullāh ﷺ one night and came upon a man, who humbly persisted in *Du'ā* (supplication). Nabí ﷺ stood and listened to his *Du'ā* , and then said: He will have his *Du'ā* accepted, if he puts a seal to it. One of us asked: By what should he seal it? He replied: By *Ámín*! If he indeed seals it with *Ámín*, then this guarantees acceptance of *Du'ā* . At this, the person who had asked Nabí ﷺ went to the person who was supplicating, and said: Seal your *Du'ā* with *Ámín* O so and so! And take the glad tidings (of its acceptance). (Abu Dāwúd)

﴿262﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدَعُ مَا سِوَى ذٰلِكَ. رواه ابوداؤد، باب الدعاء، رقم: ١٤٨٢

262. 'A'isha Radiyallāhu 'anha narrates that amongst *Du'ā* Rasúlullāh ﷺ liked the most comprehensive and omitted the others. (Abu Dāwúd)

Note: Comprehensive *Du'ā* (supplication) either stands for

words which are short, but have great depth in meaning, or in which good is asked for in this world, as well as in the next. Or it may mean to include all the believers. For example one of the frequent, comprehensive *Du'a* of Rasúlulläh ﷺ is:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ.

O our *Rabb,* provide us with the good of this world, and with the good of the next, and save us from the Punishment of the Fire!
(Badhi-ul-Majhud)

﴿263﴾ عَنِ ابْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعَنِيْ اَبِيْ وَاَنَا اَقُوْلُ: اَللّٰهُمَّ اِنِّي اَسْاَلُكَ الْجَنَّةَ، وَنَعِيْمَهَا وَبَهْجَتَهَا، وَ كَذَا وَكَذَا، وَاَعُوْذُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا، وَاَغْلَالِهَا وَكَذَا وَكَذَا، فَقَالَ: يَا بُنَيَّ! اِنِّي سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: سَيَكُوْنُ قَوْمٌ يَعْتَدُوْنَ فِي الدُّعَاءِ، فَاِيَّاكَ اَنْ تَكُوْنَ مِنْهُمْ، اِنَّكَ اِنْ اُعْطِيْتَ الْجَنَّةَ اُعْطِيْتَهَا وَمَا فِيْهَا مِنَ الْخَيْرِ، وَاِنْ اُعِذْتَ مِنَ النَّارِ اُعِذْتَ مِنْهَا وَمَا فِيْهَا مِنَ الشَّرِّ. رواه ابوداؤد، باب الدعاء، رقم: ١٤٨٠

263. Ibne Sa'd ؓ says that my father heard me and I was saying (*Du'ā*): O Allāh! I ask You of Paradise, its bounties and of its leisure, and such and such. And I seek refuge from Hell-Fire, its chains, its handcuffs, and such and such. My father said: O my dear son! I have heard Rasúlullāh ﷺ saying: Shortly people will exaggerate in their *Du'ā* (supplication). Desist from joining them. If indeed you are given Paradise, then you will be given it along with all the good it contains. And if indeed you are protected from Hell, then you are saved from it and from all the evil it contains.
(Abu Dāwúd)

﴿264﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: اِنَّ فِي اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْاَلُ اللهَ خَيْرًا مِنْ اَمْرِ الدُّنْيَا وَالْاٰخِرَةِ، اِلَّا اَعْطَاهُ اِيَّاهُ، وَذٰلِكَ كُلَّ لَيْلَةٍ.
رواه مسلم، باب في الليل ساعة مستجاب فيها الدعاء، رقم: ١٧٧٠

264. Jābir ؓ narrates: I heard Nabi ﷺ saying: There is indeed a moment during the night, in which no Muslim asks Allāh for a good of this world and of the Hereafter, but Allāh grants it to him. And this applies to every night.
(Muslim)

﴿265﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالٰى كُلَّ لَيْلَةٍ اِلَى سَمَاءِ الدُّنْيَا حِيْنَ يَبْقٰى ثُلُثُ اللَّيْلِ الْآخِرُ يَقُوْلُ: مَنْ يَدْعُوْنِيْ فَاَسْتَجِيْبَ لَهُ؟ مَنْ يَسْاَلُنِيْ فَاُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِيْ فَاَغْفِرَ لَهُ؟.

رواه البخاري، باب الدعاء والصلاة من آخر الليل، رقم: ١١٤٥

265. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ in a *Hadith Qudsi* said: Our *Rabb Tabāraka wa Ta'ālā* descends every night to (the lowest) sky of this world, when one-third of the night remains, and He says: Is there anyone to invoke Me in *Du'ā* , so that I may accept it? Is there anyone to ask of Me. so that I may grant it to him? Is there anyone to seek My forgiveness, so that I may forgive him? (Bukhārí)

﴿266﴾ عَنْ مُعَاوِيَةَ بْنِ اَبِيْ سُفْيَانَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ دَعَا بِهٰؤُلَاءِ الْكَلِمَاتِ الْخَمْسِ لَمْ يَسْاَلِ اللهَ شَيْئًا اِلَّا اَعْطَاهُ: لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ، لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، لَآ اِلٰهَ اِلَّا اللهُ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ.

رواه الطبراني في الكبير والاوسط واسناده حسن، مجمع الزوائد ١٠/٢٤١

266. Mu'āwiya ibne-Abu Sufyān Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: Whosoever asks Allāh for something with these five phrases, Allāh will grant him that for a certainty:

لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ، لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، لَآ اِلٰهَ اِلَّا اللهُ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ.

There is none worthy of worship but Allāh, and Allāh is the Greatest; there is none worthy of worship but Allah, He is Alone and has no partner; to Him belongs the Kingdom and to Him is due all Praise, and He has power over all the things; there is none worthy of worship but Allāh; There is no might to resist evil and no power to do good except through Allah.

(Tabarâni, Majma-'uz-Zawāid)

﴿267﴾ عَنْ رَبِيْعَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: اَلِظُّوْا بِيَاذَا الْجَلَالِ وَالْاِكْرَامِ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ١/٤٩٩

267. Rabí'ah ibne-'Amir ﷺ narrates: I heard Nabí ﷺ saying: Persist in your *Du'ā* (supplication) with: يَاذَا الْجَلَالِ وَالْإِكْرَامِ (O the Owner of Majesty and Splendour!). (Mustadrak Hākim)

﴿268﴾ عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ الْاَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ : مَا سَمِعْتُ رَسُوْلَ اللهِ ﷺ دَعَا دُعَاءً اِلَّا اسْتَفْتَحَهُ بِسُبْحَانَ رَبِّيَ الْعَلِيِّ الْاَعْلَى الْوَهَّابِ.

رواه احمد والطبراني بنحوه، وفيه: عمر بن راشد اليمامي وثقه غير واحد وبقية رجال احمد رجال الصحيح، مجمع الزوائد ١٠/٢٤٠

268. Salama ibnil-Akwa' Aslami ﷺ narrates that I never heard a *Du'ā* (supplication) in which Rasúlullāh ﷺ did not commence his supplication with these words

سُبْحَانَ رَبِّيَ الْعَلِيِّ الْاَعْلَى الْوَهَّابِ

Glory be to my *Rabb*, the Elevated the High,the Most Munificent Bestower. (Musnad Ahmad, Tabarāní, Majma-'uz-Zawāid)

﴿269﴾ عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ سَمِعَ رَجُلًا يَقُوْلُ: اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ اَنِّيْ اَشْهَدُ اَنَّكَ اَنْتَ اللهُ لَآ اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ فَقَالَ: لَقَدْ سَاَلْتَ اللهَ بِالْاِسْمِ الَّذِيْ اِذَا سُئِلَ بِهٖ اَعْطٰى وَاِذَا دُعِيَ بِهٖ اَجَابَ.

رواه ابوداؤد، باب الدعاء، رقم: ١٤٩٣

269. Buraidah ﷺ narrates that indeed Rasúlullāh ﷺ heard a person suplicating:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ اَنِّيْ اَشْهَدُ اَنَّكَ اَنْتَ اللهُ لَآ اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ

O Allāh! I call You and bear witness that You are indeed Allāh, and there is none worthy of worship besides You, the One, Who depends on none, and all others depend on Him, Who begets not, and has not been begotten, and there is noi ike unto Him. Rasúlullāh ﷺ said: You have invoked Allāh in *Du'ā* with such a name by which whatever is asked for is given, and whatever is supplicated, is accepted. (Abu Dāwúd)

﴿270﴾ عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ رَضِيَ اللهُ عَنْهَا اَنَّ النَّبِيَّ ﷺ قَالَ : اِسْمُ اللهِ الْاَعْظَمُ فِيْ

هَـاتَيْـنِ الآيَتَيْـنِ ﴿وَإِلٰهُكُـمْ إِلٰـهٌ وَّاحِدٌ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ﴾ [البقرة: ١٦٣]
وَفَاتِحَةُ آلِ عِمْرَانَ ﴿الٓمٓ اللهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ﴾ [آلِ عمرَان: ٢٠١] رواه الترمذی

وقال: هذا حديث حسن صحيح، باب فی ايجاب الدعاء بتقديم الحمد والثناء .....رقم: ٣٤٧٨

270. Asmā' bint Yazíd Radiyallah 'anha narrates that indeed Nabí ﷺ said: Allāh's Greatest Name *(Ism-ul-A'zam)* is in these two verses:

وَإِلٰهُكُمْ إِلٰـهٌ وَّاحِدٌ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ

And your Allāh is One Allāh, there is none worthy of worship but He the Beneficent, the Merciful. (Al-Baqrah: 163)

And in the beginning verse of Áal-'Imrān

الٓمٓ اللهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

Alif Lam Meem Allāh it is, besides Whom there is none worthy of worship, the Eternal Living, the Sustainer and Maintainer of all.(Aal- Imran: 1-2) (Tirmidhi)

﴿271﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي حَلْقَةٍ وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ تَشَهَّدَ وَدَعَا فَقَالَ فِي دُعَائِهِ: اَللّٰهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلٰهَ إِلَّا أَنْتَ بَدِيْعُ السَّمٰوَاتِ وَالْأَرْضِ، يَاذَا الْجَلَالِ وَالْإِكْرَامِ، يَاحَيُّ يَا قَيُّوْمُ فَقَالَ النَّبِيُّ ﷺ: لَقَدْ دَعَا بِاسْمِ اللهِ الْأَعْظَمِ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطٰى.

رواه الحاكم وقال: هذاحديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبی ١/٥٠٣

271. Anas ibne-Malik ﷺ narrates that we were sitting in a circle with Rasúlullāh ﷺ a man was offering his *Salāt*. When he completed his *Rukú'* (bowing), *Sajdah* (prostration), and *Tashahhud* (sitting), he begged in *Du'ā* with these words:

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلٰهَ إِلَّا أَنْتَ بَدِيْعُ السَّمٰوَاتِ وَالْأَرْضِ، يَاذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ

O Allāh! I ask You, as all Praise is due only to You and there is none worthy of worship but You, You are the Originator of the heavens and the earth. O the Sustainer of Majesty and Splendour! O the Eternal Living, the Sustainer and Maintainer of all!

Rasúlullāh ﷺ said: He has indeed invoked Allāh with Allāh's

Greatest Name *(Ism-u-Á'zam)*. When someone supplicates with these words, it is accepted and whatever is asked for is given.
(Mustadrak Hākim)

﴿272﴾ عَنْ سَعْدِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: هَلْ أَدُلُّكُمْ عَلَى اِسْمِ اللهِ الْأَعْظَمِ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى، الدَّعْوَةُ الَّتِيْ دَعَا بِهَا يُوْنُسُ حَيْثُ نَادَاهُ فِي الظُّلُمَاتِ الثَّلَاثِ، لَآ إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظّٰلِمِيْنَ، فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! هَلْ كَانَتْ لِيُوْنُسَ خَاصَّةً أَمْ لِلْمُؤْمِنِيْنَ عَامَّةً؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: أَلَا تَسْمَعُ قَوْلَ اللهِ عَزَّوَجَلَّ "وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذٰلِكَ نُنْجِي الْمُؤْمِنِيْنَ" وَقَالَ رَسُوْلُ اللهِ ﷺ: أَيُّمَا مُسْلِمٍ دَعَا بِهَا فِيْ مَرَضِهِ أَرْبَعِيْنَ مَرَّةً فَمَاتَ فِيْ مَرَضِهِ ذٰلِكَ، أُعْطِيَ أَجْرَ شَهِيْدٍ وَإِنْ بَرَأَ بَرَأَ وَقَدْ غُفِرَ لَهُ جَمِيْعُ ذُنُوْبِهِ. رواه الحاكم ووافقه الذهبي ١/٥٠٦

272. Sa'd ibne-Malik ﷺ narrates: I heard Rasúlulläh ﷺ saying: Should I not inform you of Allāh's 'Greatest Name' *(Ism-u-Á'zam)* when *Du'ā* , is invoked with it, is accepted, and what is asked for with it is given? This is the supplication through which Yúnus ﷺ called (Allāh) from within three darknesses. This is as under:

لَآ إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ

There is none worthy of worship but You, Glory be to You, indeed, I have been of the wrong doers.

A man asked: O Rasúlullāh! Is this *Du'ā* special for Yúnus ﷺ or for all the believers? Rasúlullāh ﷺ said: Have you not heard the words of Allāh ﷻ?

وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذٰلِكَ نُنْجِي الْمُؤْمِنِيْنَ

And We delivered (Yúnus ﷺ of) his distress, thus We grant deliverance to all believers.

Rasúlullāh ﷺ said: When any Muslim makes *Du'ā* with these words during his illness forty times and then, if he dies of that disease, he is granted the reward of a martyr. And if he recovers from that disease, then all his sins are forgiven. (Mustadrak Hākim)

﴿273﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: خَمْسُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ:

دَعْوَةُ الْمَظْلُوْمِ حَتّٰى يَنْتَصِرَ، وَدَعْوَةُ الْحَاجِّ حَتّٰى يَصْدُرَ، وَ دَعْوَةُ الْمُجَاهِدِ حَتّٰى يَقْفُلَ، وَدَعْوَةُ الْمَرِيْضِ حَتّٰى يَبْرَءَ وَدَعْوَةُ الْاَخِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ. ثُمَّ قَالَ: وَاَسْرَعُ هٰذِهِ الدَّعَوَاتِ اِجَابَةً دَعْوَةُ الْاَخِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ. رواه البيهقي في الدعوات الكبير، مشكاة المصابيح رقم: ٢٢٦٠

273. 'Abdulāh ibne 'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Five kinds of *Du'ā* s (invocations), are accepted: The *Du'ā* of an oppressed when he asks for help. Allāh helps him; the *Du'ā* of the Pilgrim until he returns; and the *Du'ā* of a *Mujāhid* till he returns; and the *Du'ā* of a sick person until he recovers; and the *Du'ā* of his brother for a brother in his absence. He then said: The quickest answering *Du'ā* among these is the *Du'ā* of a brother for his brother in his absence. (Baihaqi)

﴿274﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيْهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُوْمِ.

رواه ابوداؤد، باب الدعاء بظهر الغيب، رقم: ١٥٣٦

274. Abu Hurairah ؓ narrates that Nabí ﷺ said: Three *Du'ā* s are surely answered, of which there is no doubt: *Du'ā* of a father, *Du'ā* of a traveller, and *Du'ā* of an oppressed. (Abu Dawúd)

﴿275﴾ عَنْ اَبِىْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَاَنْ اَقْعُدَ اَذْكُرُ اللهَ، وَاُكَبِّرُهُ، وَاَحْمَدُهُ، وَاُسَبِّحُهُ، وَاُهَلِّلُهُ حَتّٰى تَطْلُعَ الشَّمْسُ اَحَبُّ اِلَيَّ مِنْ اَنْ اُعْتِقَ رَقَبَتَيْنِ اَوْ اَكْثَرَ مِنْ وُلْدِ اِسْمَاعِيْلَ، وَمِنْ بَعْدِ الْعَصْرِ حَتّٰى تَغْرُبَ الشَّمْسُ اَحَبُّ اِلَيَّ مِنْ اَنْ اُعْتِقَ اَرْبَعَ رِقَابٍ مِنْ وُلْدِ اِسْمَاعِيْلَ. رواه احمد ٥/٢٥٥

275. Abu Umāmah ؓ narrates that indeed Rasúlullāh ﷺ said: My sitting after *Salā-tul-Fajr*, in remembering Allāh, by extolling Him, praising Him, glorifying Him, and testifying His Oneness until the sun rises, is dearer to me than the freeing of two or more slaves from amongst the descendents of Ismā'il ؑ. And, similarly, after *Salā-tul-'Asr* until the setting of the sun, (engagement of deeds mentioned above) is dearer to me than the freeing of four slaves from amongst the descendents of Ismā'il ؑ. (Musnad Ahmad)

﴿276﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ بَاتَ طَاهِرًا،

بَاتَ فِيْ شِعَارِهِ مَلَكٌ، فَلَمْ يَسْتَيْقِظْ اِلَّا قَالَ الْمَلَكُ: اَللّٰهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَاِنَّهُ بَاتَ طَاهِرًا.

رواه ابن حبان، قال المحقق: اسناده حسن ٣/٣٢٨

276. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who sleeps at night, duly purified (by performing *Wudú*), an angel spends the night, attached to his body. When he gets up from the sleep the Angel supplicates: O Allāh! Forgive Your Slave, so and so, as he slept duly purified. (Ibne-Hibbān)

﴿277﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَبِيْتُ عَلٰى ذِكْرٍ طَاهِرًا فَيَتَعَارُّ مِنَ اللَّيْلِ فَيَسْاَلُ اللّٰهَ خَيْرًا مِنَ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ.

رواه ابوداؤد، باب في النوم على طهارة، رقم: ٥٠٤٢

277. Mu'ādh ibne-Jabal ؓ narrates that Nabí ﷺ said: There is not a Muslim who goes to bed remembering Allāh in a state of purity (after having performed Wudú), wakes up during the night, then asks Allāh to provide him with the good of this world and that of the Hereafter, except that Allāh will grant that to him. (Abu Dāwúd)

﴿278﴾ عَنْ عَمْرِوبْنِ عَبَسَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللّٰهِ ﷺ: اِنَّ اَقْرَبَ مَا يَكُوْنُ الرَّبُّ مِنَ الْعَبْدِ جَوْفَ اللَّيْلِ الْاٰخِرُ فَاِنِ اسْتَطَعْتَ اَنْ تَكُوْنَ مِمَّنْ يَذْكُرُاللّٰهَ فِي تِلْكَ السَّاعَةِ فَكُنْ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٣٠٩

278. 'Amr ibne-'Abasah ؓ narrates that Rasúlullāh ﷺ told me: Indeed, the closest the *Rabb* comes to His slave, is in the last part of the night; if you can remember Allāh at that time, then do so. (Mustadrak Hākim)

﴿279﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ نَامَ عَنْ حِزْبِهِ، اَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَاَهُ فِيْمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَاَنَّمَا قَرَاَهُ مِنَ اللَّيْلِ.

رواه مسلم، باب جامع صلوة الليل..... رقم: ١٧٤٥

279. 'Umar ibnil-Khattāb ؓ narrates that Rasúlullāh ﷺ said: He who falls asleep at night and fails to recite his usual portion of the Qur'ān, or part of it, and he recites it between *Salā-tul-Fajr*

and *Salā-tuz-Zuhr*, it will be recorded for him as though he had recited it during the night. (Muslim)

﴿280﴾ عَنْ اَبِیْ اَیُّوْبَ رَضِیَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ ﷺ: مَنْ قَالَ إِذَا اَصْبَحَ : لَآ اِلٰـهَ اِلَّا اللهُ وَحْـدَهُ لَا شَـرِيْكَ لَـهُ، لَـهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَ هُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ عَشْـرَمَرَّاتٍ كُتِبَ لَهُ بِهِنَّ عَشْرُ حَسَنَاتٍ، وَ مُحِىَ بِهِنَّ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَرُفِعَ لَهُ بِهِنَّ عَشْرُ دَرَجَاتٍ، وَكُنَّ لَهُ عَدْلَ عِتَاقَةِ اَرْبَعِ رِقَابٍ وَكُنَّ لَهُ حَرَسًا مِنَ الشَّيْطَانِ حَتّٰى يُمْسِیَ، وَمَنْ قَالَهُنَّ إِذَا صَلَّى الْمَغْرِبَ دُبُرَ صَلَاتِهٖ فَمِثْلُ ذٰلِكَ حَتّٰى يُصْبِحَ.

رواه ابن حبّان، قال المحقق: سنده حسن ٥/٣٦٩

280. Abu Ayyúb ﷺ narrates that Rasúlullāh ﷺ said: If anyone says (following words) in the morning ten times; ten good deeds will be recorded for him, ten evil deeds erased, and ten degrees elevated in rank, and he will earn a reward equal to the setting free of four slaves. And he will be protected from *Shaitān* until the evening. And he who says these words after offering Salā-tul-*Maghrib*, he shall have all like these (rewards) until it dawns.

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ

There is none worthy of worship but Allāh, (Who is) Alone without any partner, to Him belongs the Kingdom, to Him is due all the Praise, and He has Power over all things. (Ibne-Hibbān)

﴿281﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ حِيْنَ يُصْبِحُ وَحِيْنَ يُمْسِیْ: سُبْحَانَ اللهِ وَبِحَمْدِهٖ، مِائَةَ مَرَّةٍ، لَمْ يَاْتِ اَحَدٌ، يَوْمَ الْقِيَامَةِ، بِاَفْضَلَ مِمَّا جَاءَ بِهٖ، إِلَّا اَحَدٌ قَالَ مِثْلَ مَا قَالَ اَوْ زَادَ عَلَيْهِ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٤٣ وعند ابی داؤد: سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهٖ

باب ما يقول إذا أصبح، رقم: ٥٠٩١

281. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who says hundred times in the morning and in the evening, سُبْحَانَ اللهِ وَبِحَمْدِهٖ (Glory be to Allāh and Praise be to Him). None will come, on the Day of Resurrection, with anything more excellent, except he who has said the same or more than that. (Muslim)

In another narration, the following words are mentioned:

سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهٖ

Glory be to Allāh, Who is above all faults the Incomparably Great, and Praise be to Him. (Abu Dāwúd)

﴿282﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ اَنَّهُ سَمِعَ النَّبِیَّ ﷺ یَقُوْلُ: مَنْ قَالَ إِذَا اَصْبَحَ مِائَةَ مَرَّةٍ، وَإِذَا اَمْسٰی مِائَةَ مَرَّةٍ: سُبْحَانَ اللهِ وَبِحَمْدِهٖ غُفِرَتْ ذُنُوْبُهُ، وَإِنْ کَانَتْ اَکْثَرَ مِنْ زَبَدِ الْبَحْرِ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٥١٨

282. Abu Hurairah ﷺ narrates: I heard Nabi ﷺ saying: He who says in the morning, a hundred times and in the evening a hundred times: (Glory be to Allāh Who is above all faults and praise be to Him) his sins are forgiven, even if they are greater than the foam of the ocean. (Mustadrak Hākim)

﴿283﴾ عَنْ رَجُلٍ مِنْ اَصْحَابِ النَّبِیِّ ﷺ اَنَّهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ یَقُوْلُ: مَنْ قَالَ إِذَا اَصْبَحَ وَإِذَا اَمْسٰی: رَضِیْنَا بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِیْنًا وَبِمُحَمَّدٍ رَسُوْلًا، إِلَّا کَانَ حَقًّا عَلَی اللهِ اَنْ یُرْضِیَهُ. رواه ابوداؤد، باب مايقول إذا أصبح، رقم: ٥٠٧٢ وعند احمد: اَنَّهُ یَقُوْلُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ حِیْنَ یُمْسِیْ وَحِیْنَ یُصْبِحُ ٤/٣٣٧

283. One of the companions of Nabi ﷺ narrates: I heard Rasúlullāh ﷺ saying: He who says in the morning and evening (the following words), it will be his right upon Allāh to please him:

رَضِیْنَا بِاللهِ رَبًّا وَ بِالْإِسْلَامِ دِیْنًا وَ بِمُحَمَّدٍ رَسُوْلًا

We are pleased with Allāh as *Rabb,* and with Islam as a religion, and with Muhammad ﷺ as a Messenger. (Abu Dawúd)

In another narration, this *Dhikr* is required to be repeated three times in the evening and morning. (Musnad Ahmad)

﴿284﴾ عَنْ اَبِی الدَّرْدَاءِ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلّٰی عَلَیَّ حِیْنَ یُصْبِحُ عَشْرًا، وَحِیْنَ یُمْسِیْ عَشْرًا اَدْرَکَتْهُ شَفَاعَتِیْ یَوْمَ الْقِیَامَةِ.

رواه الطبراني باسنادين واسناد احدهما جيد، ورجاله وثقوا، مجمع الزوائد ١٠/١٦٣

284. Abu Dardā' ﷺ narrates that Rasúlullāh ﷺ said: He who

invokes blessings on me, ten times in the morning and ten times in the evening, will obtain my intercession on the Day of Resurrection. (Tabarani, Majma- 'uz-Zawaid)

﴿285﴾ عَنِ الْحَسَنِ رَحِمَهُ اللهُ قَالَ: قَالَ سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ: اَلاَ اُحَدِّثُكَ حَدِيْثًا سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ ﷺ مِرَارًا وَمِنْ اَبِىْ بَكْرٍ مِرَارًا وَمِنْ عُمَرَ مِرَارًا، قُلْتُ: بَلٰى، قَالَ: مَنْ قَالَ اِذَا اَصْبَحَ وَاِذَا اَمْسٰى: اَللّٰهُمَّ اَنْتَ خَلَقْتَنِىْ، وَاَنْتَ تَهْدِيْنِىْ، وَاَنْتَ تُطْعِمُنِىْ، وَاَنْتَ تَسْقِيْنِىْ، وَاَنْتَ تُمِيْتُنِىْ، وَاَنْتَ تُحْيِيْنِىْ لَمْ يَسْاَلِ اللهَ شَيْئًا اِلَّا اَعْطَاهُ اِيَّاهُ قَالَ عَبْدُ اللهِ بْنُ سَلَامٍ: كَانَ مُوْسٰى عَلَيْهِ السَّلَامُ يَدْعُوْ بِهِنَّ فِىْ كُلِّ يَوْمٍ سَبْعَ مِرَارٍ، فَلاَ يَسْاَلُ اللهَ شَيْئًا اِلَّا اَعْطَاهُ اِيَّاهُ.

رواه الطبرانى فى الاوسط باسناد حسن،مجمع الزوائد ١٠/١٦٠

285. Hasan Rahimahullāhu narrates that Samurah ibne-Jundub ﷺ said: Shall I not narrate to you a *Hadith*, which I have heard from Rasúlullāh ﷺ several times, and several times from Abu Bakr and several times from 'Umar Radiyallāhu 'anhuma? I said: Yes, do tell us! Samurah said: He who says in the morning and in the evening (the following words) and asks Allāh for something with these words, will surely be given what he asked for:

اَللّٰهُمَّ اَنْتَ خَلَقْتَنِىْ، وَاَنْتَ تَهْدِيْنِىْ، وَاَنْتَ تُطْعِمُنِىْ، وَاَنْتَ تَسْقِيْنِىْ، وَاَنْتَ تُمِيْتُنِىْ، وَاَنْتَ تُحْيِيْنِىْ

O Allāh, You have created me, and You guide me, and You feed me, and You give me to drink, and You cause me to die, and You will resurrect me.

'Abdullah ibne-Salām says: Músā ﷺ used to invoke *Du'ā* with these words every day seven times; and he did not ask for anything from Allāh but that it would be granted to him.

(Tabarāní, Majma- 'uz-Zawāid)

﴿286﴾ عَنْ عَبْدِ اللهِ بْنِ غَنَّامٍ الْبَيَاضِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يُصْبِحُ: اَللّٰهُمَّ! مَا اَصْبَحَ بِىْ مِنْ نِعْمَةٍ فَمِنْكَ وَحْدَكَ، لَا شَرِيْكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، فَقَدْ اَدّٰى شُكْرَ يَوْمِهٖ، وَمَنْ قَالَ مِثْلَ ذٰلِكَ حِيْنَ يُمْسِىْ فَقَدْ اَدّٰى شُكْرَ لَيْلَتِهٖ.

رواه ابوداؤد ،باب مايقول اذا اصبح، رقم: ٥٠٧٣ وفى رواية للنسائى بزيادة: **اَوْ بِاَحَدٍ مِنْ خَلْقِكَ** بدون ذكر المساء فى عمل اليوم والليلة، رقم:٧

286. 'Abdullāh ibne-Ghannam Bayādí ﷺ narrates that indeed

Rasúlulláh ﷺ said: He who says this *Du'ā* (as follows) in the morning, verily he will have expressed a complete thanksgiving for all the bounties of that day; and he who says the same in the evening, will have expressed a complete thanksgiving for all the bounties of that night:

اَللّٰهُمَّ! مَا اَصْبَحَ بِيْ مِنْ نِعْمَةٍ فَمِنْكَ وَحْدَكَ، لَاشَرِيْكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ.

O Allāh! This morning whatever favour or goodness has come to me, or to any of Your creations has indeed, come from You Alone, You have no partner, and to You be all the Praises, and all thanksgiving. (Abu Dāwúd, Amalul Yaumi wal Lailah lin Nasai)

Note: For evening the same *Du'ā* by changing اَصْبَحَ to اَمْسٰى

﴿287﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يُصْبِحُ اَوْيُمْسِيْ: اَللّٰهُمَّ اِنِّيْ اَصْبَحْتُ اُشْهِدُكَ وَاُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَا ئِكَتَكَ وَجَمِيْعَ خَلْقِكَ اَنَّكَ اَنْتَ اللّٰهُ لَآ اِلٰهَ اِلَّا اَنْتَ، وَ اَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ اَعْتَقَ اللّٰهُ رُبُعَهُ مِنَ النَّارِ، فَمَنْ قَالَهَا مَرَّتَيْنِ اَعْتَقَ اللّٰهُ نِصْفَهُ، وَمَنْ قَالَهَا ثَلَاثًا، اَعْتَقَ اللّٰهُ ثَلَاثَةَ اَرْبَاعِهِ، فَاِنْ قَالَهَا اَرْبَعًا اَعْتَقَهُ اللّٰهُ مِنَ النَّارِ.

رواه ابوداؤد، باب مايقول إذااصبح، رقم: ٥٠٦٩

287. Anas ibne-Malik ؓ narrates that indeed Rasúlulláh ﷺ said: He who says (following words) once in the morning or in the evening, then Allāh frees a quarter of him from the Fire. And he who says this twice, Allāh frees half of him from the Fire. And he who says this thrice, Allāh frees three-fourth of him from the Fire. And he who says this four times, Allāh frees him totally from the Fire:

اَللّٰهُمَّ اِنِّيْ اَصْبَحْتُ اُشْهِدُكَ، وَاُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ، وَجَمِيْعَ خَلْقِكَ اَنَّكَ اَنْتَ اللّٰهُ لَآ اِلٰهَ اِلَّا اَنْتَ، وَ اَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ

O Allāh! Verily as I begin the morning, I make You witness, and make the bearers of Your Throne and Your angels and all of Your creation witnesses, that verily You are Allāh, and none is worthy of worship but You, and verily that Muhammad is Your slave and Messenger. (Abu Dāwúd)

﴿288﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ لِفَاطِمَةَ رَضِيَ اللهُ عَنْهَا: مَا يَمْنَعُكِ اَنْ تَسْمَعِيْ مَا اُوْصِيْكِ بِهِ اَنْ تَقُوْلِيْ اِذَا اَصْبَحْتِ وَاِذَا اَمْسَيْتِ: يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ اَصْلِحْ لِيْ شَانِيْ كُلَّهُ وَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ۔

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ١/٥٤٥

288. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said to Fatima Radiyallahu 'anhā that there should not be anything which may stop you from listening to my advice. Say this *Du'ā* in the morning and in the evening:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ اَصْلِحْ لِيْ شَانِيْ كُلَّهُ وَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ

O Eternal Living and Sustainer and Maintainer of all! I beseech You in the name of Your Mercy; improve all my affairs, and do not leave me to my desires; even for the blinking of an eye. (Mustadrak Hākim)

﴿289﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّهُ قَالَ: جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! مَا لَقِيْتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ! قَالَ: اَمَا لَوْ قُلْتَ حِيْنَ اَمْسَيْتَ: اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ۔

رواه مسلم، باب في التعوذ من سوء القضاء ......رقم: ٦٨٨٠

289. Abu Hurairah ﷺ narrates that a person came to Nabi ﷺ and said: O Rasúlullāh! A scorpion stung me last night. He replied: If you had said in the evening (the following words), it would have not harmed you:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh's all Perfect Words, for protection from the evil of all that He has created. (Muslim)

Note: According to some Scholars, by the Perfect Words of Allāh is meant the Qur'ān. (Mirqat-ul-Mafātíh)

﴿290﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يُمْسِيْ ثَلَاثَ مَرَّاتٍ: اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حُمَةٌ تِلْكَ اللَّيْلَةَ قَالَ سُهَيْلٌ رَحِمَهُ اللهُ: فَكَانَ اَهْلُنَا تَعَلَّمُوْهَا فَكَانُوْا يَقُوْلُوْنَهَا كُلَّ لَيْلَةٍ فَلُدِغَتْ جَارِيَةٌ مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعًا۔ رواه الترمذي وقال: هذا حديث حسن، باب دعاء أعوذ بكلمات الله التامات ......رقم: ٣٦٠٤

290. Abu Hurairah ﷺ narrates that Nabi ﷺ said: He who says this three times (as follows) in the evening, no poison will harm him that night:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh's all Perfect Words, for protection from the evil of all that He has created.

Suhail Rahimahullahu says: My family had memorized these words, and used to say them every night. A little girl was stung, but she did not feel any pain. (Tirmidhi)

﴿291﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ حِينَ يُصْبِحُ ثَلاَثَ مَرَّاتٍ: أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ وَقَرَأَ ثَلاَثَ آيَاتٍ مِنْ آخِرِ سُوْرَةِ الْحَشْرِ وَكَّلَ اللهُ بِهِ سَبْعِيْنَ أَلْفَ مَلَكٍ يُصَلُّوْنَ عَلَيْهِ حَتّٰى يُمْسِيَ وَإِنْ مَاتَ فِيْ ذٰلِكَ الْيَوْمِ مَاتَ شَهِيْدًا، وَمَنْ قَالَهَا حِيْنَ يُمْسِيْ كَانَ بِتِلْكَ الْمَنْزِلَةِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب في فضل قراءة آخر سورة الحشر، رقم: ٢٩٢٢

291. Ma'qal ibne-Yasār ﷺ narrates that Nabi ﷺ said: He who says (following words) in the morning three times, and then recites the last three verses of *Sūrah* Al-Hashr, Allāh will appoint seventy thousand angels for him, who will continue to invoke blessings on him till the evening; and if he were to die that day, he would die as a martyr. And the one who recites them in the evening, he would be in the same rank.

أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

I seek refuge in Allāh the most Hearer and the Knower, from *Shaitan* the accursed. (Tirmidhi)

The last three verses of *Sūrah* Al-Hashr are in chapter59:22-24 of the Qur'ān.

﴿292﴾ عَنْ عُثْمَانَ يَعْنِيْ ابْنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَالَ بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ثَلاَثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجْأَةُ بَلَاءٍ حَتّٰى يُصْبِحَ، وَمَنْ قَالَهَا حِيْنَ يُصْبِحُ، ثَلاَثَ مَرَّاتٍ لَمْ تُصِبْهُ فَجْأَةُ بَلَاءٍ حَتّٰى يُمْسِيَ.

رواه ابوداؤد، باب مايقول اذا اصبح، رقم: ٥٠٨٨

292. 'Uthmān ibne-'Affān ﷺ narrates: I heard Rasúlullāh ﷺ saying: He who says the following words three times in the evening, then no sudden calamity will befall him till the morning. And he who says these words in the morning three times, no sudden calamity will befall him till the evening. These words are as follows:

بِسْمِ اللهِ الَّذِىْ لَا يَضُرُّ مَعَ اسْمِهٖ شَىْءٌ فِي الْاَرْضِ وَلَا فِى السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

In the name of Allāh, with Whose Name nothing can harm in The earth, or in the heavens, and He is the Hearer and Knower (of all things). (Abu Dāwúd)

﴿293﴾ عَنْ اَبِى الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: مَنْ قَالَ اِذَا اَصْبَحَ وَاِذَا اَمْسٰى: حَسْبِيَ اللهُ لَآ اِلٰهَ اِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ سَبْعَ مَرَّاتٍ، كَفَاهُ اللهُ مَا اَهَمَّهٗ، صَادِقًا كَانَ بِهَا اَوْ كَاذِبًا۔ رواه ابوداؤد، باب مايقول إذا اصبح، رقم: ٥٠٨١

293. Abu Dardā' ﷺ narrates that he who says (following words) seven times in the morning and in the evening, Allāh will suffice him for all that is of worry and concern to him, regardless of whether he believes in the virtues of these words or not.

حَسْبِيَ اللهُ لَآ اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ، وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Allāh is sufficient for me, none is worthy of worship but He, and upon Him do I vest my trust, and He is the *Rabb* of the tremendous *'Arsh* (Throne of Allāh). (Abu Dāwúd)

﴿294﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمْ يَكُنْ رَسُوْلُ اللهِ ﷺ يَدَعُ هٰؤُلَاءِ الدَّعَوَاتِ حِيْنَ يُمْسِىْ وَحِيْنَ يُصْبِحُ: اَللّٰهُمَّ اِنِّىْ اَسْاَلُكَ الْعَافِيَةَ فِى الدُّنْيَا وَالْآخِرَةِ، اَللّٰهُمَّ! اِنِّىْ اَسْاَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِىْ دِيْنِىْ وَدُنْيَاىَ وَاَهْلِىْ وَمَالِىْ، اَللّٰهُمَّ! اسْتُرْ عَوْرَاتِىْ وَآمِنْ رَوْعَاتِىْ، اَللّٰهُمَّ! احْفَظْنِىْ مِنْ بَيْنِ يَدَىَّ وَمِنْ خَلْفِىْ، وَعَنْ يَمِيْنِىْ وَ عَنْ شِمَالِىْ وَمِنْ فَوْقِىْ، وَاَعُوْذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِىْ۔ رواه ابوداؤد، باب مايقول اذا اصبح، رقم: ٥٠٧٤

294. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ never gave up saying these words in the morning, and evening:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَاَهْلِيْ وَمَالِيْ، اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَآمِنْ رَوْعَاتِيْ، اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ، وَعَنْ يَمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ، وَاَعُوْذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِيْ

O Allāh! I ask You for comfort and ease in this world, and in the Hereafter. O Allāh! I ask Your forgiveness and security in my *Deen* (religion), in my worldly affairs, and in my family, and in my wealth. O Allāh! Veil my faults, and grant me peace against fear. O Allāh! Protect me from the front, the rear, the right, the left, and from above; and I seek refuge in Your Magnificence, lest I be destroyed suddenly from beneath. (Abu Dāwúd)

﴿295﴾ عَنْ شَدَّادِ بْنِ اَوْسٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَيِّدُ الْاِسْتِغْفَارِ اَنْ يَقُوْلَ: اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ، وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، اَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ، اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْلِيْ اِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ قَالَ: وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوْقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهٖ قَبْلَ اَنْ يُمْسِيَ، فَهُوَ مِنْ اَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ، وَهُوَ مُوْقِنٌ بِهَا ، فَمَاتَ قَبْلَ اَنْ يُصْبِحَ فَهُوَ مِنْ اَهْلِ الْجَنَّةِ۔

رواه البخاري، باب افضل الاستغفار، رقم: ٦٣٠٦

295. Shaddād ibne-Aws ﷺ narrates that Nabí ﷺ said: The *Sayyad ul Istighfār* (chief phrase for asking forgiveness), is to say:

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ، وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْلِيْ اِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

O Allah! You are my *Rabb*, none is worthy of worship but You. You have created me and I am Your slave, and hold to Your Covenant and Promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your Favours; and confess my sins. Forgive me, as because none but You can forgive sins.

Rasúlullāh ﷺ then said: He who says these words during the day with belief and died that day before the evening he would be amongst the dwellers of Paradise. He who says these words during the night with belief and dies before the morning, he will be amongst the dwellers of Paradise. (Bukhāri)

﴿296﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ حِيْنَ يُصْبِحُ: "فَسُبْحٰنَ اللهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ" إِلٰى "وَكَذٰلِكَ تُخْرَجُوْنَ"، (الروم: ١٧-١٩)، أَدْرَكَ مَا فَاتَهُ فِيْ يَوْمِهِ ذٰلِكَ، وَمَنْ قَالَهُنَّ حِيْنَ يُمْسِيْ، أَدْرَكَ مَافَاتَهُ فِيْ لَيْلَتِهِ.

رواه ابوداؤد، باب مايقول إذا أصبح، رقم: ٥٠٧٦

296. Ibne-'Abbās Radiyallāhu 'anhuma narrates that indeed Rasúlullāh ﷺ said: He who recites (following verses). in the morning, will get that day the reward of which he had missed (of his usual routine of *Dhikr* voluntarily); and he who recites these verses in the evening, will get that night the reward of which he had missed (of his usual routine of *Dhikr* and worship):

فَسُبْحٰنَ اللهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ" إِلٰى "وَكَذٰلِكَ تُخْرَجُوْنَ"

So Glorify Allāh in the evening, and in the morning. For unto Him is the Praise in the heavens, and in the earth, and at the sun's decline, and in the noon day. He brings forth the living from the dead and He brings forth the dead from the living; and He revives the earth after its death; thus shall you be brought forth from the earth, (on the Day of Resurrection). (Abu Dawúd)

﴿297﴾ عَنْ أَبِيْ مَالِكٍ الْاَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ فَلْيَقُلْ: اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللهِ وَلَجْنَا، وَبِسْمِ اللهِ خَرَجْنَا، وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ لِيُسَلِّمْ عَلٰى أَهْلِهِ.

رواه ابوداؤد، باب مايقول الرجل اذا دخل بيته رقم: ٥٠٩٦

297. Abu Mālik Al-'Ash'ari ؓ narrates that Rasúlullāh ﷺ said: When a person enters into his house he should say:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللهِ وَلَجْنَا، وَبِسْمِ اللهِ خَرَجْنَا، وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا

O Allāh! I ask You for a blessed entering and a blessed leaving (of my house). In the name of Allāh we are entering, and in the name of Allāh we are coming out; and in Allāh, our *Rabb*, we trust.

Then he should say *Assalamu'alaikum* to his family. (Abu Dāwúd)

﴿298﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا اَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَاللهَ عَزَّوَجَلَّ عِنْدَ دُخُوْلِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ: لَا مَبِيْتَ لَكُمْ وَلَا عَشَاءَ وَاِذَا دَخَلَ فَلَمْ يَذْكُرِاللهَ عِنْدَ دُخُوْلِهِ قَالَ الشَّيْطَانُ: اَدْرَكْتُمُ الْمَبِيْتَ، وَاِذَا لَمْ يَذْكُرِ اللهَ عِنْدَ طَعَامِهِ، قَالَ: اَدْرَكْتُمُ الْمَبِيْتَ وَالْعَشَاءَ.

رواه مسلم، باب آداب الطعام والشراب واحكامهما، رقم: ٥٢٦٢

298. Jābir ibne-'Abdullah Radiyallāhu 'anhuma narrates: Indeed I heard Nabí ﷺ saying: When a person enters his house and mentions Allāh ﷻ at entering and on eating, *Shaitān* says (to his mates): There is no place here for you to spend the night, and no evening meals. And when he enters without mentioning Allāh's name, then at his entering, *Shaitān* says (to his mates): You have found a place to spend the night. And when he does not mention Allāh's name at eating, *Shaitān* says (to his mates):You have found a place to spend the night, and evening meals. (Muslim)

﴿299﴾ عَنْ اُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا خَرَجَ رَسُوْلُ اللهِ ﷺ مِنْ بَيْتِيْ قَطُّ اِلَّا رَفَعَ طَرْفَهُ اِلَى السَّمَاءِ فَقَالَ: اَللّٰهُمَّ! اِنِّيْ اَعُوْذُ بِكَ اَنْ اَضِلَّ اَوْ اُضَلَّ اَوْ اَزِلَّ اَوْ اُزَلَّ اَوْ اَظْلِمَ اَوْاُظْلَمَ اَوْاَجْهَلَ اَوْيُجْهَلَ عَلَيَّ. رواه ابو داؤد، باب مايقول إذا خرج من بيته، رقم: ٥٠٩٤

299. Umme Salamah Radiyallāhu 'anha narrates that never did Rasúlullāh ﷺ leave my house, except that looking towards the sky, he said:

اَللّٰهُمَّ! اِنِّيْ اَعُوْذُ بِكَ اَنْ اَضِلَّ اَوْ اُضَلَّ اَوْ اَزِلَّ اَوْ اُزَلَّ اَوْ اَظْلِمَ اَوْاُظْلَمَ اَوْاَجْهَلَ اَوْيُجْهَلَ عَلَيَّ

O Allāh! I seek refuge in You that I may go astray, or be caused to go astray, or slip (from the straight path) or be made to slip (from the straight path), or indulge in excesses, or be made to indulge in excesses, or that I may ill-treat in ignorance, or be ill-treated in ignorance. (Abu Dāwúd)

﴿300﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ يَعْنِيْ إِذَا

وَوُقِيتَ وَتَنَحَّى عَنْهُ الشَّيْطَانُ۔ باب ماجاء ما يقول الرجل اذا خرج من بيته، رقم: ٣٤٢٦
وابوداؤد، وفيه: يُقَالُ حِينَئِذٍ: هُدِيتَ وَكُفِيتَ وَوُقِيتَ فَتَتَنَحَّى لَهُ الشَّيَاطِينُ، فَيَقُولُ
شَيْطَانٌ آخَرُ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ۔

باب مايقول اذاخرج من بيته، رقم: ٥٠٩٥

300. Anas ibne-Mālik ﷺ narrates that Rasūlullāh ﷺ said: He who says (the following words) at the time of going out of his house, it is said to him (by the angels): Your needs are sufficed for (the day), and you are protected. And *Shaitān* goes away from him:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

In the name of Allāh, in Allāh I vest my trust, there is no might to resist evil or to do good except through Allāh. (Tirmidhi)

It is narrated in another narration, the angel says: You are guided, and you are sufficed for the day, and you are protected. So the devils move away from him, one devil tells another: How can you overpower this man, who has been guided, sufficed for, and protected. (Abu Dāwūd)

﴿301﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ:
لَآ إِلٰهَ إِلَّااللهُ الْعَظِيمُ الْحَلِيمُ، لَآ إِلٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَآ إِلٰهَ إِلَّا اللهُ رَبُّ السَّمٰوَاتِ
وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ۔ رواه البخاري، باب الدعاء عند الكرب، رقم: ٦٣٤٦

301. Ibne-'Abbās Radiyallāhu 'anhuma narrates that indeed Rasūlullāh ﷺ in a state of distress used to say:

لَآ إِلٰهَ إِلَّااللهُ الْعَظِيمُ الْحَلِيمُ، لَآ إِلٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَآ إِلٰهَ إِلَّا اللهُ رَبُّ
السَّمٰوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

There is none worthy of worship except Allāh, incomparably Great, the Clement; there is none worthy of worship except Allāh, the *Rabb* of the tremendous *'Arsh* (Throne of Allāh); there is none worthy of worship except Allāh, the *Rabb* of the skies, the *Rabb* of the earth and the *Rabb* of the tremendous *'Arsh* (Throne).

(Bukhāri)

﴿302﴾ عَنْ اَبِیْ بَكْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: دَعَوَاتُ الْمَكْرُوْبِ: اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ، فَلَا تَكِلْنِیْ اِلٰی نَفْسِیْ طَرْفَةَ عَيْنٍ، وَاَصْلِحْ لِیْ شَاْنِیْ كُلَّهُ، لَآ اِلٰهَ اِلَّا اَنْتَ

رواه ابوداؤد، باب مايقول اذا اصبح، رقم: ٥٠٩٠

302. Abu Bakrah ﷺ narrates that Rasúlulläh ﷺ said: The supplications of the distressed is:

اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ، فَلَا تَكِلْنِیْ اِلٰی نَفْسِیْ طَرْفَةَ عَيْنٍ، وَاَصْلِحْ لِیْ شَاْنِیْ كُلَّهُ، لَآ اِلٰهَ اِلَّا اَنْتَ

O Allāh! Your Mercy is what I hope for. Do not abandon me to my desires, even to the blinking of an eye, and put all my affairs in order for me; none is Worthy of worship but You. (Abu Dāwúd)

﴿303﴾ عَنْ اُمِّ سَلَمَةَ رَضِیَ اللهُ عَنْهَا زَوْجِ النَّبِیِّ ﷺ تَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ عَبْدٍ تُصِيْبُهُ مُصِيْبَةٌ فَيَقُوْلُ: اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ، اَللّٰهُمَّ اْجُرْنِیْ فِیْ مُصِيْبَتِیْ وَاَخْلِفْ لِیْ خَيْرًا مِنْهَا اِلَّا اَجَرَهُ اللهُ فِیْ مُصِيْبَتِهٖ، وَاَخْلَفَ لَهٗ خَيْرًا مِنْهَا قَالَتْ: فَلَمَّا تُوُفِّیَ اَبُوْ سَلَمَةَ رَضِیَ اللهُ عَنْهُ، قُلْتُ كَمَا اَمَرَنِیْ رَسُوْلُ اللهِ ﷺ، فَاَخْلَفَ اللهُ لِیْ خَيْرًا مِنْهُ، رَسُوْلَ اللهِ ﷺ

رواه مسلم، باب مايقال عند المصيبة، رقم: ٢١٢٧

303. Umme-Salamah Radiyallāhu 'anha, the wife of Rasúlullāh ﷺ, narrates: I heard Rasúlullāh ﷺ saying: Never a slave of Allāh, afflicted with a calamity, who says (the following words), except that Allāh will grant him for his calamity better than that:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ، اَللّٰهُمَّ اْجُرْنِیْ فِیْ مُصِيْبَتِیْ وَاَخْلِفْ لِیْ خَيْرًا مِنْهَا

Verily unto Allāh we belong, and unto Him shall we return. O Allāh! Reward me in my calamity, and grant me from it something better than that.

She said: When Abu Salamah ﷺ died, I supplicated as Rasúlullāh ﷺ had ordered me; so Allāh then granted me Rasúlullāh ﷺ (as a husband), better than him. (Muslim)

﴿304﴾ عَنْ سُلَيْمَانَ بْنِ صُرَدٍ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِیُّ ﷺ (فِیْ رَجُلٍ غَضِبَ عَلَی الْآخَرِ) لَوْ قَالَ: اَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ.

(وهُوَ بعض الحديث) رواه البخاری، باب قصة ابليس و جنوده، رقم: ٣٢٨٢

304. Sulaiman ibne-Surad ﷺ narrates that Nabí ﷺ said (about a person who was showing anger at another person): If this person would have said these words, the anger would have gone from him.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ

I seek refuge in Allāh from the *Shaitan*, (Bukhārí)

﴿305﴾ عَنْ عَبْدِ اللّٰهِ بنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَاَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَاَنْزَلَهَا بِاللّٰهِ فَيُوْشِكُ اللّٰهُ لَهُ بِرِزْقٍ عَاجِلٍ اَوْ آجِلٍ. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ماجاء في الهم في الدنيا وحبها، رقم: ٢٣٢٦

305. 'Abdullah ibne-Mas'tid ﷺ narrates that Rasúlullāh ﷺ said: He who is afflicted by hunger, and he begs people, this will not remove his hunger. And he who is afflicted by hunger, and he begs Allāh, Allāh shall provide him the means of his subsistence, reaching him sooner or later. (Tirmidhí)

﴿306﴾ عَنْ اَبِيْ وَائِلٍ رَحِمَهُ اللّٰهُ عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ اَنَّ مُكَاتَبًا جَاءَهُ فَقَالَ: اِنِّيْ قَدْ عَجِزْتُ عَنْ كِتَابَتِيْ فَاَعِنِّيْ، قَالَ: اَلَا اُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيْهِنَّ رَسُوْلُ اللّٰهِ ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ صِيْرٍ دَيْنًا اَدَّاهُ اللّٰهُ عَنْكَ قَالَ: قُلِ اللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ، وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ.

رواه الترمذي وقال: هذاحديث حسن غريب، احاديث شتى من ابواب الدعوات، رقم: ٣٥٦٣

306. Abu Vail Rahimahullahu narrates that a Mukātab (slave) came to 'Alí ﷺ and said: I am unable to pay the agreed amount within the agreed period (to get myself freed from slavery), so help me. 'Alí ﷺ told him: Should I not teach you those words, which Rasúlullāh ﷺ taught me? If you are in a debt equivalent to Mount Seer (of Yemen), Allāh will discharge that debt for you. Say this:

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ، وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

OAllāh, suffice for me Your lawful sustenance, saving me from the unlawful; and by Your Grace, free me from all, except Yourself. (Tirmidhí)

Note: *Mukātab* means a slave for whose liberty, a certain quantum of anything is agreed upon and when he pays that, he gets free.

– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ رَسُوْلُ اللهِ ﷺ ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُوْ أُمَامَةَ، فَقَالَ: يَا أَبَا أُمَامَةَ! مَا لِيْ أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِيْ غَيْرِ وَقْتِ الصَّلَاةِ؟ قَالَ: هُمُوْمٌ لَزِمَتْنِيْ وَدُيُوْنٌ يَا رَسُوْلَ اللهِ! قَالَ: أَفَلَا أُعَلِّمُكَ كَلَامًا إِذَا قُلْتَهُ أَذْهَبَ اللهُ هَمَّكَ وَقَضٰى عَنْكَ دَيْنَكَ؟ قَالَ: قُلْتُ: بَلٰى، يَا رَسُوْلَ اللهِ! قَالَ: قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ: اللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوْذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ، قَالَ: فَفَعَلْتُ ذٰلِكَ فَأَذْهَبَ اللهُ هَمِّيْ وَقَضٰى عَنِّيْ دَيْنِيْ. رواه ابو داوٗد، باب في الاستعاذة، رقم: ١٥٥٥

250. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam entered the Masjid one day and he saw a man from the Ansār, called Abu Umāmah. He said: O Abu Umāmah! What is the matter? I see you sitting in the Masjid aloof, other than the time of Ṣālah. Abu Umāmah Raḍiyallāhu 'anhu said: I am surrounded by anxieties and debts O Rasūlallāh! He said: Should I not teach you a Du'ā, when you invoke it, Allāh will remove your anxieties and get your debts paid off. Abu Umāmah Raḍiyallāhu 'anhu said: Yes verily, O Rasūlallāh ! He said: Say in the morning and in the evening:

اللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوْذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

O Allāh! I seek refuge in You from anxiety and sorrow, I seek refuge in You from helplessness and laziness, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being burdened by debt, and being oppressed by people.

Abu Umāmah Raḍiyallāhu 'anhu says: So I did that. And indeed Allāh removed my anxieties, and cleared all my debts. (Abu Dāwūd)

﴿308﴾ عَنْ اَبِیْ مُوْسَی الْاَشْعَرِیِّ رَضِیَ اللہُ عَنْهُ اَنَّ رَسُوْلَ اللہِ ﷺ قَالَ: اِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللہُ لِمَلَائِکَتِهٖ: قَبَضْتُمْ وَلَدَ عَبْدِیْ؟ فَیَقُوْلُوْنَ: نَعَمْ، فَیَقُوْلُ: قَبَضْتُمْ ثَمَرَةَ فُؤَادِهٖ فَیَقُوْلُوْنَ: نَعَمْ، فَیَقُوْلُ: مَاذَا قَالَ عَبْدِیْ ؟ فَیَقُوْلُوْنَ: حَمِدَكَ وَاسْتَرْجَعَ، فَیَقُوْلُ اللہُ: اِبْنُوْا لِعَبْدِیْ بَیْتًا فِی الْجَنَّةِ وَ سَمُّوْهُ بَیْتَ الْحَمْدِ.

رواہ الترمذی وقال: ھذا حدیث حسن غریب، باب فضل المصیبة اذا احتسب، رقم: ۱۰۲۱

308. Abu Músā Al-Ash'arí ﷺ narrates that indeed Rasúlullāh ﷺ in a *Hadíth Qudsí* said: When a child of a slave of Allāh dies, Allāh asks His angels: Have you siezed the soul of My slave's son? The angels reply: Yes. Then Allāh asks: Have you brought the beloved of My slave? They answer: Yes. Then Allāh asks: What did My slave say (when you did that)? They reply: He praised You and said: اِنَّا لِلہِ وَاِنَّا اِلَیْهِ رَاجِعُوْنَ (To Allāh indeed we belong, and to Him are we to return). Allāh says: Build a house for My slave in Paradise, and name it *Baytul Hamd* (the house of praise).

(Tirmidhí)

﴿309﴾ عَنْ بُرَیْدَةَ رَضِیَ اللہُ عَنْهُ قَالَ: کَانَ رَسُوْلُ اللہِ ﷺ یُعَلِّمُهُمْ اِذَا خَرَجُوْا اِلَی الْمَقَابِرِ، فَکَانَ قَائِلُهُمْ یَقُوْلُ: اَلسَّلَامُ عَلَیْکُمْ اَهْلَ الدِّیَارِ مِنَ الْمُؤْمِنِیْنَ وَالْمُسْلِمِیْنَ، وَاِنَّا اِنْ شَاءَ اللہُ لَلَاحِقُوْنَ، اَسْاَلُ اللہَ لَنَا وَلَکُمُ الْعَافِیَةَ.

رواہ مسلم، باب مایقال عند دخول القبور والدعا لا ھلھا، رقم: ۲۲۵۷

309. Buraidah ﷺ narrates that Rasúlullāh ﷺ used to teach the Sahābah that when they go to cemeteries they should say:

اَلسَّلَامُ عَلَیْکُمْ اَهْلَ الدِّیَارِ مِنَ الْمُؤْمِنِیْنَ وَالْمُسْلِمِیْنَ، وَاِنَّا اِنْ شَاءَ اللہُ لَلَاحِقُوْنَ، اَسْاَلُ اللہَ لَنَا وَلَکُمُ الْعَافِیَةَ

Peace be upon you O the inhabitants of the dwellings (of graves), the believers and the Muslims. Allāh willing, we shall indeed, soon be joining you. I ask Allāh to grant you and us ease and well being. (Muslim)

﴿310﴾ عَنْ عُمَرَبْنِ الْخَطَّابِ رَضِیَ اللہُ عَنْهُ اَنَّ رَسُوْلَ اللہِ ﷺ قَالَ: مَنْ دَخَلَ السُّوْقَ فَقَالَ: لَآ اِلٰهَ اِلَّا اللہُ وَحْدَهٗ لَاشَرِیْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ یُحْیِیْ وَیُمِیْتُ وَهُوَ حَیٌّ لَا یَمُوْتُ بِیَدِهِ الْخَیْرُ وَهُوَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ، کَتَبَ اللہُ لَهٗ اَلْفَ اَلْفِ حَسَنَةٍ وَمَحَاعَنْهُ

أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ. رواه الترمذي وقال: هذا حديث غريب، باب مايقول اذا دخل السّوق، رقم: ٣٤٢٨ وقال الترمذي في رواية له مكان " وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ، "وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ" رقم: ٣٤٢٩

310. 'Umar ibnil-Khatāb ﷺ narrates that indeed Rasúlullāh ﷺ said: He who enters a market and says (the following words) Allāh will record for him a million virtues, and erases a million evils, and elevate him by a million ranks:

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh, Who is Alone. He has no partner, to Him belongs the dominion, and to Him Praise is due, He gives life and causes death, and He is the ever Living and Eternal, and in His Hand is all the Good, and He has Power over all things.

In another narration, in place of elevating his rank by a million it is mentioned that, a palace is built for him in Paradise. (Tirmidhi)

﴿311﴾ عَنْ أَبِيْ بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَقُوْلُ بِآخِرَةٍ إِذَا أَرَادَ أَنْ يَقُوْمَ مِنَ الْمَجْلِسِ: سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ، فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! إِنَّكَ لَتَقُوْلُ قَوْلًا مَا كُنْتَ تَقُوْلُهُ فِيْمَا مَضٰى؟ قَالَ: كَفَّارَةٌ لِمَا يَكُوْنُ فِي الْمَجْلِسِ.

رواه ابو داؤد، باب في كفّارة المجلس، رقم: ٤٨٥٩

311. Abu Barzah Al-Aslamí ﷺ narrates that in his last days when Rasúlullāh ﷺ would depart from a gathering, he would supplicate:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ

Glorious indeed are You, O Allah, and Yours is the praise. I testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

Someone said to him: O Rasúlullāh! You say some words, the like of which you had never said before. He replied: It is an atonement for what happened in a gathering. (Abu Dāwúd)

﴿312﴾ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، اَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اَنْتَ، اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ، فَقَالَهَا فِيْ مَجْلِسِ ذِكْرٍ كَانَتْ كَالطَّابِعِ يُطْبَعُ عَلَيْهِ، وَمَنْ قَالَهَا فِيْ مَجْلِسِ لَغْوٍ كَانَتْ كَفَّارَةً لَهُ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٥٣٧

312. Jubair ibne-Mut'im ﷺ narrates that Rasúlullāh ﷺ said: He who says (the following words), this saying is like stamping a seal for that assembly of *Dhikr*. And he who said it in a gathering of unprofitable talk and actions, it will become an atonement for that:

سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، اَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اَنْتَ، اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

Glory be to Allāh Who is above all faults and Praise be to Him. I testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You. (Mustadrak Hākim)

﴿313﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اُهْدِيَتْ لِرَسُوْلِ اللهِ ﷺ شَاةٌ فَقَالَ: اقْسِمِيْهَا وَكَانَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا اِذَا رَجَعَتِ الْخَادِمُ تَقُوْلُ: مَاقَالُوا؟ تَقُوْلُ الْخَادِمُ: قَالُوْا: بَارَكَ اللهُ فِيْكُمْ تَقُوْلُ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: وَفِيْهِمْ بَارَكَ اللهُ نَرُدُّ عَلَيْهِمْ مِثْلَ مَا قَالُوْا وَيَبْقٰى اَجْرُنَا لَنَا.

الوابل الصيب من الكلم الطيب قال المحشي: اسناده صحيح ص ١٨٢

313. A'isha Radiyallāhu 'anha narrates that once a goat was gifted to Rasúlullāh ﷺ, at which he said: (O 'A'isha!) Distribute it. It was customary for 'A'isha Radiyallāhu 'anha that whenever her maid-servant would return after distributing anything, she would ask: What did the people say: The maid-servant replied: They said: (May Allāh bless you). At this 'A'isha Radiyallāhu 'anha would say: (And may Allāh bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wābil us sayyib)

﴿314﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يُؤْتٰى بِاَوَّلِ الثَّمَرِ فَيَقُوْلُ: اَللّٰهُمَّ! بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا وَفِيْ ثِمَارِنَا، وَفِيْ مُدِّنَا وَ فِيْ صَاعِنَا بَرَكَةً مَعَ بَرَكَةٍ ثُمَّ يُعْطِيْهِ اَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوِلْدَانِ.

رواه مسلم، باب فضل المدينة...... رقم: ٣٣٣٥

314. Abu Hurairah ﷺ narrates that indeed when the first fruits (of the season) would be brought to Rasúlulläh ﷺ, he would say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا وَفِيْ ثِمَارِنَا وَفِيْ مُدِّنَا وَفِيْ صَاعِنَا بَرَكَةً مَعَ بَرَكَةٍ

O Allāh bless us in our city, in our fruits, in our Mudd and in our Sā', blessings and more blessings.

He would then give those fruits to the youngest child present amongst children. (Muslim)

Note: Mudd is a measure of weight, approximately one kilogram, whereas, a Sā' is a larger measure of weight, approximately four kilograms.

﴿315﴾ عَنْ وَحْشِيِّ بْنِ حَرْبٍ رَضِيَ اللهُ عَنْهُ اَنَّ اَصْحَابَ النَّبِيِّ ﷺ قَالُوْا: يَا رَسُوْلَ اللهِ اِنَّا نَاكُلُ وَلَا نَشْبَعُ، قَالَ: فَلَعَلَّكُمْ تَفْتَرِقُوْنَ؟ قَالُوْا: نَعَمْ، قَالَ: فَاجْتَمِعُوْا عَلٰى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيْهِ۔ (رواه ابو داؤد، باب في الاجتماع على الطعام، رقم: ٣٧٦٤)

315. Wahshi ibne-Harb ﷺ narrates that indeed Sahābah of Nabí ﷺ said: O Rasúlulläh! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasúlulläh ﷺ said: Eat your food together, and mention the name of Allāh during eating, you will be blessed in it. (Abu Dāwúd)

﴿316﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ : مَنْ اَكَلَ طَعَامًا ثُمَّ قَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنِيْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَاَخَّرَ، قَالَ: وَمَنْ لَبِسَ ثَوْبًا فَقَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا الثَّوْبَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَاَخَّرَ۔

رواه ابو داؤد، باب ما يقول اذا لبس ثوبا جديدا، رقم: ٤٠٢٣

316. Anas ﷺ narrates that Rasúlulläh ﷺ said: The one, who after eating his food says this *Du'ā* will be forgiven his former and latter sins:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنِيْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ

All Praise be to Allāh Who has fed me with this food, and provided me with it through no might or power on my part.

And he who puts on his clothes and says (the following *Du'ā*), will be forgiven his former and latter sins:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ هٰذَا الثَّوْبَ وَرَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِنِّیْ وَلَا قُوَّةٍ

All Praise be to Allāh Who has enclothed me with these clothes, and provided me with it through no might or power on my part. (Abu Dāwūd)

Note: By forgiving latter sins is meant that Allāh will protect His slave from future sins. (Badhl-ul-Majhūd)

﴿317﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِیَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ لَبِسَ ثَوْبًا جَدِیْدًا فَقَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ، ثُمَّ عَمَدَ اِلَی الثَّوْبِ الَّذِیْ اَخْلَقَ فَتَصَدَّقَ بِهٖ كَانَ فِیْ كَنَفِ اللّٰهِ وَفِیْ حِفْظِ اللّٰهِ وَفِیْ سِتْرِ اللّٰهِ حَیًّا وَ مَیِّتًا۔

رواه الترمذی وقال: هذا حدیث غریب، احادیث شتی من ابواب الدعوات، رقم: ٣٥٦٠

317. 'Umar ibnil Khatāb ﷺ narrates: I heard Rasūlullāh ﷺ saying: He who puts on new clothes and says (the following words), then takes the old garment and gives it as Sadaqah, he will be in Allāh's protection and guardianship, and Allāh will hide his sins from others during his life time and after his death.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ

Praise be to Allāh, who has clothed me to cover my nakedness, and adorned me in my lifetime. (Tirmidhī)

﴿318﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ اَنَّ النَّبِیَّ ﷺ قَالَ: اِذَا سَمِعْتُمْ صِیَاحَ الدِّیَكَةِ فَسْئَلُوْا اللّٰهَ مِنْ فَضْلِهٖ فَاِنَّهَا رَاَتْ مَلَكًا، وَاِذَا سَمِعْتُمْ نَهِیْقَ الْحِمِیْرِ فَتَعَوَّذُوا بِاللّٰهِ مِنَ الشَّیْطَانِ فَاِنَّهَا رَاَتْ شَیْطَانًا۔

رواه البخاری، باب خیر مال المسلم ...... رقم: ٣٣٠٣

318. Abu Hurairah ﷺ narrates that Nabī ﷺ said: When you hear the cock crowing, ask Allāh for His Grace, for it crows when it sees an angel. And when you hear an ass braying, seek refuge in Allāh from *Shaitān*, because the ass brays when it sees a *Shaitān*. (Bukhārī)

﴿319﴾ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَاَى الْهِلَالَ قَالَ: اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيْمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّيْ وَرَبُّكَ اللهُ۔

رواه الترمذی وقال: هذا حديث حسن غريب، باب مايقول عند رؤية الهلال، الجامع الصحيح للترمذی، رقم: ٣٤٥١

319. Talha Ibne-'Ubaidullāh ﷺ narrates that indeed when Nabí ﷺ sighted the new moon, he would say:

اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيْمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّيْ وَرَبُّكَ اللهُ

OAllāh! Make the new moon rise on us with blessings, faith, safety and Islam. (O Moon) My *Rabb* and your *Rabb* is Allāh! (Tirmidhí)

﴿320﴾ عَنْ قَتَادَةَ رَحِمَهُ اللهُ اَنَّهُ بَلَغَهُ اَنَّ نَبِيَّ اللهِ ﷺ كَانَ إِذَا رَاَى الْهِلَالَ قَالَ: هِلَالُ خَيْرٍ وَرُشْدٍ، هِلَالُ خَيْرٍ وَرُشْدٍ، هِلَالُ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِيْ خَلَقَكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ يَقُوْلُ: اَلْحَمْدُ لِلّٰهِ الَّذِيْ ذَهَبَ بِشَهْرِ كَذَا وَجَاءَ بِشَهْرِ كَذَا۔

رواه ابوداؤد، باب مايقول الرجل اذا راى الهلال، رقم: ٥٠٩٢

320. Qatādah Rahimahullāh narrates that it has been reported to me that when Nabí ﷺ used to sight a new moon, he would say thrice:

هِلَالُ خَيْرٍ وَرُشْدٍ، هِلَالُ خَيْرٍ وَرُشْدٍ، هِلَالُ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِيْ خَلَقَكَ

A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance, I believe in Him Who created you. He would then say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ ذَهَبَ بِشَهْرِ كَذَا وَجَاءَ بِشَهْرِ كَذَا

Praise be to Allāh, who has let such and such month to depart, and let such and such month to start. (Abu Dāwúd)

Note: When invoking, use name of the month in place of such and such.

﴿321﴾ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ رَاَى صَاحِبَ بَلَاءٍ فَقَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِيْ عَلٰى كَثِيْرٍ مِمَّنْ خَلَقَ تَفْضِيْلًا، إِلَّا عُوْفِيَ مِنْ ذٰلِكَ الْبَلَاءِ، كَائِنًا مَّا كَانَ مَا عَاشَ۔

رواه الترمذی وقال: هذا حديث غريب، باب ماجاء مايقول اذا راى مبتلي، رقم: ٣٤٣١

321. 'Umar ﷺ narrates that indeed Rasūlullāh ﷺ said: He who sees a man in distress and says (as follows), then he will be saved from this distress, of whatever nature it be, as long as he lives.

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ، وَفَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

All Praise be to Allāh Who has saved me from that which has inflicted you, and He has preferred me over many of His creations. (Tirmidhī)

Note: Ja'far Rahimahullāh says: These words must be said within one's heart, so as not to let the afflicted person hear it.

﴿322﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ اِذَا اَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهٖ ثُمَّ يَقُوْلُ: اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى وَاِذَا اسْتَيْقَظَ قَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ.

رواه البخاري، باب وضع اليد تحت الخد اليمنى، رقم: ٦٣١٤

322. Hudhaifah ﷺ narrates that when Rasūlullāh ﷺ would lie down on his bed at night, he would place his hand under his cheek and say: اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى

O Allāh! In Your Name I die, and live (I sleep and get up).

When he got up, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

All Praise be to Allāh, Who has given us life after causing us to die, and to Him we shall be resurrected. (Bukhārī)

﴿323﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِىْ رَسُوْلُ اللهِ ﷺ: اِذَا اَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوْءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلٰى شِقِّكَ الْاَيْمَنِ وَقُلْ: اَللّٰهُمَّ اَسْلَمْتُ وَجْهِىْ اِلَيْكَ، وَفَوَّضْتُ اَمْرِىْ اِلَيْكَ، وَاَلْجَأْتُ ظَهْرِىْ اِلَيْكَ، رَهْبَةً وَرَغْبَةً اِلَيْكَ، لَا مَلْجَاَ وَلَا مَنْجَا مِنْكَ اِلَّا اِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِىْ اَنْزَلْتَ، وَنَبِيِّكَ الَّذِىْ اَرْسَلْتَ قَالَ: فَاِنْ مُتَّ مُتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُوْلُ قَالَ الْبَرَاءُ: فَقُلْتُ اَسْتَذْكِرُهُنَّ، فَقُلْتُ: وَبِرَسُوْلِكَ الَّذِىْ اَرْسَلْتَ، قَالَ: لَا، وَنَبِيِّكَ الَّذِىْ اَرْسَلْتَ.

رواه ابو داؤد، باب ما يقول عند النوم، رقم: ٥٠٤٦ و زاد مسلم وَاِنْ اَصْبَحْتَ اَصَبْتَ خَيْرًا، باب الدعاء عند النوم، رقم: ٦٨٨٥

323. Barā' ibne- 'Azib Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ told me: When you go to your bed (to sleep), perform *Wudú* as you (do for *Salāt*, then lie down on your right side, and say:

اَللّٰهُمَّ! اَسْلَمْتُ وَجْهِيْ اِلَيْكَ، وَفَوَّضْتُ اَمْرِيْ اِلَيْكَ، وَاَلْجَاْتُ ظَهْرِيْ اِلَيْكَ، رَهْبَةً وَرَغْبَةً اِلَيْكَ، لَا مَلْجَاَ وَلَا مَنْجَا مِنْكَ اِلَّا اِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِيْ اَنْزَلْتَ، وَنَبِيِّكَ الَّذِيْ اَرْسَلْتَ

O Allāh! I have turned my face towards You, entrusted my affairs to You, and put hopes in You, (in seeking Your support for my responsibilities) out of fear of You, and desire of You, there is no refuge, nor place of safety from You, except to have recourse to You, I believe in Your Book that You have revealed, and in Your Prophet that You have sent.

Rasúlullāh ﷺ said to Barā' ؓ: If you die, then you died on the true nature of Islām. Make this reciting your last words before you sleep. Barā' ؓ says: I started memorizing this. And I said in the last phrase: وَبِرَسُوْلِكَ الَّذِيْ اَرْسَلْتَ And in Your Messenger that You have sent (instead of وَنَبِيِّكَ الَّذِيْ اَرْسَلْتَ and by Your Prophet that You have sent). Rasúlullāh ﷺ (corrected me and) said: No! say: وَنَبِيِّكَ الَّذِيْ اَرْسَلْتَ (And in Your Prophet that You have sent). In another narration, it is added after "you have died on the true nature of Islām", when you wake up in the morning you have received blessing. (Abu Dāwúd, Muslim)

﴿324﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: اِذَا اَوَى اَحَدُكُمْ اِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ اِزَارِهِ، فَاِنَّهُ لَا يَدْرِيْ مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُوْلُ: بِاسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ، وَبِكَ اَرْفَعُهُ، اِنْ اَمْسَكْتَ نَفْسِيْ فَارْحَمْهَا، وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ.

رواه البخاري، كتاب الدعوات، رقم: ٦٣٢٠

324. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: When anyone of you goes to bed, he should dust his bed with the corner of his lower garment, for he is unaware of what may have come on it since he left, and say:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ اَرْفَعُهُ، اِنْ اَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ

In Your name my *Rabb* I lie down on my side, and by Your Name I rise up, if You hold my soul have Mercy on it, and if You let it go, guard it in the way in which You guard Your righteous slaves. (Bukhārī)

﴿325﴾ عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ اَنَّ رَسُوْلَ اللهِ ﷺ كَانَ اِذَا اَرَادَ اَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنٰى تَحْتَ خَدِّهٖ، ثُمَّ يَقُوْلُ: اَللّٰهُمَّ! قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، ثَلَاثَ مَرَّاتٍ۔ رواه ابوداؤد، باب مايقول عند النوم، رقم: ٥٠٤٥

325. Hafsa Radiyallāhu 'anha, the wife of Nabí ﷺ, said: Indeed when Rasúlullāh ﷺ wanted to go to sleep, he would put his right hand under his cheek, and would then say three times:

اَللّٰهُمَّ! قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allāh! Guard me from Your Punishment on the Day when You resurrect Your slaves (from the graves). (Abu Dāwúd)

﴿326﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: اَمَا لَوْ اَنَّ اَحَدَهُمْ يَقُوْلُ حِيْنَ يَاْتِيْ اَهْلَهُ: بِسْمِ اللهِ، اَللّٰهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قُدِّرَ بَيْنَهُمَا فِيْ ذٰلِكَ اَوْقُضِيَ وَلَدٌ لَمْ يَضُرَّهُ شَيْطَانٌ اَبَدًا۔

رواه البخاري، باب مايقول اذا اتى اهله، رقم: ٥١٦٥

326. Ibne- Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Behold! If anyone says the following words while having intercourse with his wife, and if it is ordained that a child be born to them, thereby, no *Shaitān* will ever harm it.

بِسْمِ اللهِ، اَللّٰهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

In the name of Allāh; O Allāh! Keep me away from *Shaitān*, and keep *Shaitān* away from what You have provided us with. (Bukhārī)

﴿327﴾ عَنْ عَمْرِوبْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ

﴿327﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: اِذَا فَزِعَ اَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ: اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَ عِقَابِهٖ وَشَرِّ عِبَادِهٖ، وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَحْضُرُوْنِ فَاِنَّهَا لَنْ تَضُرَّهٗ قَالَ: فَكَانَ عَبْدُاللّٰهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهٖ، وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا فِيْ عُنُقِهٖ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب دعاء الفزع في النوم، رقم: ٣٥٢٨

327. Amr bin Shoieb Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: When anyone of you, while sleeping, is frightened by a nightmare, he should say (the following words), then that (dream) will not cause him harm:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ، وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَحْضُرُوْنِ

I seek refuge in Allāh's Perfect Words from His Anger, His Punishment, the evil of His slaves, and the evil promptings of the devils, and their presence.

'Abdullāh -ibne- Amr Radiyallāhu 'anhuma used to teach this *Du'ā* to those of his children, who had reached puberty, and for those who had not reached puberty, he would write it down on a piece of material, and hang the writing around their necks. (Tirmidhí)

﴿328﴾ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ اَنَّهٗ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: اِذَا رَاٰى اَحَدُكُمُ الرُّؤْيَا يُحِبُّهَا فَاِنَّمَا هِيَ مِنَ اللّٰهِ فَلْيَحْمَدِ اللّٰهَ عَلَيْهَا وَ لْيُحَدِّثْ بِمَا رَاٰى، وَاِذَا رَاٰى غَيْرَ ذٰلِكَ مِمَّا يَكْرَهُهٗ فَاِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللّٰهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِاَحَدٍ فَاِنَّهَا لَا تَضُرُّهٗ.

رواه الترمذي وقال: هذا حديث حسن غريب صحيح، باب مايقول اذا رأى رؤيا يكرهها، رقم: ٣٤٥٣

328. Abu Sa'id Al-Khudhri ﷺ narrates that indeed he heard Nabí ﷺ saying: When any of you sees a good dream which he likes, then verily this is from Allāh, and he should praise Allāh for it, and relate what he has seen, and when one sees anything else which he dislikes, it is from *Shaitān*. He should seek refuge in Allāh from its evil, and should not mention it to anyone; then it will not cause him any harm. (Tirmidhí)

Note: Allāh's refuge may be sought by reciting اَعُوْذُ بِاللّٰهِ مِنْ شَرِّهَا I seek refuge in Allāh from the evil of this (dream).

﴾329﴿ عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: الرُّؤْيَا مِنَ اللهِ، وَ الْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَارَاى اَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ حِيْنَ يَسْتَيْقِظُ ثَلَاثَ مَرَّاتٍ، وَيَتَعَوَّذْ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ۔ رواه البخاري، باب النفث في الرقية، رقم: ٥٧٤٧

329. Abu Qatādah ﷺ narrates: I heard Nabī ﷺ saying: Good dreams, are from Allāh, and bad dream from *Shaitān*. So, when one of you sees what he dislikes, he should spit (lightly) three times (on his left) after waking up and then seek refuge in Allāh from its evil. Then his dream will certainly not harm him.

(Bukhārī)

﴾330﴿ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا اَوَى اَحَدُكُمْ إِلَى فِرَاشِهِ، ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُوْلُ الشَّيْطَانُ: إِخْتِمْ بِشَرٍّ، وَيَقُوْلُ الْمَلَكُ: إِخْتِمْ بِخَيْرٍ، فَإِنْ ذَكَرَاللهَ ذَهَبَ الشَّيْطَانُ وَبَاتَ الْمَلَكُ يَكْلَؤُهُ، وَإِذَا اسْتَيْقَظَ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُوْلُ الشَّيْطَانُ: اِفْتَحْ بِشَرٍّ وَيَقُوْلُ الْمَلَكُ: اِفْتَحْ بِخَيْرٍ فَإِنْ قَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِىْ رَدَّ إِلَيَّ نَفْسِيْ بَعْدَ مَوْتِهَا وَلَمْ يُمِتْهَا فِيْ مَنَامِهَا، اَلْحَمْدُ لِلّٰهِ الَّذِىْ يُمْسِكُ السَّمَاءَ اَنْ تَقَعَ عَلَى الْاَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ، اَلْحَمْدُ لِلّٰهِ الَّذِىْ يُحْيِي الْمَوْتٰى وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، فَإِنْ خَرَّ مِنْ دَابَّةٍ مَاتَ شَهِيْدًا، وَإِنْ قَامَ فَصَلّٰى صَلّٰى فِي الْفَضَائِلِ۔

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٥٤٨

330. Jābir ﷺ narrates that Rasūlullāh ﷺ said: When anyone of you goes to his bed, an angel and a *Shaitān* rush to him. The *Shaitān* says: End your day with evil. And the angel says: End your day with good. If he remembers Allāh, then *Shaitān* goes away, and the angel stays and protects him whole night. When he wakes up, an angel and a *Shaitān* again rush to him. The *Shaitān* tells him: Begin your day with evil. And the angel says: Begin your day with good. If he says the following words, and then he falls from his mount (or dies for any other reason), then he died as a martyr. And if he remains alive and stands up to perform *Sālah*, this *Sālah* elevates his rank.

اَلْحَمْدُ لِلّٰهِ الَّذِىْ رَدَّ إِلَيَّ نَفْسِيْ بَعْدَ مَوْتِهَا وَلَمْ يُمِتْهَا فِيْ مَنَامِهَا، اَلْحَمْدُ لِلّٰهِ الَّذِىْ يُمْسِكُ السَّمَاءَ اَنْ تَقَعَ عَلَى الْاَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ، اَلْحَمْدُ لِلّٰهِ الَّذِىْ يُحْيِي الْمَوْتٰى وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

All Praise be to Allāh Who restored my life to me after death and did not give death while sleeping. All Praise be to Allāh, Who has held the sky from falling on the earth, except with His permission. Verily, Allāh is The Most Kind, The Most Merciful to people. All Praise be to Allāh Who resurrects the dead and has Power over all things. (Mustadrak Hakim)

﴿331﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِاَبِيْ: يَا حُصَيْنُ! كَمْ تَعْبُدُ الْيَوْمَ اِلٰهًا؟ قَالَ اَبِيْ: سَبْعَةً: سِتَّةً فِي الْاَرْضِ، وَوَاحِدًا فِي السَّمَاءِ، قَالَ: فَاَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ؟ قَالَ: الَّذِيْ فِي السَّمَاءِ، قَالَ: يَا حُصَيْنُ! اَمَا اِنَّكَ لَوْ اَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ، قَالَ: فَلَمَّا اَسْلَمَ حُصَيْنٌ قَالَ: يَا رَسُوْلَ اللهِ! عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِيْ، فَقَالَ: قُلْ : اَللّٰهُمَّ اَلْهِمْنِيْ رُشْدِيْ، وَ اَعِذْنِيْ مِنْ شَرِّ نَفْسِيْ.

رواه الترمذي، وقال : هذا حديث حسن غريب، باب قصة تعليم دعاء ......، رقم: ٣٤٨٣

331. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ asked my father: O Husain! How many gods do you worship? My father replied: Seven, six on the earth, and one in the heavens. Rasúlullāh ﷺ asked: Which of them do you pray in your hopes and fears? He replied: The one in the heavens. Rasúlullāh ﷺ asked: O Husain! If you accept Islām, I would teach you two phrases, which would benefit you. When Husain accepted Islam, he said: O' Rasúlullāh! Teach me the two phrases that you promised me. Rasúlullāh ﷺ said: Say

اَللّٰهُمَّ اَلْهِمْنِيْ رُشْدِيْ، وَ اَعِذْنِيْ مِنْ شَرِّ نَفْسِيْ

O Allāh! Inspire me to my righteousness, and protect me from the evil of myself. (Tirmidhi)

﴿332﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا اَنَّ رَسُوْلَ اللهِ ﷺ اَمَرَهَا اَنْ تَدْعُوَ بِهٰذَا الدُّعَاءِ: اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَاعَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ وَاَسْاَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْعَمَلٍ وَاَعُوْذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْعَمَلٍ وَاَسْاَلُكَ خَيْرَ مَا سَاَلَكَ عَبْدُكَ وَ رَسُوْلُكَ مُحَمَّدٌ ﷺ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ عَنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ وَاَسْاَلُكَ مَا قَضَيْتَ لِيْ مِنْ اَمْرٍ اَنْ تَجْعَلَ عَاقِبَتَهُ رُشْدًا.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ١/٥٢٢

332. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ commanded her to supplicate with this *Du'ā* :

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ مِنَ الْخَيْرِ كُلِّهٖ عَاجِلِهٖ وَآجِلِهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهٖ عَاجِلِهٖ وَآجِلِهٖ مَاعَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ وَاَسْاَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْعَمَلٍ وَاَعُوْذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ وَاَسْاَلُكَ خَيْرَ مَا سَاَلَكَ عَبْدُكَ وَ رَسُوْلُكَ مُحَمَّدٌ ﷺ وَ اَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ عَنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ وَاَسْاَلُكَ مَا قَضَيْتَ لِیْ مِنْ اَمْرٍ اَنْ تَجْعَلَ عَاقِبَتَهٗ رُشْدًا

O Allāh I ask You of every good, which may come soon or which may come later, which I know or which I do not know; and I seek refuge in You from every evil; which may come soon or which may come later, which I am aware of or which I know not; and I ask you for Paradise, and of every word and deed that may bring me close to it: and I seek refuge from Hell-Fire, and of every word and every deed that may bring me close to it. And I ask of You every good. which Your slave and Messenger Muhammad ﷺ asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muhammad ﷺ sought refuge in You, and I ask of You that whatever You decree for me, make its outcome good for me. (Mustadrak Hākim)

﴿333﴾ عَنْ عَائِشَةَ رَضِیَ اللّٰهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللّٰهِ ﷺ اِذَا رَاٰی مَايُحِبُّ قَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ، وَاِذَا رَاٰی مَا يَكْرَهُ قَالَ: اَلْحَمْدُ لِلّٰهِ عَلٰی كُلِّ حَالٍ۔

رواه ابن ماجه، باب فضل الحامدين، رقم: ٣٨٠٣

333. 'A'isha Radiyallāhu 'anha narrates: Whenever Rasúlullāh ﷺ would see things that he liked, he would say:

All. Praise be to Allāh with Whose blessings all good affairs are accomplished.

and when he would see something that he disliked, he would say: اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ(All Praise is for Allāh under all circumstances) (Ibne-Mājah)

IKRÁM-UL-MUSLIM
GENEROUSLY FULFILLING THE RIGHTS OF A MUSLIM

To fulfil the Commandments of Allāh Ta'ālā regarding humanity in the way of Rasúlullāh ﷺ being considerate of the condition and status of each individual Muslim.

THE DIGNITY OF A MUSLIM

VERSES OF QUR'AN

قَالَ تَعَالٰى ﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ﴾ [البقرة: ٢٢١]

Allāh ﷻ says: Verily! A believing slave is better than a free idolater even though he may be more appealing to you.

(Al-Baqarah: 221)

وَقَالَ تَعَالٰى ﴿اَوَمَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ وَجَعَلْنَا لَهٗ نُوْرًا يَّمْشِيْ بِهٖ فِي النَّاسِ كَمَنْ مَّثَلُهٗ فِي الظُّلُمٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾ [الانعام:١٢٢]

Allāh ﷻ says: Is he who was dead (being without Faith); and We gave him life (by giving him Faith) and set for him

a light (of Faith); whereby he can walk amongst men, be compared to him who is in the deep darkness (of disbelief) from which he can never come out? (Meaning thereby, can a Muslim be compared to an unbeliever?) Al-An'ām 6: 122

وقال تعالى:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ [السجدة:١٨]

Allāh Subḥānahū wa Ta'ālā says:

Can he, then, who is a true believer, be compared to him who is an evildoer? Surely they are not alike. As-Sajdah 32: 18

وقال تعالى:

ثُمَّ أَوْرَثْنَا الْكِتَٰبَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا [فاطر:٣٢]

Allāh Subḥānahū wa Ta'ālā says:

Then We gave the Book (the Qur'ān) as inheritance to those of our servants whom We have chosen. Fāṭir 35: 32

Note: After Rasūlullāh Ṣallallāhu 'alaihi wasallam this Ummah has inherited this book. Meaning thereby, that every Muslim of this Ummah has been distinguished by a unique honour which was previously only bestowed to Prophets. However, along with the honour it becomes the responsibility of each individual of the Ummah to convey the message of the Qur'ān to the rest of mankind.

AḤADITH

١ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: أَمَرَنَا رَسُوْلُ اللهِ ﷺ أَنْ نُنْزِلَ النَّاسَ مَنَازِلَهُمْ. رواه مسلم في مقدمة صحيحه

1. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam ordered us to treat people according to their status. (Muqadma Ṣaḥiḥ Muslim)

٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَظَرَ رَسُوْلُ اللهِ ﷺ إِلَى الْكَعْبَةِ فَقَالَ: لَا إِلٰهَ إِلَّا اللهُ مَا أَطْيَبَكِ وَأَطْيَبَ رِيْحَكِ، وَأَعْظَمَ حُرْمَتَكِ، وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً مِنْكِ، إِنَّ اللهَ تَعَالَى جَعَلَكِ حَرَامًا، وَحَرَّمَ مِنَ الْمُؤْمِنِ مَالَهُ وَدَمَهُ وَعِرْضَهُ، وَأَنْ نَظُنَّ بِهِ ظَنًّا سَيِّئًا. رواه الطبراني في الكبير وفيه: الحسن بن أبي جعفر وهو ضعيف وقد وثق، مجمع الزوائد ٣/ ٦٣٠

2. Abdulāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ looked at the Ka'bah and said: *Lā ilaha illallāh*, how pure you are, and how sweet is your fragrance, and how great is your honour! However the honour of a *Mu'min* (believer) is greater than yours. Indeed, Allāh ﷻ has made you respectable; (likewise) the wealth, the blood, and the honour of a *Mu'min* has been made respectable: and Allāh has forbidden us to suspect him of wrongdoing. (Tabarānī, Majma-'uz-Zawāid)

﴿ 3 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَدْخُلُ فُقَرَاءُ الْمُسْلِمِيْنَ الْجَنَّةَ قَبْلَ اَغْنِيَائِهِمْ بِاَرْبَعِيْنَ خَرِيْفًا.

رواه الترمذى وقال: هذا حديث حسن، باب ماجاء ان فقراء المهاجرين......رقم: ٢٣٥٥

3. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: The poor among the Muslims will enter Paradise forty years before the rich. (Tirmidhí)

﴿ 4 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْاَغْنِيَاءِ بِخَمْسِ مِائَةِ عَامٍ، نِصْفِ يَوْمٍ.

رواه الترمذى وقال: هذا حديث حسن صحيح ، باب ماجاء ان فقراء المهاجرين......رقم: ٢٣٥٣

4. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: The poor Muslims will enter Paradise half-a-day earlier than the rich. This half-day will be equivalent to five hundred years of this world. (Tirmidhí)

Note: The preceeding *Hadíth* states that the poor Muslims will enter Paradise forty years before the rich; this may be in a situation where both the rich and poor have a greed for wealth. Whereas according to this *Hadíth*. The poor will enter Paradise five hundred years before the rich; this may be when the poor do not have a greed for wealth.

﴿ 5 ﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: تَجْتَمِعُوْنَ يَوْمَ الْقِيَامَةِ فَيُقَالُ: اَيْنَ فُقَرَاءُ هٰذِهِ الْاُمَّةِ وَمَسَاكِيْنُهَا؟ قَالَ: فَيَقُوْمُوْنَ فَيُقَالُ لَهُمْ: مَاذَا عَمِلْتُمْ؟ فَيَقُوْلُوْنَ: رَبَّنَا ابْتَلَيْتَنَا فَصَبَرْنَا، وَآتَيْتَ الْاَمْوَالَ وَالسُّلْطَانَ غَيْرَنَا، فَيَقُوْلُ اللهُ: صَدَقْتُمْ،

قَالَ: فَيَدْخُلُوْنَ الْجَنَّةَ قَبْلَ النَّاسِ، وَيَبْقَى شِدَّةُ الْحِسَابِ عَلَى ذَوِى الْاَمْوَالِ وَالسُّلْطَانِ۔

(الحديث) رواه ابن حبان، قال المحقق: اسناده حسن ١٦/٤٣٦

5. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabí ﷺ said: When you will gather on the Day of Resurrection, an announcement will be made: Where are the poor and the destitute of this *Ummah*? Hearing it, they will rise. Then, it will be said to them: What were the deeds you performed? They will reply: O our *Rabb* (Sustainer)! You tried and tested us and we endured with patience, whereas You gave wealth and authority to others. Allāh will say: You have spoken the truth. Rasúlullāh ﷺ said: These people will enter Paradise before the rest of mankind. Subsequently, a strict accountability will be left for the wealthy and the rulers. (Ibne-Hibbān)

﴿ 6 ﴾ عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا عَنْ رَسُوْلِ اللّٰهِ ﷺ اَنَّهُ قَالَ: هَلْ تَدْرُوْنَ مَنْ اَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللّٰهِ؟ قَالُوْا: اَللّٰهُ وَرَسُوْلُهُ اَعْلَمُ، قَالَ: اَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللّٰهِ الْفُقَرَاءُ الْمُهَاجِرُوْنَ الَّذِيْنَ تُسَدُّ بِهِمُ الثُّغُوْرُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوْتُ اَحَدُهُمْ وَحَاجَتُهُ فِيْ صَدْرِهٖ لَا يَسْتَطِيْعُ لَهَا قَضَاءً، فَيَقُوْلُ اللّٰهُ لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهٖ: اِئْتُوْهُمْ فَحَيُّوْهُمْ، فَيَقُوْلُ الْمَلَائِكَةُ: رَبَّنَا نَحْنُ سُكَّانُ سَمٰوَاتِكَ وَخِيَرَتُكَ مِنْ خَلْقِكَ، اَفَتَاْمُرُنَا اَنْ نَاْتِيَ هٰؤُلَاءِ، فَنُسَلِّمَ عَلَيْهِمْ؟ قَالَ: اِنَّهُمْ كَانُوْا عِبَادًا يَعْبُدُوْنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُوْرُ وَتُتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوْتُ اَحَدُهُمْ وَحَاجَتُهُ فِيْ صَدْرِهٖ لَا يَسْتَطِيْعُ لَهَا قَضَاءً، قَالَ: فَتَاْتِيْهِمُ الْمَلَائِكَةُ عِنْدَ ذٰلِكَ، فَيَدْخُلُوْنَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ۔

رواه ابن حبان، قال المحقق: اسناده صحيح ١٦/٤٣٨

6. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Do you know who will be the first to be admitted to Paradise amongst the creations of Allāh? The Sahābah said: Allāh and His Messenger know better. He said: The first to enter Paradise, amongst the creations of Allāh, will be the poor emigrants (the poor Sahābah who migrated to Madinah prior to conquest of Makkah). Through them frontiers are guarded and in

difficult times they (are put on the front lines to) provide a protection for the security of others. When any of them dies, his needs remain buried in his chest, unfulfilled Allāh will say to those angels He desires: Go to them and greet them with *Salām*. The angels will say: O our *Rabb*! We are the inhabitants of the Heavens and from the best of Your creations, despite this You command us to go and greet them with *Salām*? Allāh will say: These are those of My slaves who worshipped Me and ascribed no partners to Me. Through them frontiers were defended; in difficulties they were used on the front lines and security was ensured through them. When any of them died, his needs remained within his chest, unfulfilled. Thus the angels will come to them from every door of Paradise, saying: Peace be upon you for your (enduring) patience; indeed, what a supreme end you have achieved.

(Ibne-Hibbān)

﴿ 7 ﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرِوبْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سَيَاتِيْ اُنَاسٌ مِنْ اُمَّتِيْ يَوْمَ الْقِيَامَةِ نُوْرُهُمْ كَضَوْءِ الشَّمْسِ، قُلْنَا: مَنْ اُوْلٰئِكَ يَا رَسُوْلَ اللهِ؟ فَقَالَ: فُقَرَاءُ الْمُهَاجِرِيْنَ الَّذِيْنَ تُتَّقٰى بِهِمُ الْمَكَارِهُ يَمُوْتُ اَحَدُهُمْ وَحَاجَتُهُ فِيْ صَدْرِهٖ يُحْشَرُوْنَ مِنْ اَقْطَارِ الْاَرْضِ۔ رواه احمد ٢/١٧٧

7. 'Abdullāh ibne-'Amr binal Aas Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: On the Day of Resurrection, some people of my *Ummah* will have a *Núr* (light) like that of the sun. We asked: O Rasúlullāh! Who they will be? He replied: They will be the poor emigrants; in difficult situations, protection was ensured through them; when any of them died his needs remained in his chest; they will be brought together from various parts of the world. (Musnad Ahmad)

﴿ 8 ﴾ عَنْ اَبِيْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا، وَتَوَفَّنِيْ مِسْكِيْنًا، وَاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنِ۔

(الحديث) رواه الحاكم وقال :هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٤/٣٢٢

8. Abu Sa'id ﷺ narrates: I heard Rasúlullāh ﷺ saying: O Allāh!

Grant me life as a poor and humble man; let me die a poor and humble man; and resurrect me in the company of the poor and humble man. (Mustadrak Hâkim)

﴿ 9 ﴾ عَنْ سَعِيْدِ بْنِ اَبِيْ سَعِيْدٍ رَحِمَهُ اللّٰهُ اَنَّ اَبَا سَعِيْدٍ الْخُدْرِيَّ رَضِيَ اللّٰهُ عَنْهُ شَكَا اِلٰى رَسُوْلِ اللّٰهِ ﷺ حَاجَتَهُ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: اِصْبِرْ اَبَا سَعِيْدٍ، فَاِنَّ الْفَقْرَ اِلٰى مَنْ يُحِبُّنِيْ مِنْكُمْ اَسْرَعُ مِنَ السَّيْلِ مِنْ اَعْلَى الْوَادِيْ، وَمِنْ اَعْلَى الْجَبَلِ اِلٰى اَسْفَلِهِ.

رواه احمد ورجاله رجال الصحيح الاانه شبه المرسل ، مجمع الزوائد ١٠/٤٨٦

9. Sa'íd ibne-Abí Sa'íd Rahimahullāh said: Abu Sa'íd Al-Khudri ﷺ complained Rasúlullāh ﷺ about his needs. Rasúlullāh ﷺ said: Be patient Abu Sa'íd, because from amongst you who loves me, poverty rushes to him, like flood water runs from the top of a valley or from a mountain downwards.

(Musnad Ahmad, Majma- 'uz-Zawāid)

﴿ 10 ﴾ عَنْ رَافِعِ بْنِ خُدَيْجٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِذَا اَحَبَّ اللّٰهُ عَزَّوَجَلَّ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ اَحَدُكُمْ يَحْمِيْ سَقِيْمَهُ الْمَاءَ.

رواه الطبراني واسناده حسن، مجمع الزوائد ١٠/٥٠٨

10. Rāfi' ibne-Khudíj ﷺ narrates that Rasúlullāh ﷺ said: When Allāh 'Azza wa Jall loves a slave, He protects him from the traps of the world as anyone of you protects his sick from water.

(Tabarāni, Majma- 'uz-Zawāid)

﴿ 11 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللّٰهِ ﷺ: اَحِبُّوا الْفُقَرَاءَ وَجَالِسُوْهُمْ وَاَحِبَّ الْعَرَبَ مِنْ قَلْبِكَ وَلْتَرُدَّ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ قَلْبِكَ.

رواه الحاكم وقال: صحيح الاسناد ووافقه الذهبي ٤/٣٣٢

11. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Love the poor and keep your sittings with them. Love Arabs from your heart. And your faults should stop you from criticizing others.

(Mustadrak Hâkim)

﴿ 12 ﴾ عَنْ اَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: رُبَّ اَشْعَثَ اَغْبَرَ

ذِیْ طِمْرَیْنِ مُصَفَّحٍ عَنْ اَبْوَابِ النَّاسِ، لَوْ اَقْسَمَ عَلَی اللّٰہِ لَاَبَرَّہٗ۔ رواہ الطبرانی فی الاوسط

وفیہ: عبداللّٰہ بن موسٰی التیمی، وقد وثق، وبقیۃ رجالہ رجال الصحیح، مجمع الزوائد ۱۰/٤٦٦

12. Anas ﷺ narrates: I heard Rasúlullãh ﷺ saying: Many a dishevelled one, covered in dust, clothed in old sheets, turned away from peoples doors, (has such a attachment with Allãh that) if he swears by Allãh, certainly Allãh will fulfill his words.

(Tabarani, Majma-'uz-Zawãid)

Note: This *Hadíth* implies that one must not look down upon a dishevelled and dust laden person, as many-a-such are special slaves of Allãh. However, it does not mean such an appearance is to be encouraged. (Ma'ãriful *Hadíth*)

﴿ 13 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِیِّ رَضِیَ اللّٰہُ عَنْہُ اَنَّہٗ قَالَ: مَرَّ رَجُلٌ عَلٰی رَسُوْلِ اللّٰہِ ﷺ فَقَالَ لِرَجُلٍ عِنْدَہٗ جَالِسٍ: مَا رَاْیُکَ فِیْ ھٰذَا؟ فَقَالَ: رَجُلٌ مِنْ اَشْرَافِ النَّاسِ، ھٰذَا وَاللّٰہِ حَرِیٌّ اِنْ خَطَبَ اَنْ یُنْکَحَ، وَاِنْ شَفَعَ اَنْ یُشَفَّعَ، قَالَ: فَسَکَتَ رَسُوْلُ اللّٰہِ ﷺ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَہٗ رَسُوْلُ اللّٰہِ ﷺ: مَارَاْیُکَ فِیْ ھٰذَا ؟ فَقَالَ: یَا رَسُوْلَ اللّٰہِ! ھٰذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِیْنَ، ھٰذَا حَرِیٌّ اِنْ خَطَبَ اَنْ لَا یُنْکَحَ، وَاِنْ شَفَعَ اَنْ لَا یُشَفَّعَ، وَاِنْ قَالَ اَنْ لَا یُسْمَعَ لِقَوْلِہٖ فَقَالَ رَسُوْلُ اللّٰہِ ﷺ: ھٰذَا خَیْرٌ مِنْ مِلْءِ الْاَرْضِ مِثْلَ ھٰذَا۔

رواہ البخاری، باب فضل الفقر، رقم: ٦٤٤٧

13. Sahl ibne-Sa'd As-Sã'idí ﷺ narrates that once a person passed by Rasúlullãh ﷺ, (and) he asked someone sitting with him: What do you think of the passer-by? He replied: He is amongst the respected of the society; and by Allãh! If he proposes to a woman, he will be married; should he recommend (something), his recommendation will be accepted. Rasúlullãh ﷺ remained silent. Then another person passed by, and Rasúlullãh ﷺ asked (the same person again): What is your opinion about this man? He answered O Rasúlullãh! He is amongst the poor Muslims; if he proposes (for marriage), it will not be accepted; should he recommend (something), his recommendation will be rejected; and if he speaks, nobody will pay heed. Rasúlullãh ﷺ said: This man- (the poor Muslim) is better than a whole world full of the like of the first one.

(Bukhãrí)

﴿ 14 ﴾ عَنْ مُصْعَبِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ : رَأَى سَعْدٌ رَضِيَ اللهُ عَنْهُ اَنَّ لَهُ فَضْلًا عَلٰى مَنْ دُوْنَهُ، فَقَالَ النَّبِيُّ ﷺ: هَلْ تُنْصَرُوْنَ وَتُرْزَقُوْنَ اِلَّا بِضُعَفَائِكُمْ؟

رواه البخاري، باب من استعان بالضعفاء......، رقم: ٢٨٩٦

14. Mus'ab ibne-Sa'd ﷺ narrates that (My father) Sa'd ﷺ considered himself superior to those who were less than him (in bravery and wealth). So Nabí ﷺ said (with an intention to reform) him: Undoubtedly you are helped and provided sustenance due to the blessings of the weak and destitute amongst you. (Bukhārí)

﴿ 15 ﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِبْغُوْنِي الضُّعَفَاءَ فَاِنَّمَا تُرْزَقُوْنَ وَتُنْصَرُوْنَ بِضُعَفَائِكُمْ. رواه ابوداؤد، باب في الانتصار......رقم: ٢٥٩٤

15. Abu Dardā ﷺ narrates: I heard Rasúlullāh ﷺ saying: Look for me amongst the weak; for you are provided sustenance and help due to the weak amongst you. (Abu Dāwúd)

﴿ 16 ﴾ عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ اللهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: اَلَا اَدُلُّكُمْ عَلٰى اَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيْفٍ مُتَضَعِّفٍ لَوْ اَقْسَمَ عَلَى اللهِ لَاَبَرَّهُ، وَاَهْلِ النَّارِ كُلُّ جَوَّاظٍ عُتُلٍّ مُسْتَكْبِرٍ.

رواه البخاري، باب قول الله تعالىٰ وَاَقْسَمُوْا بِاللهِ......رقم: ٦٦٥٧

16. Harithah ibne-Waheb ﷺ narrates: I heard Nabí ﷺ saying: Should I not inform you of the people of Paradise? Anyone who is weak, not harsh in dealings and behaviour, but moderate and soft; people (also) consider him unimportant, (but he is so close to Allāh that) if he swears by Allāh, He will fulfil his words. And the dwellers of Hell are miserly, insolent and arrogant. (Bukharí)

﴿ 17 ﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرِوبْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ عِنْدَ ذِكْرِ النَّارِ: اَهْلُ النَّارِ كُلُّ جَعْظَرِيٍّ جَوَّاظٍ مُسْتَكْبِرٍ جَمَّاعٍ مَنَّاعٍ وَاَهْلُ الْجَنَّةِ الضُّعَفَاءُ الْمَغْلُوْبُوْنَ.

رواه احمد ورجاله رجال الصحيح، مجمع الزوائد ١٠/٧٢١

17. 'Abdullāh ibne-'Amr ibnil 'Ás Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ while mentioning the Hell-Fire, said: The people of the Fire are all those who are violent, pompous, arrogant, amassing wealth and property excessively (not giving to the

needy). And the dwellers of Paradise are the weak and the oppressed. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿ 18 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيْهِ نَشَرَ اللهُ عَلَيْهِ كَنَفَهُ وَاَدْخَلَهُ الْجَنَّةَ: رِفْقٌ بِالضَّعِيْفِ، وَالشَّفَقَةُ عَلَى الْوَالِدَيْنِ، وَالْإِحْسَانُ إِلَى الْمَمْلُوْكِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب فيه اربعة احاديث...... رقم: ٢٤٩٤

18. Jābir ﷺ narrates that Rasúlullāh ﷺ said: Anyone with these three qualities shall be under the shade of Allāh's Mercy (on the Day of Resurrection) and will be admitted into Paradise: (1)Courtesy towards the weak (2) Compassion to parents (3)Kindness to slaves (subordinates). (Tirmidhi)

﴿ 19 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُؤْتَى بِالشَّهِيْدِ يَوْمَ الْقِيَامَةِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِالْمُتَصَدِّقِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِاَهْلِ الْبَلَاءِ فَلَا يُنْصَبُ لَهُمْ مِيْزَانٌ، وَلَا يُنْصَبُ لَهُمْ دِيْوَانٌ، فَيُصَبُّ عَلَيْهِمُ الْاَجْرُ صَبًّا حَتّٰى إِنَّ اَهْلَ الْعَافِيَةِ لَيَتَمَنَّوْنَ فِي الْمَوْقِفِ اَنَّ اَجْسَادَهُمْ قُرِضَتْ بِالْمَقَارِيْضِ مِنْ حُسْنِ ثَوَابِ اللهِ لَهُمْ.

رواه الطبراني في الكبير وفيه، مُجّاعة بن الزبير وثقه احمد وضعفه الدارقطني، مجمع الزوائد ٣٠٨/٢، طبع مؤسسة المعارف

19. Abdullāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: The Shaheed (martyr) will be brought on the Day of Resurrection and made to stand for reckoning. Then the giver of *Sadaqah* (charity) will be brought and made to stand for reckoning. Then those people will be brought who suffered many trials and hardships in the world; for them neither the Scale (of justice) will be established, nor will any Court (of accountability) be established for them. They will be bestowed with such immense rewards from Allāh that people who had lived in ease and comfort would wish that their bodies had been cut with scissors for the reward, it would have bestowed upon them.

(Tabarani, Majma-'uz- Zawāid)

﴿ 20 ﴾ عَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا اَحَبَّ اللهُ قَوْمًا ابْتَلَاهُمْ، فَمَنْ صَبَرَ فَلَهُ الصَّبْرُ وَمَنْ جَزِعَ فَلَهُ الْجَزَعُ.

رواه احمد ورجاله ثقات، مجمع الزوائد ١١/٣

20. Maḥmúd ibne-Labíd ﷺ narrates that Rasúlulláh ﷺ said: When Alláh loves a people. He afflicts them with trials. Anyone who forbears patiently, (the reward) for patience is written down for him. And anyone who becomes impatient. impatience is written down for him (he keeps on grumbling).

(Musnad Ahmad. Majma-'uz-Zawáid)

﴿ 21 ﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ الرَّجُلَ لَيَكُوْنُ لَهٗ عِنْدَ اللهِ الْمَنْزِلَةُ فَمَا يَبْلُغُهَا بِعَمَلِهٖ، فَمَا يَزَالُ اللهُ يَبْتَلِيْهِ بِمَا يَكْرَهُ حَتّٰی يُبْلِغَهَا۔ رواه ابويعلی وفی رواية له: يَكُوْنُ لَهٗ عِنْدَ اللهِ الْمَنْزِلَةَ الرَّفِيْعَةَ۔ ورجاله ثقات، مجمع الزوائد ۱۳/۳

21. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said: (When) Alláh grants a higher status to a person, but his deeds do not entitle him to such a status, then Alláh continues to afflict him (with trials and hardships) that cause him inconveniences because of which he reaches the higher status. (Abu Ya'lá a. Majma- 'uz-Zawáid)

﴿ 22 ﴾ عَنْ اَبِیْ سَعِيْدِ الْخُدْرِیِّ وَعَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُمَا عَنِ النَّبِیِّ ﷺ قَالَ: مَا يُصِيْبُ الْمُسْلِمُ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ، وَلَا اَذًی، وَلَا غَمٍّ حَتّٰی الشَّوْكَةِ يُشَاكُهَا، اِلَّا كَفَّرَاللهُ بِهَا مِنْ خَطَايَاهُ۔ رواه البخاری، باب ماجاء فی كفارة المرض، رقم: ۵٦٤۱

22. Abu Sa'íd Al-Khudrí and Abu Hurairah Radiyalláhu 'anhuma narrates that Nabí ﷺ said: Whenever a Muslim faces fatigue, illness, worry, grief, hurt and sorrow, even gets pricked by a thorn, Alláh in lieu of his sufferings removes his sins. (Bukhárí)

﴿ 23 ﴾ عَنْ عَائِشَةَ رَضِیَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ قَالَ: مَامِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، اِلَّا كُتِبَتْ لَهٗ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيْئَةٌ۔

رواه مسلم،باب ثواب المومن فيما يصيبه من مرض......،رقم: ٦۵٦۱

23. 'A'isha Radiyalláhu 'anha narrates: I heard Rasúlulláh ﷺ saying: No Muslim is pierced by a thorn. or is inflicted with something even less, except that he is elevated by one rank (in Paradise) and a sin is erased for him. (Muslim)

﴿ 24 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِيْ نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتّٰى يَلْقَى اللهَ وَمَا عَلَيْهِ خَطِيْئَةٌ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في الصبر على البلاء، رقم:٢٣٩٩

24. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: A believing man or a believing woman continues to remain under trials and afflictions on his own self, on his children, and his wealth, until he meets Allāh in such a condition that not a single sin remains on him. (Tirmidhi)

﴿ 25 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِذَا ابْتَلَى اللهُ عَزَّوَجَلَّ الْعَبْدَ الْمُسْلِمَ بِبَلَاءٍ فِيْ جَسَدِهِ، قَالَ اللهُ عَزَّوَجَلَّ لِلْمَلَكِ: اكْتُبْ لَهُ صَالِحَ عَمَلِهِ الَّذِيْ كَانَ يَعْمَلُهُ، فَاِنْ شَفَاهُ، غَسَلَهُ وَطَهَّرَهُ، وَاِنْ قَبَضَهُ غَفَرَلَهُ وَرَحِمَهُ.

رواه ابويعلى واحمد ورجاله ثقات، مجمع الزوائد ٣/٣٣

25. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: When Allāh ﷻ afflicts any of His Muslim slaves with a physical ailment, Allāh ﷻ commands an angel: Keep recording all those good deeds which he used to do (in health). Then if He gives him health, He cleans and purifies him (by washing his sins). And if He recalls his soul, He forgives and blesses him.

(Abu Ya'lā, Musnad Ahmad, Majma-'uz-Zawāid)

﴿ 26 ﴾ عَنْ شَدَّادِ بْنِ اَوْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ اللهَ يَقُوْلُ: اِذَا ابْتَلَيْتُ عَبْدًا مِنْ عِبَادِيْ مُؤْمِنًا، فَحَمِدَنِيْ عَلٰى مَا ابْتَلَيْتُهُ فَاَجْرُوا لَهُ كَمَا كُنْتُمْ تُجْرُوْنَ لَهُ وَهُوَ صَحِيْحٌ.

رواه احمد والطبراني في الكبير والاوسط كلهم من رواية اسماعيل بن عياش عن راشد الصنعاني وهو ضعيف في غير الشاميين وفي الحاشية: راشدبن داؤد شامي فرواية اسماعيل عنه صحيحة، مجمع الزوائد ٣/٣٣

26. Shaddād ibne-Aus ﷺ in a *Hadīth Qudsī* narrates: I heard Rasúlullāh ﷺ saying: indeed, Allāh has said: When I put to test one of My believing slaves (with adversities), and he praises Me (remains thankful to Me), despite these afflictions on him, I command (the angels) to keep on recording the reward for him

as you used to record the reward in health.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawāid)

﴿ 27 ﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا يَزَالُ الْمَلِيْلَةُ وَ الصُّدَاعُ بِالْعَبْدِ وَالْاَمَةِ وَاِنْ عَلَيْهِمَا مِنَ الْخَطَايَا مِثْلَ اُحُدٍ، فَمَا يَدَعُهُمَا وَعَلَيْهِمَا مِثْقَالُ خَرْدَلَةٍ.

رواه ابويعلى ورجاله ثقات، مجمع الزوائد ٢٩/٣

27. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: A persistent fever or a headache suffered by a Muslim slave, man or woman, will not leave a single sin, even the size of a mustard seed, though being burdened by sins like Mount Uhud.

(Abu Ya'la, Majma- 'uz-Zawaid)

﴿ 28 ﴾ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: صُدَاعُ الْمُؤْمِنِ وَشَوْكَةٌ يُشَاكُهَا اَوْشَيْءٌ يُؤْذِيْهِ يَرْفَعُهُ اللّٰهُ بِهَا يَوْمَ الْقِيَامَةِ دَرَجَةً، وَيُكَفِّرُ عَنْهُ بِهَا ذُنُوْبَهُ.

رواه ابن ابى الدنيا ورواته ثقات، الترغيب ٢٩٧/٤

28. Abu Sa'íd Al-Khudrí ؓ narrates that Rasúlullāh ﷺ said: For a *Mu'min*'s headache or a thorn prick or any other thing which causes him distress, Allāh, will elevate him one degree and wipe out his sins on the Day of Resurrection. (Ibne-Abi Dunya'. Targhíb)

﴿ 29 ﴾ عَنْ اَبِيْ اُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ تَصَرَّعَ مِنْ مَرَضٍ اِلَّا بَعَثَهُ اللّٰهُ مِنْهُ طَاهِرًا. رواه الطبرانى فى الكبير ورجاله ثقات، مجمع الزوائد ٣١/٣

29. Abu Umamah Al-Bāhilí ؓ narrates that Nabí ﷺ said: Any slaves of Allah who implores humbly and earnestly in an illness, Allāh grants him recovery in such a way that he is cleansed of all his sins. (Tabarānī, Majma- 'uz-Zawāid)

﴿ 30 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللّٰهُ مُرْسَلًا مَرْفُوْعًا قَالَ: اِنَّ اللّٰهَ لَيُكَفِّرُ عَنِ الْمُؤْمِنِ خَطَايَاهُ كُلَّهَا بِحُمّٰى لَيْلَةٍ.

رواه ابن ابى الدنيا وقال ابن المبارك عقب رواية له انه من جيد الحديث ثم قال وشواهده كثيرة يؤكد بعضها بعضا، اتحاف ٥٢٦/٩

30. Hasan Rahimahullāh narrates a saying of Rasúlullāh ﷺ: Indeed, Allāh forgives all the sins of a *Mu'min* by a night's fever.

(Ibne-Abi Dunya'. Ithāf)

﴿ 31 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَالَ اللهُ تَعَالَى: إِذَا ابْتَلَيْتُ عَبْدِى الْمُؤْمِنَ وَلَمْ يَشْكُنِيْ إِلَى عُوَّادِهِ أَطْلَقْتُهُ مِنْ أَسَارِيْ، ثُمَّ أَبْدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ، وَدَمًا خَيْرًا مِنْ دَمِهِ، ثُمَّ يَسْتَأْنِفُ الْعَمَلَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ١/٣٤٩

31. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ in a *Hadíth Qudsí* said: Allāh ﷻ says: When I inflict illness upon My believing slave and he does not complain about Me to people who visit him, I set him free (forgive his sins). Then I change his flesh with flesh better than his and blood better than his blood and he resumes his deeds afresh (as all his sins been wiped out).

(Mustadrak Hākim)

﴿ 32 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ وُعِكَ لَيْلَةً فَصَبَرَ وَرَضِيَ بِهَا عَنِ اللهِ عَزَّوَجَلَّ خَرَجَ مِنْ ذُنُوْبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

رواه ابن ابي الدنيا في كتاب الرضا وغيره، الترغيب ٤/٢٩٩

32. Abu Hurairah ﷺ narrates that Nabi ﷺ said: Any (Muslim) who had fever for a single night. and bore it with patience, and remained pleased with Allah the Almighty and Majestic, he gets cleansed of his sins, like the day his mother gave birth to him.

(Ibne-Abi Dunya, Targhib)

﴿ 33 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: يَقُوْلُ اللهُ عَزَّوَجَلَّ: مَنْ أَذْهَبْتُ حَبِيْبَتَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُوْنَ الْجَنَّةِ.

رواه الترمذي وقال: هذاحديث حسن صحيح،باب ماجاء في ذهاب البصر، رقم: ٢٤٠١

33. Abu Hurairah ﷺ reported from Nabí ﷺ in a *Hadíth Qudsí* that Allāh *Ta'ālā* says: If I take away two of the dearest things (eyes) of a Muslim, and he remains patient, hoping for a reward. then nothing short of rewarding him with Paradise can please Me. (Tirmidhi).

﴿ 34 ﴾ عَنْ أَبِيْ مُوْسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَاكَانَ يَعْمَلُ مُقِيْمًا صَحِيْحًا.

رواه البخاري،باب يكتب للمسافر...... رقم: ٢٩٩٦

34. Abu Mûsā ﷺ narrates that Rasûlullāh ﷺ said: When a (Muslim) slave is ill or on a journey, the same deeds are written for him, as he used to do while at home or in health. (Bukhārī)

﴿ 35 ﴾ عَنْ اَبِيْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: التَّاجِرُ الصَّدُوْقُ الْاَمِيْنُ، مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ.

رواه الترمذي وقال: هذا حديث حسن، باب ماجاء في التجار......، رقم: ١٢٠٩

35. Abu Sa'íd ﷺ narrates that Nabí ﷺ said: A truthful trustworthy merchant shall be with the Prophets, *Siddíqín* (the true followers) and martyrs. (Tirmidhí)

﴿ 36 ﴾ عَنْ رِفَاعَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: اِنَّ التُّجَّارَ يُبْعَثُوْنَ يَوْمَ الْقِيَامَةِ فُجَّارًا، اِلَّا مَنِ اتَّقَى اللهَ وَبَرَّ وَصَدَقَ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في التجار......، رقم ١٢١٠

36. Rifā'ah ﷺ narrates that Nabí ﷺ said: The merchants will be raised up on the Day of Resurrection sinful, except those who feared Allāh, were honest (refrained from fraud and embezzlement) and were truthful. (Tirmidhí)

﴿ 37 ﴾ عَنْ اُمِّ عُمَارَةَ ابْنَةِ كَعْبٍ الْاَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا اَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَقَدَّمَتْ اِلَيْهِ طَعَامًا، فَقَالَ: كُلِيْ، فَقَالَتْ: اِنِّيْ صَائِمَةٌ، فَقَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ الصَّائِمَ تُصَلِّيْ عَلَيْهِ الْمَلَائِكَةُ اِذَا اُكِلَ عِنْدَهُ حَتّٰى يَفْرُغُوْا، وَرُبَّمَا قَالَ: حَتّٰى يَشْبَعُوْا.

رواه الترمذي وقال: هذاحديث حسن صحيح، باب ماجاء في فضل الصائم اذا اكل عنده، رقم: ٧٨٥

37. Umme 'Ammârah Ansārīah Radiyallāhu 'anha, daughter of Ka'b ﷺ, says that once Nabí ﷺ visited her and she presented him some food. He said: You may eat also. She replied: I am fasting. At this, Rasûlullāh ﷺ said: Indeed the angels continue to invoke blessing on the person who is fasting and others eat besides him till they finish or they are filled. (Tirmidhí)

﴿ 38 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِنَّ شَجَرَةً كَانَتْ تُؤْذِي الْمُسْلِمِيْنَ، فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ.

رواه مسلم، باب فضل ازالة الاذى عن الطريق، رقم: ٦٦٧٢

38. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said: A tree was causing trouble to Muslims. A man came and cut it and due to this entered Paradise. (Muslim)

﴿ 39 ﴾ عَنْ اَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: اُنْظُرْ فَإِنَّكَ لَسْتَ بِخَيْرٍ مِنْ اَحْمَرَ وَلَا اَسْوَدَ إِلَّا اَنْ تَفْضُلَهُ بِتَقْوَى. رواه احمد ٥/١٥٨

39. Abu Dharr ﷺ narrates that Nabi ﷺ said to him: Look! Undoubtedly you are not superior to a fair skinned or a dark skinned person, except that you excel him by *Taqwa* (the fear of Allãh). (Musnad Ahmad)

﴿ 40 ﴾ عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنْ اُمَّتِي مَنْ لَوْ جَاءَ اَحَدُكُمْ يَسْاَلُهُ دِيْنَارًا لَمْ يُعْطِهِ، وَلَوْ سَاَلَهُ دِرْهَمًا لَمْ يُعْطِهِ، وَلَوْ سَاَلَهُ فِلْسًا لَمْ يُعْطِهِ، وَلَوْ سَاَلَ اللهَ الْجَنَّةَ اَعْطَاهُ إِيَّاهَا، ذِيْ طِمْرَيْنِ لَا يُؤْبَهُ لَهُ لَوْ اَقْسَمَ عَلَى اللهِ لَاَبَرَّهُ.

رواه الطبراني في الاوسط ورجال الصحيح مجمع الزوائد ١٠/٤٦٦

40. Thaubãn ﷺ narrates that Rasúlulláh ﷺ said: In my *Ummah* there are some people that if one of them comes to you and asks for a dinar, it would not be given to him; if he asks for a dirham, it would not be given to him, (or even) if he asks for a penny, it would not be given to him. However, if he asks Allãh for Paradise, He would grant it to him. Clothed into two old sheets which do not completely cover him, yet if he swears by Allãh; He would honour his words. (Tabarãni, Majma-'uz-Zawãid)

EXCELLENCE OF CONDUCT

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
And lower the wings of your tenderness over the believers.
Al-Ḥijr 15: 88

قال الله تعالى:
وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾
[الحجر:٨٨]

Allāh Subḥānahū wa Ta'ālā says:

And hasten for forgiveness from your Rabb and to a Paradise whose width is as vast as the heavens and the earth, prepared for those who fear Allah.
Those who spend freely whether in prosperity or in adversity; who hold and check their anger, and forgive people, and (indeed,) Allāh loves the doers of good.
Āle-'Imrān 3: 133-134

وقال تعالى:
وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾
[آل عمران:١٣٣-١٣٤]

Allāh Subḥānahū wa Ta'ālā says:

And the true servants of Raḥmān (the most gracious Allāh) are they who walk on the earth with humility. Al-Furqān 25: 63

وقال تعالى:
وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا [الفرقان:٦٣]

وقال تعالى: وَجَزَٰٓؤُاْ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾ [الشورى: ٤٠]

Allāh Subḥānahū wa Ta'ālā says: (It is permitted that) An ill-deed be

revenged by an ill-deed. However, whoever forgives and resolves his differences (which terminate enmity and lead to friendship as this is even better than forgiveness) then his great reward is Allāh's responsibility. (But whosoever exceeds the limits while taking revenge let him know) that verily He (Allāh) does not like the oppressors. (Ash-Shúrā: 40)

وَقَالَ تَعَالٰى : ﴿ وَإِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ﴾ [الشورى: ٣٧]

Allāh ﷻ says:And whenever they get angry. they readily forgive. (Ash-Shúrā: 37)

وَقَالَ تَعَالٰى حِكَايَةً عَنْ قَوْلِ لُقْمٰنَ: ﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۝ وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۭ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ﴾ [لقمٰن: ١٨-١٩]

The advise which Luqmān ﷺ gave his son has been mentioned by Allāh ﷻ:

(O my son!) And turn not your face away from men with pride, nor walk proudly on the earth. Verily, Allāh does not like the arrogant (and) boastful.

And walk with humility and dignity and lower your voice, (for if a loud voice was something of excellence, then the ass's voice would have been good, whereas) verily, the harshest of all voices is the braying of the asses.

(Luqmān: 18-19)

AHADITH

﴿ 41 ﴾ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: اِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ. رواه ابوداؤد، باب في حسن الخلق، رقم: ٤٧٩٨

41. 'A'isha Radiyallāhu 'anha narrates: I heard Rasúlullāh ﷺ

saying: Verily, a *Mu'min* by his good conduct acquires the rank of one who fasts and stands in *Salāt* during the night. (Abu Dāwūd)

﴿ 42 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِكُمْ. رواه احمد ٢/٤٧٢

42. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The most perfect amongst the believers in faith is one who has the best manners; and best of you are those who are best to their wives. (Musnad Ahmad)

﴿ 43 ﴾ عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ مِنْ اَكْمَلِ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا وَاَلْطَفُهُمْ بِاَهْلِهٖ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب في استكمال الايمان...، رقم: ٢٦١٢

43. 'A'isha ﷺ narrates that Rasúlullāh ﷺ said: Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family. (Tirmidhi)

﴿ 44 ﴾ عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَجِبْتُ لِمَنْ يَشْتَرِى الْمَمَالِيْكَ بِمَالِهٖ، ثُمَّ يُعْتِقُهُمْ كَيْفَ لَا يَشْتَرِى الْاَحْرَارَ بِمَعْرُوْفِهٖ؟ فَهُوَ اَعْظَمُ ثَوَابًا.

رواه ابو الغنائم النرسي في قضاء الحوائج وهو حديث حسن، الجامع الصغير ٢/١٤٩

44. 'Abdulāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: I am astonished that a person buys slaves with his wealth and sets them free; why does he not buy free people with good conduct, as its reward is much greater. (If he deals well with the free, they will be obliged)

(Qadā-ul-Hawāij, Jāmi 'us-Saghír)

﴿ 45 ﴾ عَنْ اَبِىْ اُمَامَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَنَا زَعِيْمٌ بِبَيْتٍ فِىْ رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَاِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِىْ وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَاِنْ كَانَ مَازِحًا، وَبِبَيْتٍ فِىْ اَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهٗ.

رواه ابوداؤد، باب في حسن الخلق، رقم: ٤٨٠٠

45. Abu Umamah ﷺ narrates that Rasúlullāh ﷺ said: I guarantee

an abode on the boundary of Paradise for him, who gives up a quarrel, even if he is right; and an abode in the centre of Paradise for him who abandons lying, even if it is for the sake of fun; and an abode in the highest grade of Paradise for him who excels in good conduct. (Abu Dāwúd)

﴿ 46 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَقِيَ اَخَاهُ الْمُسْلِمَ بِمَا يُحِبُّ اللهُ لِيَسُرَّهُ بِذٰلِكَ سَرَّهُ اللهُ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ۔

رواه الطبرانی فی الصغیر واسناده حسن، مجمع الزوائد ٣٥٣/٨

46. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: He who meets his Muslim brother in a manner pleasing to Allāh (For instance cordially) so as to make him happy, Allāh will make him happy on the Day of Resurrection. (Tabarāní, Majma-'uz-zawaid)

﴿ 47 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ الْمُسْلِمَ الْمُسَدِّدَ لَيُدْرِكُ دَرَجَةَ الصَّوَّامِ الْقَوَّامِ بِآيَاتِ اللهِ بِحُسْنِ خُلُقِهِ وَكَرَمِ ضَرِيْبَتِهِ۔

رواه احمد ١٧٧/٢

47. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: Indeed, a Muslim who strictly confines himself to *Sharía'h* and owing to his fine conduct and polite manners, achieves the rank of that person who fasts frequently and stands for prolonged periods in *Salāt* at night reciting the verses of Holy Qur'ān. (Musnad Ahmad)

﴿ 48 ﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ شَيْءٍ اَثْقَلُ فِي الْمِيْزَانِ مِنْ حُسْنِ الْخُلُقِ۔

رواه ابو داؤد، باب فی حسن الخلق، رقم: ٤٧٩٩

48. Abu Dardā ﷺ narrates that Nabí ﷺ said: There will be nothing heavier on the Scale than good conduct. (Abu Dawúd)

﴿ 49 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: آخِرُ مَا اَوْصَانِيْ بِهِ رَسُوْلُ اللهِ ﷺ حِيْنَ وَضَعْتُ رِجْلِيْ فِي الْغَرْزِ اَنْ قَالَ لِيْ: اَحْسِنْ خُلُقَكَ لِلنَّاسِ مُعَاذَ بْنَ جَبَلٍ۔

رواه الامام مالك فی الموطاء ماجاء فی حسن الخلق ص ٧٠٤

49. Mu'ādh ibne-Jabal ﷺ narrates that the parting advice of

Rasúlulläh ﷺ to me, when I had put my foot in the stirrup, was: Beautify your conduct for people O Mu'ādh ibne-Jabal!

(Muatta Imām Mālik)

﴿ 50 ﴾ عَنْ مَالِكٍ رَحِمَهُ اللهُ اَنَّهُ بَلَغَهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: بُعِثْتُ لِاُتَمِّمَ حُسْنَ الْاَخْلَاقِ.

رواه الامام مالك فى الموطاء ماجاء فى حسن الخلق ص ٧٠٥

50. Mālik Rahimahullāh says that the following saying of Rasúlullāh ﷺ has been conveyed to me: "I have been sent for the perfection of good conduct." (Muatra Imām Mālik)

﴿ 51 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِنَّ مِنْ اَحَبِّكُمْ اِلَيَّ وَاَقْرَبِكُمْ مِنِّيْ مَجْلِسًا يَوْمَ الْقِيَامَةِ اَحَاسِنَكُمْ اَخْلَاقًا (الحديث) رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء فى معالى الاخلاق، رقم: ٢٠١٨

51. Jābir ﷺ narrates that Rasúlullāh ﷺ said: Undoubtedly, amongst you the most beloved and nearest to me on the Day of Resurrection, will be those having the most excellent conduct.

(Tirmidhí)

﴿ 52 ﴾ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَاَلْتُ رَسُوْلَ اللهِ ﷺ عَنِ الْبِرِّ وَالْاِثْمِ؟ فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْاِثْمُ مَاحَاكَ فِيْ صَدْرِكَ، وَكَرِهْتَ اَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ.

رواه مسلم، باب تفسير البر و الاثم، رقم: ٦٥١٦

52. Nawwās ibne-Sam'ān Al-Ansāri ﷺ narrates: I asked Rasúlullāh ﷺ about righteousness and sin. He replied: righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know.

(Muslim)

﴿ 53 ﴾ عَنْ مَكْحُوْلٍ رَحِمَهُ اللهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلْمُؤْمِنُوْنَ هَيِّنُوْنَ لَيِّنُوْنَ كَالْجَمَلِ الْاَنِفِ اِنْ قِيْدَ انْقَادَ، وَاِنْ اُنِيْخَ عَلٰى صَخْرَةٍ اسْتَنَاخَ.

رواه الترمذى مرسلا، مشكوة المصابيح، رقم: ٥٠٨٦

53. Makhúl Rahimahullāh narrates that Rasúlullāh ﷺ said: The believers are very soft and lenient, like an obedient camel which

when led follows and when made to sit on a rock, does so obediently. (Tirmidhi, Mishkāt-ul-Masabih)

Note: Although it is very uncomfortable to sit on a rock but in obedience to his master, the camel sits on it.

﴿ 54 ﴾ عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلَا اُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَبِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلٰى كُلِّ قَرِيْبٍ هَيِّنٍ سَهْلٍ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب فضل كل قريب هين سهل، رقم: ٢٤٨٨

54. 'Abdullāh ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ said: Shall I not inform you about the person who is forbidden from the Fire and for whom the Fire is forbidden? Anyone who is close to people, soft and lenient. (Tirmidhi)

Note: The *Hadith* implies that such a person freely mixes with people is soft spoken and because of his qualities, people also meet him with love and without reservations. (Muārif-ul-Hadith)

﴿ 55 ﴾ عَنْ عِيَاضِ بْنِ حِمَارٍ اَخِيْ بَنِيْ مُجَاشِعٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ اللهَ اَوْحٰـى اِلَيَّ اَنْ تَوَاضَعُوْا حَتّٰى لَا يَفْخَرَ اَحَدٌ عَلٰى اَحَدٍ، وَلَا يَبْغِيَ اَحَدٌ عَلٰى اَحَدٍ. (و هو جزء من الحديث) ـ رواه مسلم، باب الصفات التى يعرف بها فى الدنيا.....رقم: ٧٢١٠

55. 'Iyyad' ibne-Himār ﷺ, of Bani Mujāshi' narrates that Rasúlullāh ﷺ in a *Hadith Qudsi* said: Indeed, Allāh has revealed to me that you should show humility to the extent that neither one considers himself superior to others, nor oppresses others. (Muslim)

﴿ 56 ﴾ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللهُ فَهُوَ فِيْ نَفْسِهٖ صَغِيْرٌ وَفِيْ اَعْيُنِ النَّاسِ عَظِيْمٌ وَمَنْ تَكَبَّرَ وَضَعَهُ اللهُ فَهُوَ فِيْ اَعْيُنِ النَّاسِ صَغِيْرٌ وَفِيْ نَفْسِهٖ كَبِيْرٌ حَتّٰى لَهُوَ اَهْوَنُ عَلَيْهِمْ مِنْ كَلْبٍ اَوْ خِنْزِيْرٍ.

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56. 'Umar ﷺ narrates: I heard Rasúlullāh ﷺ saying: Whoever humbles himself for the sake of Allāh, Allāh will exalt him: as a

result of that he considers himself small, yet in the eyes of people he becomes great. But he who is arrogant, Allāh abases him; and he becomes small in the eyes of people, although he considers himself great to the extent that people consider him to be worse than a dog or a pig. (Baihaqí)

﴿ 57 ﴾ عَنْ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ۔

رواه مسلم، باب تحريم الكبر وبيانه، رقم: ٢٦٧

57. 'Abdullāh ibne-Mas'úd ﷺ narrates that Nabí ﷺ said: He will not enter into Paradise who has the smallest particle of arrogance in his heart. (Muslim)

﴿ 58 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ : سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ سَرَّهُ اَنْ يَتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّاْ مَقْعَدَهُ مِنَ النَّارِ۔

رواه الترمذى وقال: هذا حديث حسن، باب ماجاء فى كراهية قيام الرَّجُل للرَّجُل برقم: ٢٧٥٥

58. Mu'āwiyah ﷺ narrates: I heard Rasúlullāh ﷺ saying: He who likes that people should stand up for him in respect, let him make his abode in Hell. (Tirmidhí)

Note: This punishment applies in a situation where someone wants that people should stand for him in respect; but if people stand up out of spontaneous love and affection for someone, then this is exempted. (Muarifui *Hadith*)

﴿ 59 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : لَمْ يَكُنْ شَخْصٌ اَحَبَّ اِلَيْهِمْ مِنْ رَسُوْلِ اللهِ ﷺ، قَالَ: وَكَانُوْا اِذَا رَاَوْهُ لَمْ يَقُوْمُوْا لِمَا يَعْلَمُوْنَ مِنْ كَرَاهِيَّتِهٖ لِذٰلِكَ۔ رواه الترمذى وقال: هذا

حديث حسن صحيح غريب، باب ما جاء فى كراهية قيام الرجل للرجل، رقم: ٢٧٥٤

59. Anas ﷺ narrates that none was dearer to the Sahābah than Rasúlullāh ﷺ, yet when they saw him, they did not stand up, knowing his dislike for this. (Tirmidhí)

﴿ 60 ﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ : سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ فِي جَسَدِهٖ فَيَتَصَدَّقُ بِهٖ اِلَّا رَفَعَهُ اللهُ بِهٖ دَرَجَةً وَحَطَّ عَنْهُ بِهٖ خَطِيْئَةً۔

رواه الترمذى وقال: هذا حديث غريب،باب ماجاء فى العفو رقم: ١٣٩٣

60. Abu Dardā ﷺ narrates: I heard Rasúlullāh ﷺ saying: No one suffers any bodily injury, yet forgives this, except that Allāh raises his rank by a degree and removes a sin from him.

(Tirmidhi)

﴿ 61 ﴾ عَنْ جَوْدَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اعْتَذَرَ إِلَى أَخِيْهِ بِمَعْذِرَةٍ، فَلَمْ يَقْبَلْهَا، كَانَ عَلَيْهِ مِثْلُ خَطِيْئَةِ صَاحِبِ مَكْسٍ.

رواه ابن ماجه، باب المعاذير، رقم: ٣٧١٨

61. Jawdān ﷺ narrates that Rasúlullāh ﷺ said: If anyone offers an excuse to his Muslim brother and he does not accept the excuse, then he becomes guilty of a sin like that of an unjust tax collector.

(Ibne-Mājah)

﴿ 62 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَالَ مُوْسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ: يَا رَبِّ! مَنْ أَعَزُّ عِبَادِكَ عِنْدَكَ؟ قَالَ: مَنْ إِذَا قَدَرَ غَفَرَ.

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62. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Músā ibne- 'Imrān ﷺ said: O my *Rabb!* Who is the most respectable slave to you? Allāh the Almighty and Majestic replied: He who forgives, despite having the power to avenge. (Baihaqi)

﴿ 63 ﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! كَمْ أَعْفُوْ عَنِ الْخَادِمِ؟ فَصَمَتَ عَنْهُ النَّبِيُّ ﷺ، ثُمَّ قَالَ: يَارَسُوْلَ اللهِ! كَمْ أَعْفُوْ عَنِ الْخَادِمِ؟ قَالَ: كُلَّ يَوْمٍ سَبْعِيْنَ مَرَّةً.

رواه الترمذي وقال: هذا حديث حسن غريب،باب ماجاء في العفو عن الخادم، رقم: ١٩٤٩

63. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that a person came to Nabí ﷺ and asked: O Rasúlullāh! How many times may I forgive my servant? Nabí ﷺ remained silent. The man asked again: O Rasúlullāh! How many times may I forgive my servant? He replied: Everyday seventy times. (Tirmidhi)

Note: In Arabic the figure 'seventy' is used to express too many in number.

﴿ 64 ﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِنَّ رَجُلًا كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ أَتَاهُ الْمَلَكُ لِيَقْبِضَ رُوْحَهُ فَقِيْلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ، قِيْلَ لَهُ: اُنْظُرْ، قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّيْ كُنْتُ أُبَايِعُ النَّاسَ فِي الدُّنْيَا وَأُجَازِيْهِمْ فَأُنْظِرُ الْمُوْسِرَ وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ، فَأَدْخَلَهُ اللهُ الْجَنَّةَ.

رواه البخاري، باب ماذكر عن بني اسرائيل، رقم: ٣٤٥١

64. Hudhaifah ﷺ narrates: I heard Rasúlulläh ﷺ saying: Indeed, there was a man before your time to whom an angel came to take his soul. It was said to him: Did you do anything good? He replied: I do not know. It was said: Recollect! He said: I do not remember doing anything good, except that I used to do business with people in the world, and would grant the rich more time to pay back, and let off the poor who were in constraints. At this Allāh admitted him into Paradise. (Bukhāri)

﴿ 65 ﴾ عَنْ أَبِيْ قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ سَرَّهُ أَنْ يُنْجِيَهُ اللهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ فَلْيُنَفِّسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ.

رواه مسلم، باب فضل انظار المعسر......، رقم: ٤٠٠٠

65. Abu Qatädah ﷺ narrates: I heard Rasúlulläh ﷺ saying: If anyone likes that Allāh should save him from the anxieties of the Day of Resurrection, he should grant respite (in paying back a loan) to one who is in constraints, or forgo the debt. (Muslim)

﴿ 66 ﴾ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِيْنَ بِالْمَدِيْنَةِ وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرِيْ كَمَا يَشْتَهِيْ صَاحِبِيْ أَنْ يَكُوْنَ عَلَيْهِ، مَاقَالَ لِيْ فِيْهَا أُفٍّ قَطُّ، وَمَا قَالَ لِيْ لِمَ فَعَلْتَ هٰذَا، أَمْ أَلَّا فَعَلْتَ هٰذَا.

رواه ابوداؤد، باب في الحلم واخلاق النبي ﷺ، رقم: ٤٧٧٤

66. Anas ﷺ narrates: I served Rasúlulläh ﷺ for ten years in Medinah. I was an adolescent. There fore all my services were not according to the desire of my master (because of my tender age, many lapses were committed during these ten years). However, he never said a word of displeasure to me; neither "why did you do this?" nor "why did you not do that?" (Abu Dawúd)

﴿ 67 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: اَوْصِنِيْ، قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَاتَغْضَبْ۔ رواه البخاري،باب الحذر من الغضب، رقم: ٦١١٦

67. Abu Hurairah ﷺ narrates that a person requested Rasúlullāh ﷺ: Advise me. He said: Do not get angry. The man repeated this several times, and he replied: Do not get angry. (Bukhārí)

﴿ 68 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَيْسَ الشَّدِيْدُ بِالصُّرَعَةِ، اِنَّمَا الشَّدِيْدُ الَّذِيْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ۔ رواه البخاري، باب الحذر من الغضب، رقم: ٦١١٤

68. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The powerful is not he who knocks down others; undoubtedly the powerful is the one who controls himself in a fit of anger. (Bukhārí)

﴿ 69 ﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: اِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَنَا: اِذَا غَضِبَ اَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَاِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَاِلَّا فَلْيَضْطَجِعْ۔

رواه ابو داؤد،باب ما يقال عند الغضب،رقم: ٤٧٨٢

69. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ told us: When one of you become angry while standing, he should sit down. If his anger subsides, well and good; otherwise he should lie-down. (Abu Dawúd)

Note: The *Hadith* implies that changing a posture which gives greater peace of mind should be adopted, so that the harm of anger is minimised. The possibility of harm becomes less while sitting than in a standing position, and even less while lying. (Mazāhir-e-Haque).

﴿ 70 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ: عَلِّمُوْا وَبَشِّرُوْا وَلَا تُعَسِّرُوْا وَاِذَا غَضِبَ اَحَدُكُمْ فَلْيَسْكُتْ۔ رواه احمد ١/٢٣٩

70. Abdullāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said Teach religion to people. give them good tidings, do not make things difficult for them; and when anyone of you gets angry, he should remain silent. (Musnad Ahmad)

﴿ 71 ﴾ عَنْ عَطِيَّةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ اَحَدُكُمْ فَلْيَتَوَضَّأْ.

رواه ابو داؤد، باب مايقال عند الغضب، رقم: ٤٧٨٤

71. 'Atíyah ؓ narrates that Rasúlulláh ﷺ said: Undoubtedly, anger comes from *Shaitān*. Indeed *Shaitān* is created from fire. and verily fire is extinguished with water. So if one of you becomes angry, he should perform *Wudú*. (Abu Dāwúd)

﴿ 72 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا تَجَرَّعَ عَبْدٌ جُرْعَةً اَفْضَلَ عِنْدَ اللهِ عَزَّوَجَلَّ مِنْ جُرْعَةِ غَيْظٍ يَكْظِمُهَا ابْتِغَاءَ وَجْهِ اللهِ تَعَالٰى. رواه احمد ٢/١٢٨

72. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: No slave has swallowed back anything more excellent in the sight of Allāh the Almighty and Majestic than the anger he swallows, seeking only the pleasure of Allāh. (Musnad Ahmad)

﴿ 73 ﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ: اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلٰى اَنْ يُنَفِّذَهُ دَعَاهُ اللهُ يَوْمَ الْقِيَامَةِ عَلٰى رُؤُوْسِ الْخَلَائِقِ حَتّٰى يُخَيِّرَهُ مِنْ اَيِّ الْحُوْرِ الْعِيْنِ شَاءَ.

رواه ابو داؤد، باب من كظم غيظا، رقم: ٤٧٧٧

73. Mu'ādh ؓ narrates that Rasúlullāh ﷺ said: He who restrains his anger, while in a position to give effect to it, Allāh will call him on the Day of Resurrection in front of all His creations, and let him choose any of the beautiful large eyed maidens of Paradise he desires. (Abu Dāwúd)

﴿ 74 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ خَزَنَ لِسَانَهُ سَتَرَ اللهُ عَوْرَتَهُ وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ وَمَنِ اعْتَذَرَ اِلَى اللهِ عَزَّوَجَلَّ قَبِلَ عُذْرَهُ.

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74. Anas ibne-Mālik ؓ narrates that Rasúlullāh ﷺ said: He who guards his tongue. Allāh conceals his faults. Whoever restrains his anger, Allāh will restrain His punishment from him on the Day of Resurrection. And whoever apologises to Allāh the Almighty and Majestic, He accepts his excuse. (Baihaqi)

﴿ 75 ﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ لِلْاَشَجِّ، اَشَجِّ عَبْدِ الْقَيْسِ: اِنَّ فِيْكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْاَنَاةُ. (وهو جزء من الحديث)

رواه مسلم، باب الامر بالايمان بالله تعالى......،رقم: ١١٧

75. Mu'ādh ﷺ narrates that Rasúlullāh ﷺ said to Ashajj, chief of the tribe of 'Abde Qais: You have two qualities which Allāh loves: Forbearance and deliberation. (Muslim)

﴿ 76 ﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَا عَائِشَةُ! اِنَّ اللهَ رَفِيْقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِيْ عَلَى الرِّفْقِ مَا لَا يُعْطِيْ عَلَى الْعُنْفِ، وَمَا لَا يُعْطِيْ عَلَى مَا سِوَاهُ.

رواه مسلم، باب فضل الرفق،رقم: ٦٦٠١

76. 'A'isha Radiyallāhu 'anha, wife of Nabí ﷺ narrates that Rasúlullāh ﷺ, said: O 'A'isha! Verily, Allah is kind and loves kindness. Whatever He confers for kindness is neither conferred upon being harsh nor through any other means except it. (Muslim)

﴿ 77 ﴾ عَنْ جَرِيْرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ.

رواه مسلم، باب فضل الرفق، رقم: ٦٥٩٨

77. Jarír ibne-'Abdullāh ' narrates that Nabí ﷺ said: Whoever is deprived of kindness is deprived of all good. (Muslim)

﴿ 78 ﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ اُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ اُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرِّفْقِ حُرِمَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ.

رواه البغوى فى شرح السنة ٧٤/١٣

78. 'A'isha Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Anyone given his share of gentleness, has been given his share of the good of this world and the Hereafter. Anyone deprived of his share of gentleness has been deprived of his share of the good of this world and the Hereafter. (Sharh us Sunnah)

﴿ 79 ﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يُرِيْدُ اللهُ بِاَهْلِ بَيْتٍ رِفْقًا اِلَّا نَفَعَهُمْ وَلَا يَحْرِمُهُمْ اِيَّاهُ اِلَّا ضَرَّهُمْ.

رواه البيهقى فى شعب الايمان، مشكاة المصابيح، رقم: ٥١٠٣

79. 'A'isha Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Allāh does not confer kindness upon a family but to benefit them; and does not deprive them of kindness but to harm them.

(Baihaqí, Mishkāt-ul-Masābíh)

﴿ 80 ﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا اَنَّ الْيَهُوْدَ اَتَوُا النَّبِيَّ ﷺ فَقَالُوْا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعَنَكُمُ اللهُ وَغَضِبَ اللهُ عَلَيْكُمْ، قَالَ: مَهْلًا يَا عَائِشَةُ! عَلَيْكِ بِالرِّفْقِ، وَإِيَّاكِ وَالْعُنْفَ وَالْفُحْشَ، قَالَتْ: اَوَلَمْ تَسْمَعْ مَا قَالُوْا؟ قَالَ: اَوَلَمْ تَسْمَعِيْ مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِيْ فِيْهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ.

رواه البخاري،باب لم يكن النبي ﷺ فاحشا ولا متفاحشا، رقم ٦٠٣٠

80. 'A'isha Radiyallāhu 'anha narrates that some Jews came to see Rasúlullāh ﷺ and said: *Assāmu'alaikum* (Death be upon you). 'A'isha countered: Upon you it be, and Allāh's curse be upon you and Allāh's wrath be upon you. He said: Behold O 'A'isha! Keep to kindness, and avoid harshness and indecency. She asked: Did you not hear what they said? He said: Did you not hear how I replied? The same upon you! My prayers against them will be accepted and theirs against me will not be accepted. (Bukhārí)

﴿ 81 ﴾ عَنْ جَابِرِبْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: رَحِمَ اللهُ رَجُلًا سَمْحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

رواه البخاري،باب السهولة والسماحة في الشراء والبيع...... رقم: ٢٠٧٦

81. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ prayed: May Allah confer mercy upon a man who is kindly, when selling, when buying and when demanding his balance. (Bukhārí)

﴿ 82 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلْمُؤْمِنُ الَّذِيْ يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَى اَذَاهُمْ، اَعْظَمُ اَجْرًا مِنَ الْمُؤْمِنِ الَّذِيْ لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى اَذَاهُمْ.

رواه ابن ماجه، باب الصبر على البلاء، رقم: ٤٠٣٢

82. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: The believer who mixes with people and

endures any harm that they cause him has a greater reward than a believer who does not mix with people, and does not endure the harm they cause him. (Ibne-Mājah)

﴿ 83 ﴾ عَنْ صُهَيْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذٰلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ. رواه مسلم، باب المؤمن امره كله خير رقم: ٧٥٠٠

83. Suhaib ﷺ narrates that Rasúlullāh ﷺ said: It is remarkable that everything turns out well for a believer; and that applies only to a believer. If happiness befalls him he is thankful and it turns out well for him, and if misfortune befalls him, he shows endurance and it turns out well for him. (Muslim)

﴿ 84 ﴾ عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقُوْلُ: اَللّٰهُمَّ أَحْسَنْتَ خَلْقِيْ فَأَحْسِنْ خُلُقِيْ. (رواه احمد ١/٤٠٣)

84. Abdullāh Ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ used to make this supplication:

اَللّٰهُمَّ أَحْسَنْتَ خَلْقِيْ فَأَحْسِنْ خُلُقِيْ

OAllāh! You have made my appearance beautiful, so make my conduct excellent too. (Musnad Ahmad)

﴿ 85 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللهُ عَثْرَتَهُ. رواه ابوداؤد، باب فى فضل الاقالة، رقم: ٣٤٦٠

85. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who agrees to the return of something sold to a Muslim, Allāh forgives his faults. (Abu Dawúd)

﴿ 86 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا عَثْرَتَهُ، أَقَالَهُ اللهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ. رواه ابن حبان، قال المحقق: اسناده صحيح ١١/٤٠٥

86. Abu Huraira ﷺ narrates that Rasúlullāh ﷺ said: He who forgives the faults of a Muslim, Allāh will forgive his faults on the Day of Resurrection. (Ibne-Hibbān)

THE RIGHTS OF MUSLIMS

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ [الحجرات: ١٠]

Allāh ﷻ says: Indeed, Muslims are brothers. (Al-Hujurāt:10)

Note: The development of Muslim brotherhood is essential and Islam cannot be completely practiced until this ideal is achieved.

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ۝ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [الحجرات: ١١-١٣]

Allāh ﷻ says: O you who believe! Let not one group (of men) laugh sarcastically at another, it may be that the latter are better than the former; nor let (some) women laugh sarcastically at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. It is an evil thing to be called by a bad name, after embracing Imān. Those who do not desist are indeed wrong doers. o you who believe! Avoid much

suspicions, indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allãh. Verily, Allãh is the One Who accepts repentance, and is the Most Merciful. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may get to one another. Verily, the most honourable of you with Allãh is the one who fears Allãh most. Undoubtedly Allãh is the All-Knowing, All-Aware. (Al-Hujurãt:11-13)

Note: Backbititng amounts to eating the flesh of a dead brother. Just like biting and eating the flesh of a living person causes pain, similarly back biting a Muslim brother causes him distress. Since a dead man does not feel any pain so also the man who is backbitten, is not distressed as long as he is unaware of this.

وَقَالَ تَعَالَى: يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا قف فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا﴾

[النساء: ١٣٥]

Allãh ﷻ says: O you who believe! Stand out firmly for justice, and bear true witnesses according to the will of Allãh, even though it be against yourselves, or your parents, or your kin. Whether the person oncerned be rich (I should benefit him) or poor (out of sympathy I should favour him), Allãh is a better Protector of both than you. So do not be led by your personal desires in fulfilling justice. If you distort your witness or refuse to give it, verily, Allãh is Well-Acquainted with all that you do. (An-Nisã:135)

وَقَالَ تَعَالَى: ﴿ وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَآ اَوْ رُدُّوْهَا ط اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ حَسِيْبًا﴾ [النساء: ٨٦]

Allāh ﷻ says: When you are greeted with a Greeting, greet in return with what is better than it, or at least return it equally. Indeed, Allāh keeps carefull account of every thing.
(An- Nisā: 86)

وَقَالَ تَعَالَى: ﴿وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ۭ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ۝ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا﴾ [الاسراء: ٢٣-٢٤]

Allāh ﷻ said to His Prophet ﷺ: Your Sustainer has decreed that you worship none but Him, and (that you show) kindness to your parents. If one of them or both of them were to attain old age with you, say not a word of disrespect to them, nor repulse them, but speak to them a gracious word. And lower to them the wing of submission and humility through mercy, and say: My *Rabb!* Have mercy on them both, as they did care for me when I was small.
(Al-Isrā: 23-24)

AHADITH

﴿87﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتَّةٌ بِالْمَعْرُوْفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيْبُهُ إِذَا دَعَاهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ، وَيَعُوْدُهُ إِذَا مَرِضَ، وَيَتْبَعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ.

رواه ابن ماجه، باب ماجاء في عيادة المريض، رقم: ١٤٣٣

87. Alí ﷺ narrates that Rasúlullāh ﷺ said: A Muslim has six acts of kindness for another Muslim. 1) Greet him with *Salām* when he meets him. 2) Accept his invitation when he extends one. 3 If he sneezes (and says *Alhamdulillāh*) reply him by saying *Yarhamukallāh* (may Allāh have mercy on you). 4) Visit him when he is sick. 5) Join his bier when he dies. And 6) Choose for him what he likes for himself. (Ibne-Mājah)

﴿ 88 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ یَقُوْلُ: حَقُّ الْمُسْلِمِ عَلَی الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِیَادَةُ الْمَرِیْضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَاِجَابَةُ الدَّعْوَةِ، وَتَشْمِیْتُ الْعَاطِسِ۔ رواه البخاری، باب الامر باتباع الجنائز، رقم: ١٢٤٠

88. Abu Hurairah ﷺ narrates: I heard Rasúlullāh ﷺ saying: A Muslim has five rights on another Muslim. To reciprocate *Salām* , visit the sick, follow funerals, accept an invitation, and if someone sneezes and (says *Alhamdulillāh*) say *Yarhamukallāh* (may Allāh have mercy on you). (Bukhari)

﴿ 89 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَدْخُلُوْنَ الْجَنَّةَ حَتّٰی تُؤْمِنُوْا، وَلَا تُؤْمِنُوْا حَتّٰی تَحَابُّوْا، اَوَلَا اَدُلُّكُمْ عَلٰی شَیْءٍ اِذَا فَعَلْتُمُوْهُ تَحَابَبْتُمْ؟ اَفْشُوا السَّلَامَ بَیْنَكُمْ۔ رواه مسلم، باب بیان انه لا یدخل الجنة الا المؤمنون......، رقم: ١٩٤

89. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: You will not enter Paradise until you become a believer, and you will not be a believer until you love one another. May I not guide you to something by which you will love one another? Spread *Salām* amongst yourselves. (Muslim)

﴿ 90 ﴾ عَنْ اَبِی الدَّرْدَاءِ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَفْشُوا السَّلَامَ كَیْ تَعْلُوْا۔ رواه الطبرانی واسناده حسن، مجمع الزوائد٨/٦٥

90. Abu Dardā ﷺ narrates that Rasúlullāh ﷺ said: Spread *Salām*, so you may be raised higher. (Tabarāni, Majma- 'uz-Zawāid)

﴿ 91 ﴾ عَنْ عَبْدِاللهِ یَعْنِی۔ ابْنَ مَسْعُوْدٍ۔ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: السَّلَامُ اِسْمٌ مِنْ اَسْمَاءِ اللهِ تَعَالٰی وَضَعَهُ فِی الْاَرْضِ فَاَفْشُوْهُ بَیْنَكُمْ، فَاِنَّ الرَّجُلَ الْمُسْلِمَ اِذَا مَرَّ بِقَوْمٍ فَسَلَّمَ عَلَیْهِمْ فَرَدُّوْا عَلَیْهِ، كَانَ لَهُ عَلَیْهِمْ فَضْلُ دَرَجَةٍ بِتَذْكِیْرِهٖ اِیَّا هُمُ السَّلَامَ، فَاِنْ لَمْ یَرُدُّوْا عَلَیْهِ رَدَّ عَلَیْهِ مَنْ هُوَ خَیْرٌ مِنْهُمْ۔

رواه البزار والطبرانی واحداسنادی البزار جید قوی، الترغیب٣/٤٢٧

91. 'Abdullāh ibne-Mas' úd ﷺ narrates that Rasúlullāh ﷺ said: *As-Salām* is a name amongst the names of Allāh ﷻ, which Allāh sent down on earth. Therefore, spread *Salām* amongst yourselves. Verily when a Muslim passes by a group of people and says *Salām*

to them and they reply, then the one who initiates *Salām* , pets a degree of excellence over the people who were offered Salam. If they do not reply then angels, who are superior to humans, give a reply to the one who offered *Salām* . (Bazzār, Tabarānī, Targhib)

﴿ 92 ﴾ عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ يُسَلِّمَ الرَّجُلُ عَلَى الرَّجُلِ لَا يُسَلِّمُ عَلَيْهِ إِلَّا لِلْمَعْرِفَةِ. رواه احمد ١/٤٠٦

92. Abdullāh ibne-Mas'úd ؓ narrates that Rasúlullāh ﷺ said: Indeed, from amongst the signs of the Day of Resurrection is that people will offer *Salām* to others on the basis of acquaintance only. (Musnad Ahmad)

﴿ 93 ﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: عَشْرٌ، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: عِشْرُوْنَ، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: ثَلَاثُوْنَ.

رواه ابوداؤد، باب كيف السلام، رقم: ٥١٩٥

93. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that a man came to Nābí ﷺ and said: *Assalamu 'alaikum* (Peace be upon you). Rasúlullāh replied to his *Salām* and when the man sat down Rasúlullāh ﷺ said: Ten virtues. Then another man came and said: *Assalamu alaikum wa Rahmatullahi* (Peace and Mercy of Allāh be upon you). He replied him and when the man sat down Rasúlullāh ﷺ said: Twenty virtues. Then another man came and said: *Assalamu 'alaikum wa Rahmatullahi wa Barakātuhu* (Peace and Allāh's Mercy and Blessings be upon you). He replied him and when that man sat down Rasúlullāh ﷺ said: Thirty virtues. (Abu Dāwúd)

﴿ 94 ﴾ عَنْ اَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اَوْلَى النَّاسِ بِاللهِ تَعَالٰى مَنْ بَدَاَهُمْ بِالسَّلَامِ. رواه ابوداؤد، باب فى فضل من بدا بالسلام، رقم: ٥١٩٧

94. Abu Umamah ؓ narrates that Rasúlullāh ﷺ said: From amongst the people worthier to be closed to Allāh is the one who offers *Salām* first. (Abú Dāwúd)

﴿ 95 ﴾ عَنْ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْبَادِي بِالسَّلَامِ بَرِيءٌ مِنَ الْكِبْرِ.

رواه البيهقي في شعب الايمان ٦/٤٣٣

95. 'Abdullāh ﷺ narrates that Nabí ﷺ said: The one who offers *Salām* first is free from arrogance. (Baihaqí)

﴿ 96 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُوْلُ اللهِ ﷺ: يَا بُنَيَّ! إِذَا دَخَلْتَ عَلٰى اَهْلِكَ فَسَلِّمْ يَكُوْنُ بَرَكَةً عَلَيْكَ وَعَلٰى اَهْلِ بَيْتِكَ.

رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ماجاء في التسليم ......رقم: ٢٦٩٨

96. Anas ﷺ narrates that Rasúlullāh ﷺ said to me: Sonny! When you enter your home offer *Salam* to your family. It will be a blessing for you and the inmates of your home. (Timidhí)

﴿ 97 ﴾ عَنْ قَتَادَةَ رَحِمَهُ اللهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوْا عَلٰى اَهْلِهِ وَإِذَا خَرَجْتُمْ فَاَوْدِعُوْا اَهْلَهُ السَّلَامَ.

رواه عبد الرزاق في مصنفه ١٠/٣٨٩

97. Qatādah Rahimahullāh narrates that Rasúlullāh ﷺ said: When you enter a house, offer *Salām* to its inmates and when you come out, bid farewell by offering *Salam* to them. (Musannaf 'Abdur Razzāq)

﴿ 98 ﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا انْتَهٰى اَحَدُكُمْ إِلٰى مَجْلِسٍ فَلْيُسَلِّمْ، فَإِنْ بَدَا لَهُ اَنْ يَجْلِسَ فَلْيَجْلِسْ، ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلَيْسَتِ الْاُوْلٰى بِاَحَقَّ مِنَ الْآخِرَةِ.

رواه الترمذي وقال: هذا حديث حسن، باب ماجاء في التسليم عند القيام......رقم: ٢٧٠٦

98. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: When one of you come to a gathering, he should offer *Salām* and if he feels inclined to sit, he may do so. So, when he gets up to leave, he should again offer *Salām* ; the first *Salām* is not better than the second. (Just as offering *Salām* at the time of meeting is a *Sunnah* so offering *Salām* at the time of parting is also *Sunnah*). (Tirmidhí)

﴿ 99 ﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يُسَلِّمُ الصَّغِيْرُ عَلَى الْكَبِيْرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيْلُ عَلَى الْكَثِيْرِ.

رواه البخاري، باب تسليم القليل على الكثير، رقم: ٦٢٣١

99. Abu Hurairah ﷺ narrates that Nabí ﷺ said: The young should offer *Salām* to the old, a passerby to one sitting, and a small group to a large group. (Bukhārí)

﴿100﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ مَرْفُوْعًا: يُجْزِئُ عَنِ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ وَيُجْزِئُ عَنِ الْجُلُوْسِ أَنْ يَرُدَّ أَحَدُهُمْ۔ رواه البيهقي في شعب الايمان ٦/٤٦٦

100. 'Alí ﷺ narrates that Rasúlullāh ﷺ said: When a group of people is passing by, it is enough that one of them offers *Salām* on their behalf, and it is enough for those who are sitting that one of them replies. (Baihaqi)

﴿101﴾ عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ رَضِيَ اللهُ عَنْهُ قَالَ: (فِيْ حَدِيْثٍ طَوِيْلٍ) فَيَجِيْءُ رَسُوْلُ اللهِ ﷺ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيْمًا لَايُوْقِظُ النَّائِمَ، وَيُسْمِعُ الْيَقْظَانَ۔

رواه الترمذي وقال: هذاحديث حسن صحيح، باب كيف السلام، رقم: ٢٧١٩

101. Al-Miqdād ibnil-Aswad ﷺ narrates that whenever Rasúlullāh ﷺ would come at night, he would offer *Sālām* in such a way that those sleeping did not wake up and those awake could hear him. (Tirmidhi)

﴿102﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَعْجَزُ النَّاسِ مَنْ عَجِزَ فِي الدُّعَاءِ، وَأَبْخَلُ النَّاسِ مَنْ بَخِلَ فِي السَّلَامِ۔

رواه الطبراني في الاوسط، وقال لا يروى عن النبي ﷺ الابهذا

الاسناد، ورجاله رجال الصحيح غير مسروق بن المرزبان وهو ثقة، مجمع الزوائد ٨/٦١

102. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The most helpless amongst people is the one who is helpless in supplicating and the most miserly amongst people is the one who is a miser in offering *Salām* . (Tabarāni, Majma-'uz-Zawāid)

﴿103﴾ عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ تَمَامِ التَّحِيَّةِ الْأَخْذُ بِالْيَدِ۔ رواه الترمذي وقال: هذا حديث غريب، باب ماجاء في المصافحة، رقم: ٢٧٣٠

103. Abdullāh ibne-Mas'úd ﷺ narrates that Nabí ﷺ said: The perfection of greetings is the shaking of hands. (Tirmidhi)

﴿104﴾ عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَلَهُمَا قَبْلَ أَنْ يَفْتَرِقَا۔ رواه ابوداؤد، باب فى المصافحة، رقم: ٥٢١٢

104. Barā ﷺ narrates that Rasúlullāh ﷺ said: Two Muslims will not meet and shake hands but will have their sins forgiven before they separate. (Abu Dāwúd)

﴿105﴾ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْمُؤْمِنَ إِذَا لَقِيَ الْمُؤْمِنَ، فَسَلَّمَ عَلَيْهِ، وَأَخَذَ بِيَدِهِ فَصَافَحَهُ، تَنَاثَرَتْ خَطَايَاهُمَا كَمَا يَتَنَاثَرُ وَرَقُ الشَّجَرِ۔

رواه الطبرانى فى الاوسط ويعقوب بن محمد بن طحلاء روى عنه غير واحد ولم يضعفه احد وبقية رجاله ثقات، مجمع الزوائد ٨/٧٥

105. Hudhaifah ibne-Yamān ﷺ narrates that Nabí ﷺ said: Indeed, when a believer meets another believer, offers him *Salām* , holds and shakes his hands; their sins drop off in a manner leaves drop from a tree. (Tabarāni, Majma 'uz-Zawāid)

﴿106﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ الْمُسْلِمَ إِذَا لَقِيَ أَخَاهُ الْمُسْلِمَ فَأَخَذَ بِيَدِهِ تَحَاتَّتْ عَنْهُمَا ذُنُوْبُهُمَا كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرَةِ الْيَابِسَةِ فِيْ يَوْمِ رِيْحٍ عَاصِفٍ وَإِلَّا غُفِرَلَهُمَا وَلَوْ كَانَتْ ذُنُوْبُهُمَا مِثْلَ زَبَدِ الْبَحْرِ۔

رواه الطبرانى ورجاله رجال الصحيح غير سالم بن غيلان وهو ثقة، مجمع الزوائد ٨/٧٧

106. Salman Al Fārsi ﷺ narrates that Nabí ﷺ said: Undoubtedly when a Muslim meets a Muslim brother and shakes his hands, the sins of these two fall like the leaves of a dry tree on a day of stormy winds. The sins of both of them are pardoned, even if they are like the foam of the sea. (Tabarāní. Majma 'uz-Zawāid)

﴿107﴾ عَنْ رَجُلٍ مِنْ عَنَزَةَ رَحِمَهُ اللهُ أَنَّهُ قَالَ لِأَبِيْ ذَرٍّ: هَلْ كَانَ رَسُوْلُ اللهِ ﷺ يُصَافِحُكُمْ إِذَا لَقِيْتُمُوْهُ؟ قَالَ: مَا لَقِيْتُهُ قَطُّ إِلَّا صَافَحَنِيْ وَبَعَثَ إِلَيَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِيْ أَهْلِيْ، فَلَمَّا جِئْتُ أُخْبِرْتُ أَنَّهُ أَرْسَلَ إِلَيَّ، فَأَتَيْتُهُ وَهُوَ عَلَى سَرِيْرِهِ، فَالْتَزَمَنِيْ، فَكَانَتْ تِلْكَ أَجْوَدَ وَأَجْوَدَ۔ رواه ابوداؤد، باب فى المعانقة، رقم: ٥٢١٤

107. A man from the tribe Anazah Rahimahullah narrates: I asked Abu Dhar ﷺ: Did Rasúlullāh ﷺ shake hands when you used to

meet him? Abu Dhar ﷺ replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home, when I returned, I was told that he had sent for me. So I went to see him and found him on his bed. He embraced me and that was good and very good. (Abu Dāwúd)

﴿108﴾ عَنْ عَطَاءِ بْنِ يَسَارٍ رَحِمَهُ اللهُ اَنَّ رَسُوْلَ اللهِ ﷺ سَاَلَهُ رَجُلٌ فَقَالَ: يَارَسُوْلَ اللهِ! اَسْتَاْذِنُ عَلٰى اُمِّيْ؟ فَقَالَ: نَعَمْ، فَقَالَ الرَّجُلُ: اِنِّيْ مَعَهَا فِي الْبَيْتِ فَقَالَ رَسُوْلُ اللهِ ﷺ: اِسْتَاْذِنْ عَلَيْهَا، فَقَالَ الرَّجُلُ اِنِّيْ خَادِمُهَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: اِسْتَاْذِنْ عَلَيْهَا، اَتُحِبُّ اَنْ تَرَاهَا عُرْيَانَةً؟ قَالَ: لَا، قَالَ: فَاسْتَاْذِنْ عَلَيْهَا۔

رواه الامام مالك في الموطاء باب في الاستئذان ص ٧٢٥

108. 'Atā' ibne-Yasār Rahimahullāh narrates that a man asked Rasúlullāh ﷺ: O Rasúlullāh! Should I seek permission to enter where my mother lives? He replied: Yes. This man said: Even if I live in the same house with her? Rasúlullāh ﷺ said: Seek her permission. The man said: I serve her (so I have to go frequently). Rasúlullāh ﷺ said: Seek her permission; would you like to see her naked? The man said: No. Rasúlullāh ﷺ said: Well, then seek her permission. (Muatta Imam Mālik)

﴿109﴾ عَنْ هُزَيْلٍ رَحِمَهُ اللهُ قَالَ: جَاءَ سَعْدٌ رَضِيَ اللهُ عَنْهُ فَوَقَفَ عَلٰى بَابِ النَّبِيِّ ﷺ يَسْتَاْذِنُ فَقَامَ مُسْتَقْبِلَ الْبَابِ فَقَالَ لَهُ النَّبِيُّ ﷺ: هٰكَذَا عَنْكَ۔ اَوْ هٰكَذَا فَاِنَّمَا الْاِسْتِئْذَانُ مِنَ النَّظَرِ.

رواه ابوداؤد باب في الاستئذان، رقم: ٥١٧٤

109. Huzail Rahimahullāh narrates that Sād ﷺ came to the house of Nabí ﷺ, paused and stood in front of the door to seek permission for going in. Nabí ﷺ said: Stand this side or that side (lest your gaze fall inside the house). For verily permission is sought, so that you may not look inside. (Abu Dāwúd)

﴿110﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: اِذَا دَخَلَ الْبَصَرُ فَلَا اِذْنَ۔

رواه ابوداؤد باب في الاستئذان، رقم: ٥١٧٣

110. Abu Hurairah ﷺ narrates that Nabí ﷺ said: When one's sight goes inside the house, then seeking permission is meaningless. (Abu Dāwúd)

﴿111﴾ عَنْ عَبْدِاللهِ بْنِ بِشْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا تَأْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا وَلٰكِنِ ائْتُوْهَا مِنْ جَوَانِبِهَا فَاسْتَاْذِنُوْا، فَاِنْ اُذِنَ لَكُمْ فَادْخُلُوْا وَ اِلَّا فَارْجِعُوْا۔ قلت: له حديث رواه ابوداؤد غير هذا، رواه الطبراني من طرق ورجال هذا رجال الصحيح غير محمد بن عبد الرحمن بن عرق وهو ثقة، مجمع الزوائد ٨/٨٧

111. 'Abdullāh ibne-Bishr رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Do not stand in front of the doors of houses, but stand on either side of the door to seek permission. If you are permitted, enter into the house, otherwise return. (Tabarāni. Majma-'uz-Zawāid)

﴿112﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُقِيْمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهٖ ثُمَّ يَجْلِسُ فِيْهِ۔ رواه البخاري باب لا يقيم الرجل الرجل ...... رقم: ٦٢٦٩

112. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabi ﷺ said: A man must not make another get up from his place and then occupy it himself. (Bukhāri)

﴿113﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَامَ مِنْ مَجْلِسِهٖ ثُمَّ رَجَعَ اِلَيْهِ، فَهُوَ اَحَقُّ بِهٖ۔ رواه مسلم، باب اذا قام من مجلسه ...... رقم: ٥٦٨٩

113. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: If anyone gets up from where he has been sitting and comes back, he has the most right to (sit in place he left). (Muslim)

﴿114﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يُجْلَسْ بَيْنَ رَجُلَيْنِ اِلَّا بِاِذْنِهِمَا۔ رواه ابوداؤد، باب في الرجل يجلس ...... رقم: ٤٨٤٤

114. Amr bin Shoieb Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: One must not sit between two persons without their permission. (Abu Dāwúd)

﴿115﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ لَعَنَ مَنْ جَلَسَ وَسْطَ الْحَلْقَةِ۔

رواه ابوداؤد، باب الجلوس وسط الحلقة، رقم: ٤٨٢٦

115. Hudhaifah رضي الله عنه narrates that indeed Rasúlullāh ﷺ cursed the one who sat in the middle of a circle. (Abu Dāwúd)

Note: The man referred here is the one who sits in a circle by

crossing over the shoulders of others. The second meaning for sitting in the middle of the circle is that when people are sitting in a circle facing each other, a man comes in and sits in between them in such a way so as to obstruct their vision. (Ma'ariful *Hadith*)

﴾116﴿ عَنْ اَبِیْ سَعِیْدٍ الْخُدْرِیِّ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، قَالَهَا ثَلَاثًا قَالَ رَجُلٌ: وَمَا كَرَامَةُ الضَّيْفِ يَا رَسُوْلَ اللهِ؟ قَالَ: ثَلَاثَةُ اَيَّامٍ، فَمَا جَلَسَ بَعْدَ ذٰلِكَ فَهُوَ عَلَيْهِ صَدَقَةٌ. رواه احمد ٣/٧٦

116. Abu Sa'íd Al Khudrí ﷺ narrates that Rasúlulläh ﷺ said: He who believes in Allāh and the Last Day should be hospitable to his guest. Rasúlulläh ﷺ said this three times. Someone asked: What is hospitality? He replied: Serve him for three days. If the guest stays beyond that, then entertaining him is an act of *Sadaqah*. (Musnad Ahmad)

﴾117﴿ عَنِ الْمِقْدَامِ اَبِیْ كَرِيْمَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَيُّمَا رَجُلٍ اَضَافَ قَوْمًا فَاَصْبَحَ الضَّيْفُ مَحْرُوْمًا فَاِنَّ نَصْرَهُ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ حَتّٰى يَاْخُذَ بِقِرٰى لَيْلَةٍ مِنْ زَرْعِهٖ وَمَالِهٖ. رواه ابو داؤد، باب ماجاء فی الضيافة، رقم: ٣٧٥١

117. Miqdām Abu Karímah ﷺ narrates that Rasúlulläh ﷺ said: If the guest of people remains without hospitality till the morning, then it is the duty of every Muslim to help him, in taking from the crops and property of the host to the extent of the entertainment of one night. (Abu Dāwúd)

Note: This is a situation where there is no provision with the guest and he is thus constrained. Otherwise out of kindness and courtesy fulfilling a guest's needs is his right. (Mazāhir Haque)

﴾118﴿ عَنْ عَبْدِاللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ رَحِمَهُ اللهُ قَالَ: دَخَلَ عَلَيَّ جَابِرٌ رَضِیَ اللهُ عَنْهُ فِیْ نَفَرٍ مِنْ اَصْحَابِ النَّبِیِّ ﷺ، فَقَدَّمَ اِلَيْهِمْ خُبْزًا وَخَلًّا، فَقَالَ: كُلُوْا فَاِنِّیْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: نِعْمَ الْاِدَامُ الْخَلُّ، اِنَّهُ هَلَاكٌ بِالرَّجُلِ اَنْ يَدْخُلَ عَلَيْهِ النَّفَرُ مِنْ

اِخْوَانِهِ فَيَحْتَقِرَ مَا فِيْ بَيْتِهِ اَنْ يُقَدِّمَهُ اِلَيْهِمْ، وَهَلَاكٌ بِالْقَوْمِ اَنْ يَحْتَقِرُوا مَا قُدِّمَ اِلَيْهِمْ.

رواه احمد والطبراني في الاوسط وابو يعلى الاانه قال: وَكَفٰى بِالْمَرْءِ شَرًّا اَنْ يَحْتَقِرَ مَا قُرِّبَ اِلَيْهِ وفي اسناد ابي يعلى ابو طالب القاص ولم اعرفه وبقية رجال ابي يعلى وثقوا

وفي الحاشية: ابوطالب القاص هو يحيىٰ بن يعقوب بن مدرك ثقة ، مجمع الزوائد ٨/٣٢٨

118. 'Abdullāh ibne-'Ubaid ibne-'Umair Rahimahullāh said that Jābir ﷺ came to me with a group of the Sahabah of Rasúlullāh ﷺ. Jābir ﷺ placed before them bread and vinegar and said: Eat, I have heard from Rasúlullāh ﷺ saying: Vinegar is the best curry. Verily a man is ruined, when some brothers come to his house and he considers it low to place before them things that he has in his house; and ruined are those people who consider low that is being placed before them. In another narration it is stated that It is evil enough for a person that he may consider low what is presented to him. (Musnad Ahmad. Tabarāni, Abu Ya 'la. Majma-'uz-Zawāid)

﴿119﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: اِنَّ اللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَاِذَا عَطَسَ اَحَدُكُمْ وَحَمِدَاللهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ اَنْ يَقُوْلَ لَهُ: يَرْحَمُكَ اللهُ، وَاَمَّا التَّثَاؤُبُ فَاِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَاِذَا تَثَاءَبَ اَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَاِنَّ اَحَدَكُمْ اِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ.

رواه البخاري ،باب اذا تثاءب فليضع يده على فيه، رقم: ٦٢٢٦

119. Abu Hurairah ﷺ narrates that Nabí ﷺ said: Indeed, Allāh likes sneezing and dislikes yawning. So, when one of you sneezes, he should say *Alhamdullāh* (Praise be to Allāh). It is a right on eyery Muslim who hears him to say *Yarhamukallāh* (may Allāh have mercy on you) in reply. Indeed, yawning comes from *Shaitan*. So when one of you yawns, he should restrain himself as much as possible, as *Shaitān* laughs at the person who yawns. (Bukhārí)

﴿120﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ:قَالَ رَسُوْلُ اللهِ ﷺ:مَنْ عَادَ مَرِيْضًا اَوْ زَارَ اَخًا لَهُ فِى اللهِ نَادَاهُ مُنَادٍ اَنْ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّاْتَ مِنَ الْجَنَّةِ مَنْزِلًا.

رواه الترمذي وقال: هذا حديث حسن غريب،باب ماجاء في زيارة الاخوان،رقم: ٢٠٠٨

120. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said: Whosoever visits a patient or visits his Muslim brother, an angel says: You are blessed and your steps are blessed and you have made an abode in Paradise. (Tirmidhí)

﴿121﴾ عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ مَوْلَى رَسُوْلِ اللهِ ﷺ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ عَادَ مَرِيْضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ قِيْلَ: يَا رَسُوْلَ اللهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَاهَا.

رواه مسلم، باب فضل عيادة المريض، رقم: ٦٥٥٤

121. Thaubān ﷺ, a freed slave of Rasúlulláh ﷺ, narrates that Rasúlulláh ﷺ said: He who visits a patient dwells in the Khurfah of Paradise. It was asked: O Rasúlulláh! What is the Khurfah of Paradise? He replied: The harvested fruits of Paradise. (Muslim)

﴿122﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ وَعَادَ اَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوْعِدَ مِنْ جَهَنَّمَ مَسِيْرَةَ سَبْعِيْنَ خَرِيْفًا قُلْتُ: يَا اَبَا حَمْزَةَ! وَمَا الْخَرِيْفُ؟ قَالَ: الْعَامُ. رواه ابو داؤد، باب فى فضل العيادة على وضوء، رقم: ٣٠٩٧

122. Anas ibne-Mālik ﷺ narrates that Rasúlulláh ﷺ said: He who performs *Wudú* and performs it well, then visits his sick Muslim brother, seeking reward from Allāh, he will be moved away a distance of seventy Kharíf from Hell. Thāhit Banāní Rahimahullāh said: I asked Anas ﷺ: O Abu Hamzah! What is Kharíf He replied: A year. (Abu Dāwúd)

﴿123﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اَيُّمَا رَجُلٍ يَعُوْدُ مَرِيْضًا فَاِنَّمَا يَخُوْضُ فِي الرَّحْمَةِ، فَاِذَا قَعَدَ عِنْدَ الْمَرِيْضِ غَمَرَتْهُ الرَّحْمَةُ قَالَ: فَقُلْتُ يَا رَسُوْلَ اللهِ! هٰذَا لِلصَّحِيْحِ الَّذِيْ يَعُوْدُ الْمَرِيْضَ فَالْمَرِيْضُ مَا لَهُ؟ قَالَ: تُحَطُّ عَنْهُ ذُنُوْبُهُ. رواه احمد ٣/١٧٤

123. Anas ibne-Mālik ﷺ narrates: I heard Rasúlulláh ﷺ saying: Whosoever visits a sick person enters into the Mercy of Allāh, and when he sits with the sick he is completely immersed in His Mercy. Anas ﷺ asked: O Rasúlulláh! This excellence is for the healthy person visiting the Sick, so what does the sick person get?

Rasúlulläh ﷺ replied: His sins are forgiven. (Musnad Ahmad)

﴿124﴾ عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عَادَ مَرِيْضًا خَاضَ فِي الرَّحْمَةِ، فَإِذَا جَلَسَ عِنْدَهُ اسْتَقَعَ فِيْهَا. رواه احمد ٣/٤٦٠ وفي حديث عمرو بن حزم رضي الله عنه عند الطبراني في الكبير والاوسط: وَإِذَا قَامَ مِنْ عِنْدِهِ فَلاَ يَزَالُ يَخُوضُ فِيْهَا حَتّٰى يَرْجِعَ مِنْ حَيْثُ خَرَجَ ورجاله موثقون، مجمع الزوائد ٣/٢٢

124. Ka'b ibne-Mālik ؓ narrates that Rasúlulläh ﷺ said: He who visits a sick person enters into the Mercy of Allāh; if he sits by his side, he is immersed in the Mercy. (Musnad Ahmad)

'Amr ibne-Hazm ؓ narrates: Even after leaving the sick, the visitor continues to be in the Mercy of Allāh until he returns to the place from where he had come. (Tabarānī, Majma- 'uz-Zawāid)

﴿125﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَامِنْ مُسْلِمٍ يَعُوْدُ مُسْلِمًا غُدْوَةً إِلَّا صَلّٰى عَلَيْهِ سَبْعُوْنَ أَلْفَ مَلَكٍ حَتّٰى يُمْسِيَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلّٰى عَلَيْهِ سَبْعُوْنَ أَلْفَ مَلَكٍ حَتّٰى يُصْبِحَ وَكَانَ لَهُ خَرِيْفٌ فِي الْجَنَّةِ.

رواه الترمذي وقال: هذاحديث غريب حسن، باب ماجاء في عيادة المريض، رقم: ٩٦٩

125. 'Alī ؓ narrates: I heard Rasúlulläh ﷺ saying: No Muslim who visits a sick Muslim in the morning except that seventy thousand angels invoke blessings on him till the evening; and if he visits him in the evening then seventy thousand angels invoke blessings on him till the morning and for him there is a garden of fruits in Paradise. . (Tirmidhi)

﴿126﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: إِذَا دَخَلْتَ عَلٰى مَرِيْضٍ فَمُرْهُ أَنْ يَدْعُوَلَكَ فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلَائِكَةِ.

رواه ابن ماجه، باب ماجاء في عيادة المريض، رقم: ١٤٤١

126. 'Umar ibnil Khattāb ؓ narrates that Nabí ﷺ said: When you visit a sick person, ask him to supplicate for you, for verily his supplication is like that of the angels. (Ibne-Mājah)

﴿127﴾ عَنْ عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: كُنَّا جُلُوْسًا مَعَ رَسُوْلِ اللهِ ﷺ، إِذْجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَدْبَرَ الْأَنْصَارِيُّ، فَقَالَ رَسُوْلُ اللهِ ﷺ: يَا

اَخَا الْاَنْصَارِ! كَيْفَ اَخِيْ سَعْدُ بْنُ عُبَادَةَ؟ فَقَالَ: صَالِحٌ، فَقَالَ رَسُوْلُ اللهِ ﷺ: مَنْ يَعُوْدُهُ مِنْكُمْ؟ فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ بِضْعَةَ عَشَرَ، مَا عَلَيْنَا نِعَالٌ وَلَا خِفَافٌ وَلَا قَلَانِسُ وَلَا قُمُصٌ نَمْشِيْ فِيْ تِلْكَ السِّبَاخِ حَتَّى جِئْنَاهُ، فَاسْتَاْخَرَ قَوْمُهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُوْلُ اللهِ ﷺ وَاَصْحَابُهُ الَّذِيْنَ مَعَهُ. رواه مسلم، باب في عيادة المرضى، رقم: ٢١٣٨

127. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that while we were sitting with Rasúlullāh ﷺ, a man came and offered *Salām* . When he was about to go back, Rasúlullāh ﷺ asked him: O Ansar brother! How is my brother Sa'd ibne-Ubādah? The man replied: He is well. So Rasúlullāh ﷺ asked us: Who amongst you would like to visit him? Then, he stood up and we along with him. We were more than ten, who neither had shoes, nor stockings nor caps nor shirts. We walked through the stony plain till we came to him. The people of his tribe, who were with, him withdrew and Rasúlullāh ﷺ along with those who accompanied him, came close to Sa'd. (Muslim)

﴿128﴾ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: خَمْسٌ مَنْ عَمِلَهُنَّ فِيْ يَوْمٍ كَتَبَهُ اللهُ مِنْ اَهْلِ الْجَنَّةِ: مَنْ عَادَ مَرِيْضًا، وَشَهِدَ جَنَازَةً، وَصَامَ يَوْمًا، وَرَاحَ يَوْمَ الْجُمُعَةِ وَاَعْتَقَ رَقَبَةً. رواه ابن حبان، قال المحقق: اسناده قوى ٧/٦

128. Abu Sa'íd Al Khudri ﷺ narrates that he heard Rasúlullāh ﷺ saying: The one who has done five deeds in a day, Allāh ﷻ, writes him amongst the dwellers of Paradise. One, who visits a sick person, attends a funeral, fasts for a day, goes to offer Friday *Salāh* and sets a slave free. (Ibne-Hibbān)

﴿129﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ جَاهَدَ فِيْ سَبِيْلِ اللهِ كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ عَادَ مَرِيْضًا كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ غَدَا اِلَى الْمَسْجِدِ اَوْرَاحَ كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ دَخَلَ عَلٰى اِمَامٍ يُعَزِّرُهُ كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ جَلَسَ فِيْ بَيْتِهِ لَمْ يَغْتَبْ اِنْسَانًا كَانَ ضَامِنًا عَلَى اللهِ. رواه ابن حبان، قال المحقق: اسناده حسن ٢/٩٥

129. Mu 'ādh ibne-Jabal ﷺ narrates that Rasúlullāh ﷺ said: He who strives in the cause of Allāh is under the security of Allāh; he who visits a patient is under the security of Allāh; he who goes to

the *masjid* in the morning or evening is under the security of Allāh; he who visits a ruler to help him is under the security of Allāh; he who stays in his house and does not backbite anyone is under the security of Allāh. (Ibne-Hibban)

﴿130﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا؟ قَالَ أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: أَنَا، قَالَ: فَمَنِ اتَّبَعَ مِنْكُمُ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِيْنًا؟ قَالَ أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيْضًا؟ قَالَ أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: أَنَا فَقَالَ رَسُوْلُ اللهِ ﷺ: مَا اجْتَمَعْنَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ.

رواه مسلم، باب من فضائل أبي بكر الصديق رضي الله عنه، رقم: ٦١٨٢

130. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ once asked us: Who is fasting today? Abu Bakr ﷺ said: I am. Rasúlullāh ﷺ asked: Who followed a bier today? Abu Bakr ﷺ said: I did. He asked: Who fed a poor person today? Abu Bakr ﷺ replied: I did. He asked: Who visited a sick person today? Abu Bakr ﷺ replied: I did. Rasúlullāh ﷺ then said: No one in whom these good deeds are combined except that he will enter Paradise. (Muslim)

﴿131﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُوْدُ مَرِيْضًا لَمْ يَحْضُرْ أَجَلُهُ فَيَقُوْلُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَشْفِيَكَ إِلَّا عُوْفِيَ.

رواه الترمذي وقال هذا حديث حسن غريب، باب مايقول عند عيادة المريض، رقم: ٢٠٨٣

131. Abdullāh ibne 'Abbas Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Any Muslim slave of Allāh visits a sick person, whose time of death has not come, and supplicates as under seven times, the sick person shall get cured. I ask Allāh the Almighty, *Rabb* of the Mighty Throne, to cure you. (Tirmidhi)

﴿132﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ شَهِدَ الْجَنَازَةَ حَتّٰى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيْرَاطٌ، وَمَنْ شَهِدَهَا حَتّٰى تُدْفَنَ فَلَهُ قِيْرَاطَانِ، قِيْلَ: وَمَا الْقِيْرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيْمَيْنِ. رواه مسلم، باب فضل الصلوة على الجنازة واتباعها، رقم: ٢١٨٩

وفي رواية له: أَصْغَرُ هُمَا مِثْلُ أُحُدٍ رقم: ٢١٩٢

132. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who follows the bier and offers the funeral *Salāt*, will get a reward of a *Qirāt*, and he who attends the funeral until its burial will get a reward of two *Qirāt*. It was asked:

What are two *Qirāt*? He replied: Equivalent to two huge mountains. It is narrated at another place: Of the two mountains, the smaller one is like Mount Uhud. (Muslim)

﴿133﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مَيِّتٍ يُصَلِّيْ عَلَيْهِ اُمَّةٌ مِنَ الْمُسْلِمِيْنَ يَبْلُغُوْنَ مِائَةً، كُلُّهُمْ يَشْفَعُوْنَ لَهُ اِلَّا شُفِّعُوا فِيْهِ.

رواه مسلم، باب من صلى عليه مائة......رقم: ٢١٩٨

133. 'A'isha Radiyallāhu 'anha narrates that Nabi ﷺ said: If the company of Muslims reaches hundred in number and they pray over a dead person, all of them interceding for him, their intercession for him will be accepted. (Muslim)

﴿134﴾ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَزّٰى مُصَابًا فَلَهُ مِثْلُ اَجْرِهٖ.

رواه الترمذي وقال: هذا حديث غريب، باب ماجاء في اجرمن عزى مصابا، رقم: ١٠٧٣

134. 'Abdullāh ﷺ narrates that Nabi ﷺ said: Anyone who consoles an afflicted person, will have a reward equivalent to his. (Tirmidhi)

﴿135﴾ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ: مَا مِنْ مُؤْمِنٍ يُعَزِّيْ اَخَاهُ بِمُصِيْبَةٍ اِلَّا كَسَاهُ اللهُ سُبْحَانَهُ مِنْ حُلَلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ.

رواه ابن ماجه، باب ماجاء في ثواب من عزى مصابا، رقم: ١٦٠١

135.Muhammad ibne-'Amr ibne-Hazm ﷺ narrates that Nabi ﷺ said: No believer comforts his brother in distress, except that Allāh. clothes him with a dress of nobility on the Day of Reckoning. (Ibe- Majah)

﴿136﴾ عَنْ اُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ رَسُوْلُ اللهِ ﷺ عَلٰى اَبِيْ سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَاَغْمَضَهُ، ثُمَّ قَالَ: اِنَّ الرُّوْحَ اِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ اَهْلِهٖ فَقَالَ: لَا تَدْعُوْا عَلٰى اَنْفُسِكُمْ اِلَّا بِخَيْرٍ، فَاِنَّ الْمَلَائِكَةَ يُؤَمِّنُوْنَ عَلٰى مَا تَقُوْلُوْنَ. ثُمَّ قَالَ: اَللّٰهُمَّ!

اغْفِرْ لِاَبِيْ سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِيْ الْمَهْدِيِّيْنَ وَاخْلُفْهُ فِيْ عَقِبِهِ فِي الْغَابِرِيْنَ، وَاغْفِرْلَنَا وَلَهُ يَا رَبَّ الْعَالَمِيْنَ! وَافْسَحْ لَهُ فِيْ قَبْرِهِ، وَنَوِّرْ لَهُ فِيْهِ.

رواه مسلم، باب في اغماض الميت والدعاء له اذا حُضر، رقم: ٢١٣٠

136. Umme Salamah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ came after Abu Salamah's death, whose eyes were open. Closing his eyes, he said: Verily, when the soul is taken up, the eyes follow it (and therefore remain open). Some of his family members wept and wailed (they may have said some unwanted words). He said: Do not supplicate for yourself anything but good; undoubtedly the angels say *Amín* to what you say. Then he supplicated:

OAllāh! Forgive Abu Salamah, raise his rank amongst those who are rightly guided, and You be the Caretaker of his descendants after him. Forgive him and us; O *Rabb* of the universe, make his grave spacious for him and grant him light in it. (Muslim)

Note: Whenever someone supplicates this for another Muslim, he may take the name of the demised in place of the name of Abu Salamah.

﴿137﴾ عَنْ اَبِيْ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُوْلُ: دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَاْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِاَخِيْهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِيْنَ، وَلَكَ بِمِثْلٍ.

رواه مسلم، باب فضل الدعاء للمسلمين بظهر الغَيْب، رقم: ٦٩٢٩

137. Abu Darda' ﷺ narrates that Nabí ﷺ said: A Muslim's supplication in the absence of his brother is accepted. An angel is stationed at his head; whenever he makes a supplication for the good of his brother, this angel says: Amin and may you receive the same. (Muslim)

﴿138﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يُحِبَّ لِاَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ.

رواه البخاري،باب من الايمان أن يحب لاخيه......رقم: ١٣

138. Anas ﷺ narrates that Nabí ﷺ said: None of you is a true believer, until he likes for his brother what he likes for himself. (Bukhāri)

﴾139﴿ عَنْ خَالِدِ بْنِ عَبْدِاللهِ الْقَسْرِيِّ رَحِمَهُ اللهُ قَالَ: حَدَّثَنِيْ أَبِيْ عَنْ جَدِّيْ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَتُحِبُّ الْجَنَّةَ؟ قَالَ: قُلْتُ نَعَمْ! قَالَ: فَأَحِبَّ لِأَخِيْكَ مَا تُحِبُّ لِنَفْسِكَ. رواه احمد ٤/٧٠

139. Khalid ibne-'Abdullah Qasari Rahimahullāh narrates from his father and his grandfather ﷺ that Rasúlullāh ﷺ asked them: Do you love Paradise?. I replied: Yes. Rasúlullāh ﷺ said: Like for your brother what you like for yuurself. (Musnad Ahmad)

﴾140﴿ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: إِنَّ الدِّيْنَ النَّصِيْحَةُ، إِنَّ الدِّيْنَ النَّصِيْحَةُ، إِنَّ الدِّيْنَ النَّصِيْحَةُ قَالُوْا: لِمَنْ يَارَسُوْلَ اللهِ؟ قَالَ: لِلّٰهِ، وَلِكِتَابِهِ، وَلِرَسُوْلِهِ، وَ لِأَئِمَّةِ الْمُسْلِمِيْنَ وَعَامَّتِهِمْ. رواه النسائي، باب النصيحة للامام ،رقم: ٤٢٠٤

140. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Verily, *Deen* (religion) is *Nasíhah* (sincere wellwishing) verily *Deen* is *Nasíhah*, verily *Deen* is *Nasíhah*. The Sahābah asked: To whom O Rasúlullāh? He replied: To Allāh, and His Book, and His Messenger, and to the rulers of the Muslims and their common folk. (Nasaí)

Note: Sincere well-wishing for Allāh stands for belief in Allāh, fervent love for Him, to fear Him, to obey and worship Him and to ascribe no partners to Him. Sincere well-wishing for the Book of Allāh means belief on it, giving it the respect it deserves, acquiring and spreading its knowledge and acting upon it.

Sincere well-wishing for the Prophet means testifying to his prophethood, honouring him, loving and practicing his *Sunnah* , spreading his message and believing with heart and soul that our salvation lies in his obedience.

Sincere well-wishing to the rulers of the Muslims means that they be assisted in the discharge of their responsibilities and to have a good opinion about them. They should be obeyed in right things. However if they make mistakes, attempts should be made to rectify them and they be given good counselling.

Sincere well-wishing to the common folk is to look after their good and welfare. This includes bringing them towards *Deen* with sincerity and kindness. To teach them *Deen* and to inspire them towards righteousness. To consider their benefit ones own benefit and their loss ones own loss. To help them as far as possible and to fulfi' their rights. (Nawawi)

﴿141﴾ عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ حَوْضِيْ مَا بَيْنَ عَدَنَ إِلٰى عَمَّانَ أَكْوَابُهُ عَدَدُ النُّجُوْمِ مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ، وَأَحْلٰى مِنَ الْعَسَلِ، أَوَّلُ مَنْ يَرِدُهُ فُقَرَاءُ الْمُهَاجِرِيْنَ، قُلْنَا: يَا رَسُوْلَ اللهِ! صِفْهُمْ لَنَا، قَالَ: شُعْثُ الرُّؤُوْسِ، دُنْسُ الثِّيَابِ الَّذِيْنَ لَا يَنْكِحُوْنَ الْمُتَنَعِّمَاتِ، وَلَا تُفَتَّحُ لَهُمُ السُّدَدُ، الَّذِيْنَ يُعْطُوْنَ مَا عَلَيْهِمْ، وَلَا يُعْطَوْنَ مَا لَهُمْ. رواه الطبراني، ورجاله رجال الصحيح، مجمع الزوائد ١٠/٤٥٧

141. Thawbān ﷺ narrates that Rasúlullāh ﷺ said: My pond extends from Aden to Amman. Its bowls are equivalent to the stars in the sky. Its water is whiter than snow and sweeter than honey. The first to come on the pond will be the poor emigrants. We asked: O Rasúlullāh! Describe them to us? Rasúlullāh ﷺ replied: Those with dishevelled hair, and dirty clothes, who cannot marry women living in luxury. For whom doors are not opened. They fulfil the rights of others, while their own rights are not given to them. (Tabarānī, Majma 'uz-Zawāid)

Note: Aden is a famous city in Yemen and Amman is the capital of Jordan. The words Aden and Amman are used only for the purpose of signs in this *Hadith*. This, however, does not imply that the area of the pool is exactly the distance as referred to, but it is only to facilitate understanding, that the length and width of the pond spreads over hundreds of miles. (Ma 'ariful Hdíth)

﴿142﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَكُوْنُوْا إِمَّعَةً تَقُوْلُوْنَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنَّا، وَإِنْ ظَلَمُوْا ظَلَمْنَا، وَلٰكِنْ وَطِّنُوْا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوْا، وَإِنْ أَسَاءُوْا فَلَا تَظْلِمُوْا.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في الاحسان والعفو، رقم: ٢٠٠٧

142. Hudhaifah ﷺ narrates that Rasúlulláh ﷺ said: Do not immitate others and start saying if others treat us well, we will treat them well, and if they do wrong to us, we will do wrong to them; but accustom yourself to do good if people do good, and not to do wrong if they do wrong. (Tirmidhi)

﴿143﴾ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا اَنَّهَا قَالَتْ: مَا انْتَقَمَ رَسُوْلُ اللّٰهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ اِلَّا اَنْ تُنْتَهَكَ حُرْمَةُ اللّٰهِ فَيَنْتَقِمُ بِهَا لِلّٰهِ. (وهو بعض الحديث) رواه البخاري، باب قول النبي ﷺ: يسروا ولا تعسروا......، رقم: ٦١٢٦

143. 'A'ishah Radiyallãhu 'anha narrates that Rasúlulláh ﷺ never revenged in his personal affairs, however, when Allãh's lawful bindings were violated, he would punish for the sake of Allãh. (Bukhãri)

﴿144﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: اِنَّ الْعَبْدَ اِذَا نَصَحَ لِسَيِّدِهِ، وَ اَحْسَنَ عِبَادَةَ اللّٰهِ، فَلَهُ اَجْرُهُ مَرَّتَيْنِ. رواه مسلم، باب ثواب العبد......، رقم: ٤٣١٨

144. 'Abdullãh ibne- 'Umar Radiyallãhu 'anhuma narrates that Rasúlulláh ﷺ said: Indeed when a slave is faithful to his master and worships Allãh well, then he gets a double reward. (Muslim)

﴿145﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ كَانَ لَهُ عَلَى رَجُلٍ حَقٌّ فَمَنْ اَخَّرَهُ كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ. رواه احمد ٤/٤٤٢

145. 'Imrãn ibne-Husain Radiyallãhu 'anhuma narrates that Rasúlulláh ﷺ said: When anyone has something due to him from another, he will be credited with (reward of) *Sadaqah* for every day allowed to postpone payment. (Musnad Ahmad)

﴿146﴾ عَنْ اَبِي مُوْسَى الْاَشْعَرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّ مِنْ اِجْلَالِ اللّٰهِ اِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِيْ فِيْهِ وَالْجَافِيْ عَنْهُ، وَاِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ. رواه ابوداؤد، باب في تنزيل الناس منازلهم، رقم: ٤٨٤٣

146. Abu Músã Al Ash'ari ﷺ narrates that Rasúlulláh ﷺ said: Undoubtedly reverence to Allãh includes honouring a grey haired Muslim; and also the one who has memorised the Qur 'ãn and he

neither exceeds the proper bounds and nor does he turn away from it; and honouring a just ruler. (Abu Dāwūd)

Note: The man who has memorised the Qur 'ān ought to be regular in recitation, and makes no excesses in pronouncing its verses for name and fame.

(Badhl-ul-Majhūd)

﴿147﴾ عَنْ اَبِىْ بَكْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ اَكْرَمَ سُلْطَانَ اللّٰهِ تَبَارَكَ وَتَعَالٰى فِى الدُّنْيَا اَكْرَمَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ، وَمَنْ اَهَانَ سُلْطَانَ اللّٰهِ عَزَّوَجَلَّ فِى الدُّنْيَا اَهَانَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ۔

رواہ احمد و الطبرانی باختصار ورجال احمد ثقات، مجمع الزوائد ٥/٢٨٨

147. Abu Bakra ﷺ narrates: I heard Rasūlullāh ﷺ saying: He who honours a king appointed by Allāh *Tabaraka wa Ta'ālā* in the world, Allāh will honour him on the Day of Resurrectitrn. He who dishonours a king appointed by Allāh ﷻ in the world, Allāh will dishonour him on the Day of Resurrection.

(Musnad Ahmad, Tabarānī, Majma -'uz-Zawāid)

﴿148﴾ عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اَلْبَرَكَةُ مَعَ اَكَابِرِكُمْ۔

رواہ الحاکم وقال: صحیح علی شرط البخاری ووافقه الذھبی ١/٦٢

148. Abdullāh ibne 'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Blessings are with your elders.

(Mustadrak Hākim)

Note: This means that those of old age have done more virtues and as such, they are more blessed. (Hashiyatut Targhib)

﴿149﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَيْسَ مِنْ اُمَّتِىْ مَنْ لَمْ يُجِلَّ كَبِيْرَنَا، وَيَرْحَمْ صَغِيْرَنَا، وَيَعْرِفْ لِعَالِمِنَا حَقَّهُ۔

رواہ احمد والطبرانی فی الکبیر واسنادہ حسن، مجمع الزوائد ١/٣٣٨

149. 'Ubada ibne-Samit ﷺ narrates that Rasūlullāh ﷺ said: He is not amongst my followers who neither shows respect to our elders, nor mercy to our youngsters and does not recognise the rights of our *'Alim* (scholar). (Musnad Ahmad, Tabarānī, Majma- 'uz-Zawāid)

﴾150﴿ عَنْ اَبِیْ اُمَامَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اُوْصِی الْخَلِیْفَةَ مِنْ بَعْدِیْ بِتَقْوَی اللهِ، وَاُوْصِیْهِ بِجَمَاعَةِ الْمُسْلِمِیْنَ اَنْ یُعَظِّمَ کَبِیْرَهُمْ، وَیَرْحَمَ صَغِیْرَهُمْ، وَیُوَقِّرَ عَالِمَهُمْ، وَ اَنْ لَا یَضْرِبَهُمْ فَیُذِلَّهُمْ، وَلَا یُوْحِشَهُمْ فَیُکَفِّرَهُمْ، وَاَنْ لَا یُخْصِیَهُمْ فَیَقْطَعَ نَسْلَهُمْ، وَاَنْ لَا یُغْلِقَ بَابَهُ دُوْنَهُمْ فَیَاْکُلَ قَوِیُّهُمْ ضَعِیْفَهُمْ۔

رواه البیهقی فی السنن الکبری ۸/۱۶۱

150. Abu Umamah ﷺ narrates that Rasúlullāh ﷺ said: I advise my *Caliph* to follow after me to fear Allāh, and I advise him with regard o the *Jamā 'at* of Muslims to be respectful to their elders, and merciful to their youngsters, and to honour their *'Ulamā* (scholars). He should not beat them so much that they are humiliated; he should not frighten them so as to make them infidels; he should not castrate them so as to finish their race; he should not shut the doors for their complaints, otherwise the strong will overpower the weak. (Baihaqí)

﴾151﴿ عَنْ عَائِشَةَ رَضِیَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: اَقِیْلُوْا ذَوِی الْهَیْئَاتِ عَثَرَاتِهِمْ اِلَّا الْحُدُوْدَ۔

رواه ابو داؤد، باب فی الحد یشفع فیه، رقم: ۴۳۷۵

151. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Forgive people of good qualities on their lapses, but not those faults to which prescribed penalties apply. (Abu Dāwúd)

﴾152﴿ عَنْ عَمْرِوبْنِ شُعَیْبٍ عَنْ اَبِیْهِ عَنْ جَدِّهٖ رَضِیَ اللهُ عَنْهُمَا اَنَّ النَّبِیَّ ﷺ نَهٰی عَنْ نَتْفِ الشَّیْبِ وَقَالَ: اِنَّهٗ نُوْرُ الْمُسْلِمِ۔

رواه الترمذی وقال: هذا حدیث حسن، باب ماجاء فی النهی عن نتف الشیب، رقم: ۲۸۲۱

152. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabi ﷺ prohibited plucking of grey hair and said: Undoubtedly, the old age is the *Nūr* (light) of a Muslim. (Tirmidhi)

﴾153﴿ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا تَنْتِفُوا الشَّیْبَ، فَاِنَّهٗ نُوْرٌ یَوْمَ الْقِیَامَةِ، وَمَنْ شَابَ شَیْبَةً فِی الْاِسْلَامِ کُتِبَ لَهٗ بِهَا حَسَنَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِیْئَةٌ، وَرُفِعَ لَهٗ بِهَا دَرَجَةٌ۔

رواه ابن حبان، قال المحقق: اسناده حسن ۷/۲۵۳

153. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Do not

pluck out grey hair. Indeed, they will be a *Nūr* (light) on the Day of Resurrection. He who ages with grey hair in Islām, then for each grey hair a good deed will be written, a sin will be wiped out and he will be elevated in rank for it. (Ibne-Hibbān)

﴿154﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِلّٰهِ تَعَالَى أَقْوَامًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ وَيُقِرُّهَا فِيهِمْ مَا بَذَلُوْهَا، فَإِذَا مَنَعُوْهَا نَزَعَهَا مِنْهُمْ فَحَوَّلَهَا إِلَى غَيْرِهِمْ. رواه الطبراني في الكبير وابو نعيم في الحلية وهو حديث حسن، الجامع الصغير ١/٣٥٨

154. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Indeed, Allāh blesses certain people with special bounties for the benefit of other people. As long as they benefit others, Allāh continues His bounties upon them but when they stop benefitting others, Allāh takes these bounties back from them and transfers to others. (Tabarāni, Hulyat-ul-Awilyā, Jāmi- 'us-Saghīr)

﴿155﴾ عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَبَسُّمُكَ فِيْ وَجْهِ أَخِيْكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوْفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرْشَادُكَ الرَّجُلَ فِيْ أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصَرُكَ لِلرَّجُلِ الرَّدِيْءِ الْبَصَرِ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعَظْمَ عَنِ الطَّرِيْقِ لَكَ صَدَقَةٌ، وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِيْ دَلْوِ أَخِيْكَ لَكَ صَدَقَةٌ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في صنائع المعروف، رقم: ١٩٥٦

155. Abu Dhar ﷺ narrates that Rasūlullāh ﷺ said: Smiling at your brother is *Sadaqah* (charity); enjoining good and forbidding from evil is *Sadaqah*; directing someone who has lost his way is *Sadaqah*; guiding a man with poor eyesight is *Sadaqah*; removing stones, thorns and bones from the path is *Sadaqah*; and pouring water from your bucket into your brother's bucket is *Sadaqah*.
(Tirmidhi)

﴿156﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَشَى فِيْ حَاجَةِ أَخِيْهِ كَانَ خَيْرًا لَهُ مِنِ اعْتِكَافِهِ عَشْرَ سِنِيْنَ، وَمَنِ اعْتَكَفَ يَوْمًا ابْتِغَاءَ وَجْهِ اللهِ جَعَلَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَ خَنَادِقَ، كُلُّ خَنْدَقٍ أَبْعَدُ مَا بَيْنَ الْخَافِقَيْنِ.

رواه الطبراني في الاوسط واسناده جيد، مجمع الزوائد ٨/ ٣٥٠

156. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Going out for a brother's need is better than ten years I'tikāf (confining oneself to a *masjid* exclusively for the worship of Allāh). He who observes *I'tikāf* of one day for Allāh's sake, three trenches are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (Tabarāní, Majma- 'uz-Zawāid)

﴿157﴾ عَنْ جَابِرِ بْنِ عَبْدِاللهِ وَاَبِىْ طَلْحَةَ بْنِ سَهْلٍ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُمْ يَقُوْلَانِ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنِ امْرِىءٍ يَخْذُلُ امْرَءًا مُسْلِمًا فِى مَوْضِعٍ يُنْتَهَكُ فِيْهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيْهِ مِنْ عِرْضِهٖ اِلَّا خَذَلَهُ اللهُ فِى مَوْطِنٍ يُحِبُّ فِيْهِ نُصْرَتَهُ، وَمَا مِنِ امْرِىءٍ يَنْصُرُ مُسْلِمًا فِىْ مَوْضِعٍ يُنْتَقَصُ فِيْهِ مِنْ عِرْضِهٖ وَيُنْتَهَكُ فِيْهِ مِنْ حُرْمَتِهٖ اِلَّا نَصَرَهُ اللهُ فِى مَوْطِنٍ يُحِبُّ نُصْرَتَهُ. رواه ابوداؤد، باب الرجل يذب عن عرض اخيه، رقم: ٤٨٨٤

157. Jābir ibne-'Abdullāh and Abu Talhah ibne-Sahl Al Ansāri Radiyallāhu 'anhuma narrate that Rasúlullāh ﷺ said: No Muslim will desert a man who is confronted with a situation where his respect and honour is being violated but Allāh ﷻ will desert him in a situation when he will be in need of His help. And no Muslim will help a Muslim in a situation when his respect and honour is being violated, but Allāh will help him in a situation when he will be in need of His help. (Abu Dāwúd)

﴿158﴾ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَا يَهْتَمُّ بِاَمْرِ الْمُسْلِمِيْنَ فَلَيْسَ مِنْهُمْ، وَمَنْ لَمْ يُصْبِحْ وَيُمْسِ نَاصِحًا لِلّٰهِ، وَلِرَسُوْلِهٖ، وَلِكِتَابِهٖ، وَلِاِمَامِهٖ، وَلِعَامَّةِ الْمُسْلِمِيْنَ فَلَيْسَ مِنْهُمْ. رواه الطبرانى من رواية عبد الله بن جعفر، الترغيب ٥٧٧/٢، وعبد الله بن جعفر وثقة ابوحاتم وابوزرعة وابن حبان، الترغيب ٥٧٣/٤

158. Hudhaifah ibnil-Yaman ؓ narrates that Rasúlullāh ﷺ said: He who is not concerned about the affairs of Muslims is not amongst them. He, who does not pass the morning and evening in a state of sincerity and faithfulness to Allāh, His Prophet, His Book, and to the rulers of the Muslims and their common folk, is not amongst them. (Tabarāní, Targhib)

﴿159﴾ عَنْ سَالِمٍ عَنْ اَبِيْهِ رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ فِي حَاجَةِ اَخِيْهِ كَانَ اللهُ فِي حَاجَتِهٖ. (وهو جزء من الحديث) رواه ابو داؤد، باب المواخاة، رقم: ٤٨٩٣

159. Salim Radiyallāhu 'anhuma narrates that Nabí ﷺ said: He who is engaged in fulfilling his brother's need, Allāh will fulfil his needs. (Abu Dāwúd)

﴿160﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ وَاللهُ يُحِبُّ اِغَاثَةَ اللَّهْفَانِ.

رواه البزار من رواية زيادبن عبد الله النميرى وقد وثق وله شواهد، الترغيب ١٢٠/١

160. Anas ﷺ narrates that Nabí ﷺ said: He who guides towards good, gets the same reward as the one doing a good deed; and Allāh likes helping a man in distress. (Bazzār. Targhíb)

﴿161﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمُؤْمِنُ يَأْلَفُ وَيُؤْلَفُ، وَلَا خَيْرَ فِيْ مَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ وَخَيْرُ النَّاسِ اَنْفَعُهُمْ لِلنَّاسِ.

رواه الدارقطني وهو حديث صحيح، الجامع الصغير ٦٦١/٢

161. Jabir ﷺ narrates that Rasúlullāh ﷺ said: A believer loves and is loved. There is no good in the one who neither loves nor is loved. The best amongst people is the one who benefits people the most. (Dār Qutní. Jāmi- 'us-Saghír)

﴿162﴾ عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوْا: فَاِنْ لَمْ يَجِدْ؟ قَالَ: فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ قَالُوْا: فَاِنْ لَمْ يَسْتَطِعْ اَوْ لَمْ يَفْعَلْ؟ قَالَ: فَيُعِيْنُ ذَا الْحَاجَةِ الْمَلْهُوْفَ قَالُوْا: فَاِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيَأْمُرْ بِالْخَيْرِ اَوْقَالَ: بِالْمَعْرُوْفِ قَالَ: فَاِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيُمْسِكْ عَنِ الشَّرِّ فَاِنَّهُ لَهُ صَدَقَةٌ.

رواه البخاري، باب كل معروف صدقة، رقم: ٦٠٢٢

162. Abu Músā Al Ash'arí ﷺ narrates that Nabí ﷺ said: Every Muslim is enjoined to give *Sadaqah*. He was asked: If one has nothing? He replied: Then he should labour with his own hands to benefit himself and give *Sadaqah* (as well): The Sahabah asked: If he cannot or does not work? He said: Then he should help the needy and the distressed person. The Sahabah asked further: If he does not do it? He said:

Then he should enjoin others what is good. It was said: If he does

not do it? He said: Then he should refrain from harming someone; this is (also) a *Sadaqah* for him. (Bukhārī)

﴿163﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ: اَلْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ اَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْعَتَهُ وَيَحُوْطُهُ مِنْ وَرَآئِهِ۔

رواه ابو داؤد،باب في النصيحة والحياطة، رقم: ٤٩١٨

163. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: A believer is a believer's mirror; and a believer is a believer's brother, who guards him against loss and protects him in all aspects in his absence. (Abu Dāwúd)

﴿164﴾ عَنْ اَنَسٍ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اُنْصُرْ اَخَاكَ ظَالِمًا اَوْ مَظْلُوْمًا، فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! اَنْصُرُهُ اِذَا كَانَ مَظْلُوْمًا، اَفَرَاَيْتَ اِذَا كَانَ ظَالِمًا، كَيْفَ اَنْصُرُهُ؟ قَالَ: تَحْجُزُهُ اَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَاِنَّ ذٰلِكَ نَصْرُهُ۔

رواه البخاری، باب يمين الرجل لصاحبه انه اخوه......، رقم: ٦٩٥٢

164. Anas ﷺ narrates that Rasúlullāh ﷺ said: Help your Muslim brother whether he is an oppressor or is oppressed. A man asked: O Rasúlullāh! I will help him when he is oppressed, but how can I help him when he is an oppressor? He replied: You stop or prevent him from oppression for indeed that is your help to him. (Bukhārī)

﴿165﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِیَ اللهُ عَنْهُمَا يَبْلُغُ بِهِ النَّبِیَّ ﷺ: اَلرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمٰنُ، اِرْحَمُوْا اَهْلَ الْاَرْضِ يَرْحَمْكُمْ مَنْ فِی السَّمَاءِ۔

رواه ابو داؤد،باب فی الرحمة، رقم: ٤٩٤١

165. 'Abdullāh ibne- 'Amr Radiyallāhu 'anhuma narrates that Nabi ﷺ said: Allāh the Compassionate bestows mercy upon the merciful people. So, have mercy upon the inhabitants of the earth, the One in the Heaven will be merciful to you. (Abu Dāwúd)

﴿166﴾ عَنْ جَابِرِبْنِ عَبْدِاللهِ رَضِیَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلْمَجَالِسُ بِالْاَمَانَةِ اِلَّا ثَلَاثَةَ مَجَالِسَ: سَفْكُ دَمٍ حَرَامٍ، اَوْ فَرْجٌ حَرَامٌ، اَوِ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ۔

رواه ابو داؤد،باب فی نقل الحديث، رقم: ٤٨٦٩

166. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: All meetings are (confidential) trusts except three: Those for the purpose of shedding blood unlawfully or committing fornication or g*Rabb*ing other's property unjustly.

(Abu Dawúd)

Note: It is not permissible to leak the secrets of a meeting. The three things that are mentioned in the *Hadith* are for the purpose of illustration only. The objective is that, if in a meeting there is conspiracy for wrong or evil and you happen to participate in it, then never keep such matters secret. (Ma 'ariful *Hadith*)

﴿167﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلْمُؤْمِنُ مَنْ اَمِنَهُ النَّاسُ، عَلٰى دِمَائِهِمْ وَاَمْوَالِهِمْ.

رواه النسائي،باب صفة المؤمن، رقم ٤٩٩٨

167. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: The believer is one from whom people are safe in respect to their lives and wealth. (Nasai)

﴿168﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَمَا نَهَى اللهُ عَنْهُ.

رواه البخاري، باب المسلم من سلم المسلمون......رقم: ١٠

168. 'Abdullāh ibne'Amr Radiyallāhu 'anhuma narrates that Nabí ﷺ said: A Muslim is the one from whose tounge and hands, other Muslims are safe, and a *Muhajir*, (emigrant) is the one who abandons all that Allāh has forbidden. (Bukhārí)

﴿169﴾ عَنْ اَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالُوْا: يَا رَسُوْلَ اللهِ! اَيُّ الْاِسْلَامِ اَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهِ وَيَدِهِ.

رواه البخاري،باب اى الاسلام افضل رقم: ١١

169. Abu Músā ؓ narrates that the Sahābah asked: O Rasúlullāh! Whose Islam is the best? He replied: From whose: tongue and hands, other Muslims are safe. (Bukhārí)

Note: Causing trouble with the tongue includes jesting, accusing, rebuking, while causing trouble with hands includes

beating unjustly, g*Rabb*ing other's wealth and property wrongfully and the like. (Fath-ul-Bāri)

﴾170﴿ عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ نَصَرَقَوْمَهُ عَلٰى غَيْرِالْحَقِّ فَهُوَ كَالْبَعِيْرِ الَّذِىْ رُدِّىَ فَهُوَ يُنْزَعُ بِذَنَبِهِ.

رواه ابوداؤد،باب فى العصبية، رقم: ٥١١٧

170. 'Abdullāh ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ said: He, who helps his people in an unrighteous cause, is like a camel that falls into a well and is being pulled out by its tail. (Abu Dāwúd)

Note: Pulling out a camel by its tail is an exercise in futility, because a camel cannot be pulled out from a well like this. Similarly, helping people unjustly is equally futile. for people cannot be put on the right track like this. (Badhl-ul-Majhúd)

﴾171﴿ عَنْ جُبَيْرِبْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَيْسَ مِنَّا مَنْ دَعَا اِلٰى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلٰى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلٰى عَصَبِيَّةٍ.

رواه ابوداؤد، باب فى العصبية ،رقم: ٥١٢١

171. Jubair ibne-Mut'im ﷺ narrates that Rasúlullāh ﷺ said: He is not from us who calls towards *'Asabiyyah*. He is not from us who fights out of *'Asabiyyah* and he who dies upholding *'Asabiyyah*. (Abu Dāwúd)

Note: *'Asabiyyah* means fanatical association on the basis of language, tribe, race or nation.

﴾172﴿ عَنْ فُسَيْلَةَ رَحِمَهَا اللهُ اَنَّهَا سَمِعَتْ اَبَاهَا يَقُوْلُ: سَاَلْتُ رَسُوْلَ اللهِ ﷺ فَقُلْتُ: يَا رَسُوْلَ اللهِ! اَمِنَ الْعَصَبِيَّةِ اَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ قَالَ: لَا، وَلٰكِنْ مِنَ الْعَصَبِيَّةِ اَنْ يَنْصُرَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ.

رواه احمد ١٠٧/٤

172. Fusailah Rahimahallāh narrates: I heard my father that he asked: O Rasúlullāh! Is it from *'Asabiyyah* that a man loves his people? He said: No, but a man helps his people in their wrong doing is from *'Asabiyyah* (partisanship). (Musnad Ahmad)

﴿173﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قِيْلَ لِرَسُوْلِ اللهِ ﷺ: اَىُّ النَّاسِ اَفْضَلُ؟ قَالَ: كُلُّ مَخْمُوْمِ الْقَلْبِ، صَدُوْقِ اللِّسَانِ قَالُوْا: صَدُوْقُ اللِّسَانِ، نَعْرِفُهُ فَمَا مَخْمُوْمُ الْقَلْبِ؟ قَالَ: هُوَ التَّقِيُّ النَّقِيُّ لَا اِثْمَ فِيْهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ.

رواه ابن ماجه،باب الورع والتقوى،رقم: ٤٢١٦

173. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is *Makhmúm* and tongue is truthful. The Sahabah asked: We understand whose tongue is truthful, but what does a *Makhmúm* heart mean? He replied: The one who is a Muttaqi (fearful of Allāh) is pure of heart, free of sins and without injustice, hatred or jealousy for any one. (Ibne-Mājah)

Note: "A pure heart" means a heart without any attachment for anyone except Allāh. (Mazāhir Haque)

﴿174﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يُبَلِّغُنِيْ اَحَدٌ مِنْ اَصْحَابِيْ عَنْ اَحَدٍ شَيْئًا فَاِنِّيْ اُحِبُّ اَنْ اَخْرُجَ اِلَيْكُمْ وَاَنَا سَلِيْمُ الصَّدْرِ.

رواه ابوداؤد، باب فى رفع الحديث من المجلس ،رقم: ٤٨٦٠

174. 'Abdullāh ibne-Mas'úd ؓ narrates that Rasúlullāh ﷺ said: None of my Sahabah should convey to me anything (wrong) about anyone for indeed I would like to come out to you with a pure heart (free of ill feelings). (Abu Dāwúd)

﴿175﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا جُلُوْساً مَعَ رَسُوْلِ اللهِ ﷺ فَقَالَ: يَطْلُعُ الْآنَ عَلَيْكُمْ رَجُلٌ مِنْ اَهْلِ الْجَنَّةِ فَطَلَعَ رَجُلٌ مِنَ الْاَنْصَارِ تَنْطِفُ لِحْيَتُهُ مِنْ وُضُوْئِهِ، وَقَدْ تَعَلَّقَ نَعْلَيْهِ بِيَدِهِ الشِّمَالِ، فَلَمَّا كَانَ الْغَدُ قَالَ النَّبِيُّ ﷺ مِثْلَ ذٰلِكَ، فَطَلَعَ الرَّجُلُ مِثْلَ الْمَرَّةِ الْاُوْلٰى، فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَقَالَتِهِ اَيْضًا، فَطَلَعَ ذٰلِكَ الرَّجُلُ مِثْلَ حَالِهِ الْاُوْلٰى، فَلَمَّا قَامَ النَّبِيُّ ﷺ تَبِعَهُ عَبْدُ اللهِ بْنُ عَمْرٍو فَقَالَ: اِنِّيْ لَاحَيْتُ اَبِيْ فَاَقْسَمْتُ اَنْ لَا اَدْخُلَ عَلَيْهِ ثَلَاثًا، فَاِنْ رَاَيْتَ اَنْ تُؤْوِيَنِيْ اِلَيْكَ حَتّٰى تَمْضِيَ فَعَلْتَ؟ قَالَ: نَعَمْ، قَالَ اَنَسٌ رَضِيَ اللهُ عَنْهُ: فَكَانَ عَبْدُاللهِ يُحَدِّثُ اَنَّهُ بَاتَ مَعَهُ تِلْكَ الثَّلَاثَ اللَّيَالِيَ، فَلَمْ يَرَهُ يَقُوْمُ مِنَ اللَّيْلِ شَيْئًا، غَيْرَ اَنَّهُ اِذَا تَعَارَّ وَ تَقَلَّبَ عَلٰى

فِرَاشِهِ ذَكَرَ اللهَ عَزَّوَجَلَّ، وَكَبَّرَ حَتّٰى يَقُوْمَ لِصَلَاةِ الْفَجْرِ، قَالَ عَبْدُ اللهِ: غَيْرَ اَنِّيْ لَمْ اَسْمَعْهُ يَقُوْلُ اِلَّا خَيْرًا، فَلَمَّا مَضَتِ الثَّلَاثُ اللَّيَالِيْ، وَكِدْتُ اَنْ اَحْتَقِرَ عَمَلَهُ، قُلْتُ: يَا عَبْدَ اللهِ! لَمْ يَكُنْ بَيْنِيْ وَبَيْنَ اَبِيْ غَضَبٌ وَلَا هَجْرٌ، وَلٰكِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ لَنَا ثَلَاثَ مِرَارٍ: يَطْلُعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِنْ اَهْلِ الْجَنَّةِ، فَطَلَعْتَ اَنْتَ الثَّلَاثَ الْمِرَارِ، فَاَرَدْتُ اَنْ آوِيَ اِلَيْكَ فَاَنْظُرَ مَا عَمَلُكَ؟ فَاَقْتَدِيَ بِكَ، فَلَمْ اَرَكَ عَمِلْتَ كَثِيْرَ عَمَلٍ، فَمَا الَّذِيْ بَلَغَ بِكَ مَا قَالَ رَسُوْلُ اللهِ ﷺ؟ قَالَ: مَا هُوَ اِلَّا مَا رَاَيْتَ، قَالَ: فَلَمَّا وَلَّيْتُ دَعَانِيْ فَقَالَ: مَا هُوَ اِلَّا مَا رَاَيْتَ غَيْرَ اَنِّيْ لَا اَجِدُ فِيْ نَفْسِيْ لِاَحَدٍ مِنَ الْمُسْلِمِيْنَ غِشًّا وَلَا اَحْسُدُ اَحَدًا عَلٰى خَيْرٍ اَعْطَاهُ اللهُ اِيَّاهُ فَقَالَ عَبْدُاللهِ: هٰذِهِ الَّتِيْ بَلَغَتْ بِكَ وَهِيَ الَّتِيْ لَا نُطِيْقُ.

رواه احمد والبزار بنحوه و رجال احمد رجال الصحيح، مجمع الزوائد٨/ ١٥٠

175. Anas ibne-Malik ﷺ narrates that while we were sitting with Rasúlulläh ﷺ, he said: A dweller of Paradise will come to you now. Then a man from Ansar came, from whose beard drops of water of ablution were falling and he was holding his shoes in his left hand. The second day Nabí ﷺ repeated his words as the same Ansãrí came in the same condition he had come the first day. The third day Nabí ﷺ repeated the same words as that Sahãbí came in the same condtion. When Nabí ﷺ stood up, 'Abdullãh ibne- 'Amr Radiyallãhu 'anhuma followed that Ansãrí to his house and said to him: I had a quarrel with my father and have vowed that I will not go to him for three days. If you allow, let me stay at your house till my oath is fulfilled? He said: Very well. Anas ﷺ narrates: 'Abdullãh mentioned that he spent three nights with that Ansãrí but did not see him worshipping at night, except that when he awoke and changed his side on the bed, he praised Allãh ﷻ and said:

Allãhuakbar (Allãh is the Greatest), until he got up for *Salãt-ul-Fajr* from his bed. 'Abdullah said: I did not hear him say anything except good. When three nights had passed and I considered his deeds to be quite ordinary, I said to the Ansarí: O slave of Allãh! There was no quarrel and separation between me and my father but I heard Rasúlullãh ﷺ saying that the dweller of Paradise is coming to us and you came out on all three occasions. So, I decided to stay with you and see what (special) deed you perform?

However, I did not see you doing anything extraordinary. What is that deed which raised you to the rank mentioned by Rasúlulláh ﷺ? The Ansãrí replied: I have no deeds except that which you saw. 'Abdulláh ؓ said: When I turned to go away, the Anṣárí called me back and said:

I do not have any (special) deeds except for the ones you have seen. However I have no ill feelings in my heart about any Muslim and I am not jealous of anyone to whom Alláh has granted a bounty. 'Abdulláh ؓ said: This is that which has raised you to that rank, and this is that which is beyond our ability.

(Musnad Ahmad, Bazzãr, Majma -'uz-Zawãid)

﴿176﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ وَسَّعَ عَلٰى مَكْرُوْبٍ كُرْبَةً فِی الدُّنْيَا وَسَّعَ اللّٰهُ عَلَيْهِ كُرْبَةً فِیْ الْاٰخِرَةِ، وَمَنْ سَتَرَ عَوْرَةَ مُسْلِمٍ فِی الدُّنْيَا سَتَرَ اللّٰهُ عَوْرَتَهٗ فِی الْاٰخِرَةِ، وَاللّٰهُ فِیْ عَوْنِ الْمَرْءِ مَا كَانَ فِیْ عَوْنِ اَخِيْهِ. رواه احمد ٢/٢٧٤

176. Abu Hurairah ؓ narrates that Rasúlulláh ﷺ said: If anyone removes one of the anxieties of a distressed person in this world, Alláh will remove one of the anxieties of the Hereafter from him. If anyone conceals a fault of a Muslim, Alláh will conceal his faults in the Hereafter. Alláh keeps helping a man, so long he keeps helping his brother. (Musnad Ahmad)

﴿177﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: كَانَ رَجُلَانِ فِیْ بَنِی اِسْرَائِيْلَ مُتَوَاخِيَيْنِ، فَكَانَ اَحَدُهُمَا يُذْنِبُ وَالْاٰخَرُ مُجْتَهِدٌ فِی الْعِبَادَةِ، فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْاٰخَرَ عَلَى الذَّنْبِ فَيَقُوْلُ: اَقْصِرْ، فَوَجَدَهٗ يَوْمًا عَلٰى ذَنْبٍ فَقَالَ لَهٗ: اَقْصِرْ، فَقَالَ: خَلِّنِیْ وَ رَبِّیْ اَبُعِثْتَ عَلَیَّ رَقِيْبًا؟ فَقَالَ: وَاللّٰهِ! لَا يَغْفِرُ اللّٰهُ لَكَ اَوْ لَا يُدْخِلُكَ اللّٰهُ الْجَنَّةَ، فَقُبِضَ اَرْوَاحُهُمَا، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِيْنَ، فَقَالَ لِهٰذَا الْمُجْتَهِدِ: اَكُنْتَ بِیْ عَالِمًا اَوْ كُنْتَ عَلٰى مَا فِیْ يَدِیْ قَادِرًا؟ وَقَالَ لِلْمُذْنِبِ: اِذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِیْ، وَقَالَ لِلْاٰخَرِ: اِذْهَبُوْا بِهٖ اِلَى النَّارِ. رواه ابوداؤد،باب فی النهی عن البغی،رقم:٤٩٠١

177. Abu Hurairah ؓ narrates: I heard Rasúlulláh ﷺ saying: There were two friends in Bani Israil; one of them was sinful and the other was devout. Whenever the devout saw his friend committing a sin, he would ask him:

Refrain from it. One day, when he saw him committing a sin, he asked him to desist from it; the sinful said: Leave me to my *Rabb.* Have you been sent as my supervisor? The devout-one said: I swear by Allāh! Allāh will not forgive you or you will not be sent to Paradise. When both of them died, they were raised before *Rabb-al'AlAmín.* Allāh asked the devout: Did you know about Me or did you acquire My authority and stop Me from forgiving the sinful? So, Allāh said to the sinful: Go and enter into Paradise by grace of My Mercy, and commanded (the angels) about the devout: Take him to the Fire. (Abu Dāwúd)

Note: The *Hadíth* does not imply that one should dare to commit sins. The sinful was forgiven by the Mercy of Allāh, but it is not necessary that every sinful person be treated in the same way. As a principle, there is a punishment for every sin. Nor does it mean that people should not be stopped from doing evils and wrongs. In Qur'ān and *Hadíth,* there are hundreds of places, where there are commands to stop people from doing evil; and warnings against not forbidding evil. However, the message to be conveyed is that a pious person should neither rely on his own good deeds nor pass judgements on the sinful nor consider him self to be superior to them.

﴿178﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: يُبْصِرُ اَحَدُكُمُ الْقَذَاةَ فِى عَيْنِ اَخِيْهِ وَيَنْسَى الْجِذْعَ فِى عَيْنِهِ. رواه ابن حبان (ورجاله ثقات) ۱۳/۷۳

178. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: A person sees a straw in the eye of his brother, but neglects to see a log in his own eye. (Ibne-Hibbān)

Note: This refers to the fact that people notice the small faults of others, but remain ignorant of their own big mistakes.

﴿179﴾ عَنْ اَبِىْ رَافِعٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ غَسَلَ مَيِّتًا فَكَتَمَ عَلَيْهِ غَفَرَ اللّٰهُ لَهُ اَرْبَعِيْنَ كَبِيْرَةً، وَمَنْ حَفَرَ لِاَخِيْهِ قَبْرًا حَتّٰى يُجِنَّهُ فَكَاَنَّمَا اَسْكَنَهُ مَسْكَنًا حَتّٰى يُبْعَثَ. رواه الطبرانى فى الكبير ورجاله رجال الصحيح، مجمع الزوائد ۳/۱۱٤

179. Abu Rafi' ﷺ narrates that Rasúlullāh ﷺ said: He who bathes a deceased and conceals his faults, Allāh forgives his forty major sins. He who digs a grave for his deceased brother and buries him, it is as if he has arranged for his residence until he is resurrected (this man is rewarded as much as he would get for providing a residence for a man till the Day of Resurrection).
(Tabarāni, Majma-'uz-Zawāid)

﴿180﴾ عَنْ اَبِیْ رَافِعٍ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ غَسَّلَ مَيِّتًا فَكَتَمَ عَلَيْهِ غُفِرَ لَهُ اَرْبَعِيْنَ مَرَّةً، وَمَنْ كَفَّنَ مَيِّتًا كَسَاهُ اللهُ مِنَ السُّنْدُسِ وَاِسْتَبْرَقِ الْجَنَّةِ.

(الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ١/٣٥٤

180. Abu Rafi' ﷺ narrates that Rasúlullāh ﷺ said: He who bathes a deceased and hides his faults is forgiven forty times. He who enshrouds the deceased, Allāh will dress him in garments made of the fine and thick silk of Paradise. (Mustadrak Hākim)

﴿181﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ اَنَّ رَجُلًا زَارَ اَخًا لَهُ فِیْ قَرْيَةٍ اُخْرٰى، فَاَرْصَدَ اللهُ لَهُ عَلٰى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا اَتٰى عَلَيْهِ قَالَ: اَيْنَ تُرِيْدُ؟ قَالَ: اُرِيْدُ اَخًا لِیْ فِیْ هٰذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا، غَيْرَ اَنِّیْ اَحْبَبْتُهُ فِی اللهِ عَزَّوَجَلَّ، قَالَ: فَاِنِّیْ رَسُوْلُ اللهِ اِلَيْكَ، بِاَنَّ اللهَ قَدْ اَحَبَّكَ كَمَا اَحْبَبْتَهُ فِيْهِ.

رواه مسلم، باب فضل الحب فی الله تعالی، رقم: ٦٥٤٩

181. Abu Hurairah ﷺ, narrates that Nabi ﷺ said: A person set out to visit his (Muslim) brother in another village, Allāh sent an angel to wait for him on his way. When this man reached the angel asked: Where are you heading? He replied: I am heading for a brother of mine in this village. The angel asked: Does he owe you something, which you want to get back? The man replied: No. I just love him for the sake of Allāh ﷻ The angel said: I am Allāh's messenger to you, indeed Allāh loves you just as you love him for His sake. (Muslim)

﴿182﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ: مَنْ سَرَّهُ اَنْ يَجِدَ طَعْمَ الْاِيْمَانِ فَلْيُحِبَّ الْمَرْءَ لَا يُحِبُّهُ اِلَّا لِلّٰهِ عَزَّوَجَلَّ.

رواه احمد والبزار ورجاله ثقات، مجمع الزوائد ١/٢٦٨

182. Abu Hurairah ﷺ narrates that Nabí ﷺ said: He who wishes to acquire the taste of *Ímān*, should love another Muslim, only for the pleasure of Allāh ﷻ. (Musnad Ahmad, Bazzār, Majma-'uz-Zawāid)

﴿183﴾ عَنْ عَبْدِاللهِ يَعْنِي ابْنَ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنَ الْإِيْمَانِ اَنْ يُحِبَّ الرَّجُلُ رَجُلًا لَا يُحِبُّهُ إِلَّا لِلّٰهِ مِنْ غَيْرِ مَالٍ اَعْطَاهُ فَذٰلِكَ الْإِيْمَانُ.

رواه الطبراني في الاوسط ورجاله ثقات مجمع الزوائد ١٠/٤٨٥

183. 'Abdullāh ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ said: Verily, it is among the signs of *Ímān* that a person loves another person purely for the pleasure of Allāh, even though the other one may not have given him any wealth; This is undoubtedly *Iman*. (Tabarāni, Majma-'uz-Zawāid)

﴿184﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا تَحَابَّ رَجُلَانِ فِيْ اللهِ تَعَالٰى إِلَّا كَانَ اَفْضَلُهُمَا اَشَدُّ حُبًّا لِصَاحِبِهِ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٤/١٧١

184. Anas ﷺ narrates that Rasúlullāh ﷺ said: No two persons who love each other for the sake of Allāh except that the one who loves his brother more is better. (Mustadrak Hākím)

﴿185﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ اَحَبَّ رَجُلًا لِلّٰهِ فَقَالَ: إِنِّيْ أُحِبُّكَ لِلّٰهِ فَدَخَلَا جَمِيْعًا الْجَنَّةَ، فَكَانَ الَّذِيْ اَحَبَّ اَرْفَعَ مَنْزِلَةً مِنَ الْآخَرِ، وَاَحَقَّ بِالَّذِيْ اَحَبَّ لِلّٰهِ.

رواه البزار باسناد حسن، الترغيب ٤/١٧

185. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who loves someone for the sake of Allāh and says: Indeed I love you for the sake of Allāh, then both of them will enter Paradise. The one who loves will have a higher rank than the other, and will deserve that position because of his love for the sake of Allāh. (Bazzār. Targhíb)

﴿186﴾ عَنْ اَبِيْ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ يَرْفَعُهُ قَالَ: مَامِنْ رَجُلَيْنِ تَحَابَّا فِي اللهِ بِظَهْرِ الْغَيْبِ إِلَّا كَانَ اَحَبُّهُمَا إِلَى اللهِ اَشَدَّهُمَا حُبًّا لِصَاحِبِهِ.

رواه الطبراني في الاوسط ورجاله رجال الصحيح غير المعافى بن سليمان وهو ثقة، مجمع الزوائد ١٠/٤٨٩

186. Abu Darda' ﷺ narrates that Rasúlullāh ﷺ said: No two men, in absence, love each other for the pleasure of Allāh, except that the one who loves his friend more would be dearer to Allāh.
(Tabarāní, Majma- 'uz-Zawāid)

﴿187﴾ عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَثَلُ الْمُؤْمِنِيْنَ فِيْ تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكىٰ مِنْهُ عُضْوٌ، تَدَاعىٰ لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمّٰى. رواه مسلم،باب تراحم المؤمنين......،رقم: ٦٥٨٦

187. Nu'man ibne-Bashir Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: The example of Muslims in their mutual love, mercy and sympathy is like that of a body; if one of the organs is afflicted, the whole body responds to during sleeplessness and fever. (Muslim)

﴿188﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ : الْمُتَحَابُّوْنَ فِي اللهِ فِيْ ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ، يَغْبِطُهُمْ بِمَكَانِهِمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ.

رواه ابن حبّان، قال المحقق: اسناده جيد ٢/٣٣٨

188. Mu'ādh ﷺ narrates: I heard Rasúlullāh ﷺ saying: Those who love one another for the sake of Allāh will be under the shade of 'Arsh (Allāh's Throne), when there will be no shade on the Day of Resurrection, except the shade of the *'Arsh*. Prophets and martyrs will envy them for their status. (Ibne-Hibbān)

﴿189﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالىٰ:حُقَّتْ مَحَبَّتِيْ عَلَى الْمُتَحَابِّيْنَ فِيَّ، وَحُقَّتْ مَحَبَّتِيْ عَلَى الْمُتَنَاصِحِيْنَ فِيَّ، وَحُقَّتْ مَحَبَّتِيْ عَلَى الْمُتَزَاوِرِيْنَ فِيَّ،وَحُقَّتْ مَحَبَّتِيْ عَلَى الْمُتَبَاذِلِيْنَ فِيَّ، وَهُمْ عَلىٰ مَنَابِرَ مِنْ نُوْرٍ يَغْبِطُهُمُ النَّبِيُّوْنَ وَالصِّدِّيْقُوْنَ بِمَكَانِهِمْ. رواه ابن حبان، قال المحقق: اسناده جيد ٢/٣٣٨، وعند احمد ٥/٢٣٩ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ وَحُقَّتْ مَحَبَّتِيْ لِلْمُتَوَاصِلِيْنَ فِيَّ. وعند مالك ص ٧٢٣ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ وَجَبَتْ مَحَبَّتِيْ لِلْمُتَجَالِسِيْنَ فِيَّ ـ وعند الطبراني في الثلاثة عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللهُ عَنْهُ وَقَدْ حُقَّتْ مَحَبَّتِيْ لِلَّذِيْنَ يَتَصَادَقُوْنَ مِنْ اَجْلِيْ. مجمع الزوائد ١٠/٤٩٥

189. 'Ubādah ibne-Samit ﷺ reported: I heard Rasúlullāh ﷺ narrating a *Hadíth Qudsí* from his *Rabb* (Allāh), *Tabaraka wa Ta 'ālā*: My love is incumbent for those who love one another for My sake; My love is incumbent for those who sympathize with one another for My sake; My love is Incumbent for those who meet one another for My sake; My love is incumbent for those who spend on one another for My sake. They would be seated on pulpits of *Núr* (light); Prophets and Siddíqín (truthful followers) will envy them for their high ranks. (Ibne-Hibbān)

In another narration of 'Ubada ibne-Samit ﷺ it is stated: My love is incumbent for those who maintain relations for My sake.
(Musnad Ahmad)

In a narration of Mu'adh ibne-Jabal ﷺ it is stated: My love is incumbent for those who sit together for My sake.
(Muatta Imām Mālik)

In a narration of 'Amr ibne-'Abasah ﷺ it is said: My love is incumbent for those who are friends for My sake.
(Tabrani. Majma-'uz-Zawāid)

﴿190﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: قَالَ اللهُ عَزَّوَجَلَّ: الْمُتَحَابُّوْنَ فِيْ جَلَالِيْ لَهُمْ مَنَابِرُ مِنْ نُوْرٍ يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في الحب في الله، رقم: ٢٣٩٠

190. Mu'ādh ibne-Jabal ﷺ narrates: I heard Rasúlullāh ﷺ narrating a *Hadíth Qudsí* that Allāh the Almighty and Majestic has said: Those who love one another for My Glory, for them are seats on pulpits of *Núr* (light). The Prophets and martyrs shall envy them. (Tirmidhi)

﴿191﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ لِلّٰهِ جُلَسَاءَ يَوْمَ الْقِيَامَةِ عَنْ يَمِيْنِ الْعَرْشِ، وَكِلْتَا يَدَيِ اللهِ يَمِيْنٌ، عَلَى مَنَابِرَ مِنْ نُوْرٍ وُجُوْهُهُمْ مِنْ نُوْرٍ، لَيْسُوْا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ وَلَا صِدِّيْقِيْنَ قِيْلَ: يَا رَسُوْلَ اللهِ! مَنْ هُمْ؟ قَالَ: هُمُ الْمُتَحَابُّوْنَ بِجَلَالِ اللهِ تَبَارَكَ وَتَعَالَى.

رواه الطبراني ورجاله وثقوا، مجمع الزوائد ١٠/٤٩١

191. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasúlullāh

ﷺ said: Verily, some slaves of Allāh will be seated to the right of His Throne on the Day of Resurrection and Allāh's both hands are the right hands. They will be on pulpits of *Nūr* (lights): their faces will be of *Nūr*. They would neither be Prophets, nor martyrs, nor *Siddīqīn* (truthful followers). It was asked: O Rasūlullāh! Who will be those? He replied: These are the people who would have loved one another for the Majesty of Allāh the Blessed and Exalted.

(Tabarānī, Majma-'uz-Zawāid)

﴿192﴾ عَنْ اَبِيْ مَالِكٍ الْاَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: يٰاَيُّهَا النَّاسُ اسْمَعُوْا وَاعْقِلُوْا، وَاعْلَمُوْا اَنَّ لِلّٰهِ عَزَّوَجَلَّ عِبَادًا لَيْسُوْا بِاَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْبِطُهُمُ الْاَنْبِيَاءُ وَالشُّهَدَاءُ عَلٰى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللهِ فَجَاءَ رَجُلٌ مِنَ الْاَعْرَابِ مِنْ قَاصِيَةِ النَّاسِ وَاَلْوَى بِيَدِهٖ اِلٰى نَبِيِّ اللهِ ﷺ فَقَالَ: يَا نَبِيَّ اللهِ! نَاسٌ مِنَ النَّاسِ لَيْسُوا بِاَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْبِطُهُمُ الْاَنْبِيَاءُ وَالشُّهَدَاءُ عَلٰى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللهِ اِنْعَتْهُمْ لَنَا يَعْنِيْ: صِفْهُمْ لَنَا، فَسُرَّ وَجْهُ رَسُوْلِ اللهِ ﷺ لِسُؤَالِ الْاَعْرَابِيِّ، فَقَالَ رَسُوْلُ اللهِ ﷺ: هُمْ نَاسٌ مِنْ اَفْنَاءِ النَّاسِ، وَنَوَازِعِ الْقَبَائِلِ لَمْ تَصِلْ بَيْنَهُمْ اَرْحَامٌ مُتَقَارِبَةٌ، تَحَابُّوْا فِي اللهِ وَتَصَافَوْا يَضَعُ اللهُ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرَ مِنْ نُوْرٍ فَيُجْلِسُهُمْ عَلَيْهَا، فَيَجْعَلُ وُجُوْهَهُمْ نُوْرًا وَثِيَابَهُمْ نُوْرًا يَفْزَعُ النَّاسُ يَوْمَ الْقِيَامَةِ وَلَا يَفْزَعُوْنَ، وَهُمْ اَوْلِيَاءُ اللهِ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ.

رواه احمد ٥/٣٤٣

192. Abu Mâlik Al-Ash'ari رضي الله عنه narrates that Rasūlullāh ﷺ said: O people! Listen and pay heed; know verily there are certain slaves of Allāh the Almighty and Majestic who are neither prophets nor martyrs; prophets and martyrs will envy them for their high ranks and closeness to Allāh. A villager from a distant place pointed to Nabī ﷺ by his hands and said: O Nabīallāh! There will be certain people, who would neither be prophets nor martyrs; yet prophets and martyrs will envy them for their high rank and closeness to Allāh; please tell us about them i.e. describe their qualities to us. This question from the villager brought signs of happiness on the face of Rasūlullāh ﷺ and he said: These would be unknown individuals from various tribes, with no close kinships amongst them; they would have loved one another, sincerely for the

pleasure of Allāh. Allāh will have for them pulpits of *Núr*, on which they would be seated on the Day of Resurrection. Allāh will make their faces and clothes shine with *Núr*. When people will be terrified on the Day of Resurrection, they will not be terrified. They are the friends of Allāh for whom there is no fear and no grief.

(Musnad Ahmad)

﴿193﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! كَيْفَ تَقُوْلُ فِيْ رَجُلٍ اَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: اَلْمَرْءُ مَعَ مَنْ اَحَبَّ۔ رواه البخاری،باب علامة الحب فی الله......،رقم: ٦١٦٩

193. 'Abdullāh ibne-Masúd ﷺ narrates that a man came to Rasúlullāh ﷺ and said: O Rasúlullāh! What do you say of a man who loves a group of people but is unable to reach them (his actions do not match with theirs) Rasúlullāh ﷺ said: A man will be with those whom he loves. (Bukhāri)

﴿194﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا اَحَبَّ عَبْدٌ عَبْدًا لِلّٰهِ عَزَّوَجَلَّ اِلَّا اَكْرَمَ رَبَّهُ عَزَّوَجَلَّ۔ رواه احمد ٥/٢٥٩

194. Abu Umamah ﷺ narrates that Rasúlullāh ﷺ said: A slave of Allāh does not love another slave for the sake of Allāh ﷻ except that he honours his *Rabb* ﷻ. (Musnad Ahmad)

﴿195﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَفْضَلُ الْاَعْمَالِ الْحُبُّ فِي اللهِ وَالْبُغْضُ فِي اللهِ۔ رواه ابوداؤد،باب مجانبة اهل الاهواء وبغضهم رقم: ٤٥٩٩

195. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ said: The most excellent deed is love for the sake of Allāh and hatred for the sake of Allāh. (Abu Dāwúd)

﴿196﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ اَتٰى اَخَاهُ يَزُوْرُهُ فِي اللهِ اِلَّا نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ اَنْ طِبْتَ، وَطَابَتْ لَكَ الْجَنَّةُ، وَاِلَّا قَالَ اللهُ فِيْ مَلَكُوْتِ عَرْشِهِ: عَبْدِيْ زَارَ فِيَّ، وَعَلَيَّ قِرَاهُ، فَلَمْ يَرْضَ لَهُ بِثَوَابٍ دُوْنَ الْجَنَّةِ۔

(الحديث) رواه البزار وابويعلى باسناد جيد، الترغيب٣/٣٦٤

196. Anas ﷺ narrates that Nabí ﷺ said: No one visits his (Muslim) brother for Allāh's sake except that an angel announces from the heaven: You are blessed and you will be blessed with Paradise; and Allāh ﷻ says to the angels of the Throne: My slave visited for My sake, hence My hospitality for him is due on Me. Allāh is not satisfied with any reward for him less than Paradise. (Bazzār, Abu Ya'ālā, Targhíb)

﴿197﴾ عَنْ زَيْدِ بْنِ اَرْقَمَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا وَعَدَ الرَّجُلُ اَخَاهُ وَمِنْ نِيَّتِهِ اَنْ يَفِيَ فَلَمْ يَفِ وَلَمْ يَجِيءْ لِلْمِيْعَادِ فَلاَ اِثْمَ عَلَيْهِ.

رواه ابو داؤد، باب في العدة، رقم: ٤٩٩٥

197. Zaid ibne-Arqam ﷺ narrates that Nabí ﷺ said: When a man makes a promise to his brother with the intention of fulfilling it, but could not do so, and could not come at the appointed time, he is guilty of no sin. (Abu Dāwúd)

﴿198﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللهِ ﷺ: اَلْمُسْتَشَارُ مُؤْتَمَنٌ.

رواه الترمذي وقال: هذا حديث حسن، باب ماجاء ان المستشار مؤتمن، رقم: ٢٨٢٢

198. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who is counselled is trusted. (Tirmidhí)

Note: One who is counselled should not disclose the secrets of one who sought his counsel and also should give the most Sincore advice.

﴿199﴾ عَنْ جَابِرِ بْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيْثِ ثُمَّ الْتَفَتَ فَهِيَ اَمَانَةٌ.

رواه ابو داؤد، باب في نقل الحديث، رقم: ٤٨٦٨

199. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: When a man says something, and looks around, then it is a trust. (Abu Dāwúd)

Note: This means that if a man talks to you and he does not tell you to keep it secret, but from his actions you feel that he does not want the matter to be disclosed to anyone, then this a trust. For example, whiletalking to you, he looks around in a concerned manner, and then this matter is a

trust and should not be disclosed. (Ma'āriful *Hadith*)

﴿200﴾ عَنْ اَبِیْ مُوْسَی الْاَشْعَرِیِّ رَضِیَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ اَنَّهُ قَالَ: اِنَّ اَعْظَمَ الذُّنُوْبِ عِنْدَ اللّٰهِ اَنْ يَلْقَاهُ بِهَا عَبْدٌ بَعْدَ الْكَبَائِرِ الَّتِیْ نَهَی اللّٰهُ عَنْهَا اَنْ يَمُوْتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدَعُ لَهُ قَضَاءً. رواه ابوداؤد،باب فی التشديد فی الدّين، رقم: ٣٣٤٢

200. Abu Músā Al-Ash'arí ؓ narrates that Rasúlullāh ﷺ said: Undoubtedly amongst the greatest sins in Allāh's sight which a man commits, after the major sins which Allāh has prohibited, is that a man should die in debt, without making any arrangement for it to be paid off. (Abu Dāwúd)

﴿201﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ عَنِ النَّبِیِّ ﷺ قَالَ: نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتّٰی يُقْضٰی عَنْهُ. رواه الترمذی وقال: هذاحديث حسن، باب ماجاء ان نفس المومن......رقم: ١٠٧٩

201. Abu Hurairah ؓ narrates that Nabí ﷺ said: A believer's soul is attached (preventing his entry to Paradise) to his debt till it is paid. (Tirmidhí)

﴿202﴾ عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِوبْنِ الْعَاصِ رَضِیَ اللّٰهُ عَنْهُمَا اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: يُغْفَرُ لِلشَّهِيْدِ كُلُّ ذَنْبٍ، اِلَّا الدَّيْنَ. رواه مسلم،باب من قتل فی سبيل اللّٰه......رقم: ٤٨٨٣

202. 'Abdullāh ibne- 'Amr ibnil 'As Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Every sin of a martyr is forgiven except (his) debt (Muslim)

﴿203﴾ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ بْنِ جَحْشٍ رَضِیَ اللّٰهُ عَنْهُمَا قَالَ: كُنَّا جُلُوْسًا بِفِنَاءِ الْمَسْجِدِ حَيْثُ تُوْضَعُ الْجَنَائِزُ وَرَسُوْلُ اللّٰهِ ﷺ جَالِسٌ بَيْنَ ظَهْرَيْنَا، فَرَفَعَ رَسُوْلُ اللّٰهِ ﷺ بَصَرَهُ قِبَلَ السَّمَاءِ، فَنَظَرَ ثُمَّ طَاْطَاَ بَصَرَهُ وَوَضَعَ يَدَهُ عَلٰی جَبْهَتِهٖ، ثُمَّ قَالَ: سُبْحَانَ اللّٰهِ! سُبْحَانَ اللّٰهِ! مَاذَا نَزَلَ مِنَ التَّشْدِيْدِ! قَالَ: فَسَكَتْنَا يَوْمَنَا وَلَيْلَتَنَا فَلَمْ نَرَهَا خَيْرًا حَتّٰی اَصْبَحْنَا، قَالَ مُحَمَّدٌ: فَسَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ مَا التَّشْدِيْدُ الَّذِیْ نَزَلَ؟ قَالَ: فِی الدَّيْنِ، وَالَّذِیْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْاَنَّ رَجُلًا قُتِلَ فِیْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِیْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ وَعَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتّٰی يُقْضٰی دَيْنُهُ. رواه احمد ٥/٢٨٩

203. Muhammad ibne-'Abdullāh ibne-Jahsh Radiyallāhu 'anhuma

narrates that when we were sitting in the courtyard of the *Masjid*. where biers used to be put, and Rasúlulläh ﷺ was also sitting in the midst of us; he raised his eyes to the sky and looked, and then lowering his eyes and putting his hand to his forehead said: *Subhānallāh* (Glory be to Allāh who is above all faults), *Subhānallāh!* What a severe threat has descended! Muhammad ibne- 'Abdullāh Radiyallāhu 'anhuma said: We remained quiet that day and night, but we were not at ease to remain quiet. In the morning, I asked Rasúlulläh ﷺ: What severe threat had descended? Rasúlulläh ﷺ said: It is about debts; I swear by Him. Who is holding Muhammad's life in His Hand; if a man owing a debt were to be martyred in Allāh's path, then become alive; be martyred again in Allāh's path, then become alive, he would not enter Paradise till his debt was paid. (Musnad Ahmad)

﴿204﴾ عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ اُتِيَ بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ: هَلْ عَلَيْهِ مِنْ دَيْنٍ؟ فَقَالُوْا: لَا، فَصَلّٰى عَلَيْهِ، ثُمَّ اُتِيَ بِجَنَازَةٍ اُخْرٰى فَقَالَ: هَلْ عَلَيْهِ مِنْ دَيْنٍ؟ قَالُوْا: نَعَمْ، قَالَ: فَصَلُّوْا عَلٰى صَاحِبِكُمْ، قَالَ اَبُوْقَتَادَةَ: عَلَيَّ دَيْنُهُ يَا رَسُوْلَ اللهِ! فَصَلّٰى عَلَيْهِ.

رواه البخاری،باب من تکفل عن میت......، رقم: ٢٢٩٥

204. Salmah ibnul Akwa' Radiyallāhu 'anha narrates: A bier was brought and Rasúlulläh ﷺ was requested to offer the funeral *Salāt*. He asked: Did the deceased owe anything? It was replied: He did not. So he led the funeral *Salāt*. Then another bier was brought, and when Rasúlulläh ﷺ asked: Did the deceased owe anything? It was replied: He did. Rasúlulläh ﷺ said: Offer the funeral *Salāt* for your companion. Abu Qatādah ﷺ said: I am responsible for his debt. Thereupon, Rasúlulläh ﷺ led the funeral *Salāt*.(Bukhāri)

﴿205﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ اَخَذَ اَمْوَالَ النَّاسِ يُرِيْدُ اَدَاءَ هَا اَدَّى اللهُ عَنْهُ، وَمَنْ اَخَذَ يُرِيْدُ اِتْلَافَهَا اَتْلَفَهُ اللهُ.

رواه البخاری،باب من اخذ اموال الناس......،رقم: ٢٣٨٧

205. Abu Hurairah ﷺ narrates that Nabi ﷺ said: If anyone borrows from others with an intention to pay it back, Allāh will

pay it back for him. If someone borrows, with no intention to return it, Allāh, will destroy his property. (Bukhārī)

Note: "Allāh will pay it back for him," implies that Allāh will help the debtor to pay back his debt. If he could not pay back in his lifetime, Allāh will pay on his behalf in the Hereafter. "Allāh will destroy his property," implies that the squanderer will sustain a loss pertaining to his life and property, because of his evil intention. (Fath-'ul-Bārī)

﴿206﴾ عَنْ عَبْدِاللهِ بْنِ جَعْفَرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كَانَ اللهُ مَعَ الدَّائِنِ حَتّٰى يَقْضِيَ دَيْنَهُ مَا لَمْ يَكُنْ فِيْمَا يَكْرَهُ اللهُ.

رواه ابن ماجه، باب من ادّان دينا وهو ينوى قضائه، رقم: ١٤٠٩

206. 'Abdullāh ibne-Ja'far Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Allāh is with the debtor, till he pays back his debt, except that the debt was incurred for something disliked by Allāh. (Ibne-Majāh)

﴿207﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَقْرَضَ رَسُوْلُ اللهِ ﷺ سِنًّا، فَاَعْطٰى سِنًّا فَوْقَهُ، وَقَالَ: خِيَارُكُمْ مَحَاسِنُكُمْ قَضَاءً. رواه مسلم، باب جواز اقتراض الحيوان......رقم: ٤١١١

207. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ borrowed a young camel and in return gave a better camel, and said: The best amongst you are those who discharge their debt in a better manner.

(Muslim)

﴿208﴾ عَنْ عَبْدِاللهِ بْنِ اَبِيْ رَبِيْعَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَقْرَضَ مِنِّي النَّبِيُّ ﷺ اَرْبَعِيْنَ اَلْفًا، فَجَاءَهُ مَالٌ فَدَفَعَهُ اِلَيَّ وَقَالَ: بَارَكَ اللهُ لَكَ فِيْ اَهْلِكَ وَمَالِكَ، اِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْاَدَاءُ.

رواه النسائي،باب الاستقراض، رقم: ٤٦٨٧

208. 'Abdullāh ibne-Abi Rabía ﷺ narrates that Nabí ﷺ borrowed forty thousand from me, and when revenue came in, he paid me back, saying: May Allāh bless your family and your property. Verily the reward for a loan is commendation and repayment.

(Nasai)

﴿209﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ كَانَ لِیْ مِثْلُ اُحُدٍ ذَهَبًا مَا يَسُرُّنِیْ اَنْ لَا يَمُرَّ عَلَیَّ ثَلَاثٌ وَعِنْدِیْ مِنْهُ شَیْءٌ اِلَّا شَیْءٌ اُرْصِدُهُ لِدَيْنٍ۔

رواه البخاری،باب اداء الديون......،رقم: ٢٣٨٩

209. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: If I had gold to the extent of Mount Uhud; I would not like to keep any of it more than three days, except what I put aside to re-pay a debt. (Bukhārī)

﴿210﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَا يَشْكُرِ النَّاسَ لَا يَشْكُرِ اللهَ۔ رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء فی الشكر......،رقم: ١٩٥٤

210. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who does not thank people, does not thank Allāh. (Tirmidhī)

Note: Some of the narrators elaborate this *Hadíth* by saying that one who does not thank those who were kind to him, is not thankful to Allāh, being habitually ungrateful. (Ma'ārful *Hadíth*)

﴿211﴾ عَنْ اُسَامَةَ بْنِ زَيْدٍ رَضِیَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صُنِعَ اِلَيْهِ مَعْرُوْفٌ فَقَالَ لِفَاعِلِهٖ: جَزَاكَ اللهُ خَيْرًا فَقَدْ اَبْلَغَ فِی الثَّنَاءِ۔

رواه الترمذی وقال: هذا حديث حسن جيد غريب،باب ماجاء فی الثناء بالمعروف، رقم: ٢٠٣٥

211. Usama ibne-Zaid Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: If the recipient of a kindness says to his benefactor *Jazākallāhu Khair* (May Allāh give you a better reward), indeed he has fully praised and been thankful. (Tirmidhī)

Note: To pray in these words expresses that I am unable to recompense, so I invoke Allāh ﷻ that He may give you a better reward for this. Thus, these words carry praise for the benefactor. (Ma'āriful *Hadíth*)

﴿212﴾ عَنْ اَنَسٍ رَضِیَ اللهُ عَنْهُ قَالَ: لَمَّا قَدِمَ النَّبِیُّ ﷺ الْمَدِيْنَةَ اَتَاهُ الْمُهَاجِرُوْنَ فَقَالُوْا: يَا رَسُوْلَ اللهِ! مَا رَاَيْنَا قَوْمًا اَبْذَلَ مِنْ كَثِيْرٍ وَلَا اَحْسَنَ مُوَاسَاةً مِنْ قَلِيْلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ اَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَاَشْرَكُوْنَا فِی الْمَهْنَاِ، حَتّٰى لَقَدْ خِفْنَا اَنْ يَذْهَبُوْا

بِالْاَجْرِ كُلِّهِ، فَقَالَ النَّبِيُّ ﷺ: لَا، مَادَعَوْتُمُ اللهَ لَهُمْ وَاَثْنَيْتُمْ عَلَيْهِمْ.

رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ثناء المهاجرين......،رقم: ٢٤٨٧

212. Anas ﷺ narrates that when Nabi ﷺ came to Madínah, the emigrants came to him and said: O Rasúlulläh! We have never seen people more liberal out of abundance or better in giving help when they have little than a people among whom we have settled. Undoubtedly they have taken over full responsibility and shared with us their pleasant things so that we are afraid that they will get the whole reward. Rasúlulläh ﷺ said: No as long as you make supplication to Allāh for them and express praise for them this will not happen. (Tirmidhi)

﴿213﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ، فَلَا يَرُدُّهُ، فَاِنَّهُ خَفِيْفُ الْمَحْمِلِ طَيِّبُ الرِّيْحِ.

رواه مسلم، باب استعمال المسك......،رقم: ٥٨٨٣

213. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ said: If anyone is offered a gift of fragrant flowers, he must not refuse it because it is light in weight and has a pleasant fragrance. (Muslim)

Note: If flowers, which are of little value, are refused it is feared that the presenter will think that it was not worthy of acceptance, because of its low value and so he will be offended. (Ma'äriful *Hadíth*)

﴿214﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثَلَاثٌ لَا تُرَدُّ: الْوَسَائِدُ وَ الدُّهْنُ وَاللَّبَنُ [الدُّهْنُ يَعْنِيْ بِهِ الطِّيْبَ]

رواه الترمذي وقال هذا حديث غريب، باب ماجاء في كراهية رد الطيب، رقم: ٢٧٩٠

214. 'Abdulläh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasúlulläh ﷺ said: Three things should not be refused: Pillow, perfume and milk. (Tirmidhi)

﴿215﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَفَعَ لِاَخِيْهِ شَفَاعَةً فَاَهْدٰى لَهُ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ اَتٰى بَابًا عَظِيْمًا مِنْ اَبْوَابِ الرِّبَا.

رواه ابوداؤد، باب في الهدية لقضاء الحاجة، رقم: ٣٥٤١

215. Abu Umamah ﷺ narrates that Nabí ﷺ said: If anyone intercedes for his Muslim brother and that person gives him a gift for it which he accepts, then undoubtedly he reaches a great door of the doors of usury. (Abu Dāwúd)

Note: This has been termed as usury because the intercessor gets a present in return for nothing. (Mazāhir Haque)

﴿216﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَا مِنْ مُسْلِمٍ لَهُ ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا، إِلَّا أَدْخَلَتَاهُ الْجَنَّةَ.

رواه ابن حبّان، قال المحقق: اسناده ضعيف وهو حديث حسن، بشواهده ٢٠٧/٧

216. Ibne- 'Abbas Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: No Muslim who has two daughters and he treats them well as long as they live with him, or he lives with them, except that these two daughters will cause him to enter into Paradise. (Ibne Hibbān)

﴿217﴾ عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ عَالَ جَارِيَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ ، وَأَشَارَ بِإِصْبَعَيْهِ.

رواه الترمذي وقال: هذا حديث حسن غريب باب ماجاء في النفقة على البنات والاخوات، رقم: ١٩١٤

217. Anas ﷺ narrates that Rasúlullāh ﷺ said: If anyone brings up two girls; he and I will be together in Paradise like these two fingers; pointing with his two fingers. (Tirmidhí)

﴿218﴾ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللّٰهِ ﷺ : مَنْ يَلِيْ مِنْ هٰذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

رواه البخاري، باب رحمة الولد...... رقم: ٥٩٩٥

218. 'A'ishah Radiyallâhu 'anha narrates that Rasúlullāh ﷺ said: Whosoever assumed the responsibility of (managing) the affair of his daughters and treated them well, then these daughters will become shield for him from the Fire. (Bukhārí)

﴿219﴾ عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ كَانَتْ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوِ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللّٰهَ فِيْهِنَّ فَلَهُ الْجَنَّةُ.

رواه الترمذي، باب ماجاء في النفقة على البنات والاخوات، رقم: ١٩١٦

219. Abu Sa'id Al-Khudrí ﷺ narrates that Rasúlullāh ﷺ said: He who had three daughters or three sisters, or two daughters or two sisters, and he treated them well, and feared Allāh towards them, for him is Paradise. (Tirmidhí)

﴿220﴾ عَنْ اَيُّوْبَ بْنِ مُوْسٰى رَحِمَهُ اللهُ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ اَفْضَلَ مِنْ اَدَبٍ حَسَنٍ.

رواه الترمذی وقال: هذا حدیث غریب، باب ماجاء فی ادب الولد، رقم: ١٩٥٢

220. Ayyúb bin Musa Rahimahullāh on the authority of his father, who from his grandfather, narrates that Rasúlullāh ﷺ said: No father gives his son any gift better than good education. (Tirmidhí)

﴿221﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ ﷺ: مَنْ وُلِدَتْ لَهُ اُنْثٰى فَلَمْ يَئِدْهَا وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ يَعْنِيْ الذَّكَرَ عَلَيْهَا اَدْخَلَهُ اللهُ بِهَا الْجَنَّةَ.

رواه الحاکم وقال: هذاحدیث صحیح الاسناد ولم یخرجاه ووافقه الذهبی ١٧٧/٤

221. Abdullāh ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: If anyone has a baby girl and he neither buries her alive, nor slights her, nor prefers his son over her; then Allāh because of her will send him to Paradise. (Mustadrak Hākim)

﴿222﴾ عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا اَنَّ اَبَاهُ اَتٰى بِهٖ اِلٰى رَسُوْلِ اللهِ ﷺ فَقَالَ: اِنِّيْ نَحَلْتُ ابْنِيْ هٰذَا غُلَامًا، فَقَالَ: اَكُلَّ وَلَدِكَ نَحَلْتَ مِثْلَهُ؟ قَالَ: لَا، قَالَ: فَارْجِعْهُ.

رواه البخاری، باب الهبة للولد، رقم: ٢٥٨٦

222. Nu'man ibne-Bashír Radiyallāhu 'anhuma narrates that my father brought me to Rasúlullāh and said: Verily, I have gifted this son of mine a slave. He asked: Have you given all your sons the same? My father replied: No. He said: Then take the slave back. (Bukhāri)

Note: This *Hadith* implies that all the children should be treated equally in giving a gift.

﴿223﴾ عَنْ اَبِيْ سَعِيْدٍ وَابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُحْسِنِ اسْمَهُ وَاَدَبَهُ فَاِذَا بَلَغَ فَلْيُزَوِّجْهُ فَاِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَاَصَابَ اِثْمًا فَاِنَّمَا اِثْمُهُ عَلٰى اَبِيْهِ.

رواه البیهقی فی شعب الایمان ٤٠١/٦

223. Abu Sa'id and Abdullāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He, who has a son born to him, should give him a good name and a good upbringing and when he reaches puberty, marry him. If he does not marry him when he reaches puberty, and if the son commits a sin, then indeed its guilt rests upon his father. (Baihaqí)

﴿224﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَ اَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: تُقَبِّلُوْنَ الصِّبْيَانَ؟ فَمَا نُقَبِّلُهُمْ، فَقَالَ النَّبِيُّ ﷺ: اَوَ اَمْلِكُ لَكَ اَنْ نَزَعَ اللهُ مِنْ قَلْبِكَ الرَّحْمَةَ.

رواه البخاری، باب رحمة الولد وتقبيله ومعانقته، رقم: ٥٩٩٨

224. 'Á'isha Radiyallāhu 'anha narrates that a villager came to Nabí ﷺ and said: Do you kiss your children? Whereas we do not kiss them. Then, Nabí ﷺ said: I can not put mercy in your heart when Allāh has taken it away from you. (Bukhārí)

﴿225﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ، وَلَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ شِقَّ فِرْسِنِ شَاةٍ.

رواه الترمذی وقال: هذا حديث غريب، باب فی حث النبی ﷺ علی الهدية، رقم: ٢١٣٠

225. Abu Hurairah ﷺ narrates that Nabí ﷺ said: Give presents to one another, for a present removes hatred from the breast and a woman should not despise a gift from her neighbour, even if it be a portion of a goat's hoof. (Tirmidhí)

﴿226﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَحْقِرَنَّ اَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوْفِ، وَاِنْ لَمْ يَجِدْ فَلْيَلْقَ اَخَاهُ بِوَجْهٍ طَلِيْقٍ، وَاِنِ اشْتَرَيْتَ لَحْمًا اَوْ طَبَخْتَ قِدْرًا فَاَكْثِرْ مَرَقَتَهُ وَاغْرِفْ لِجَارِكَ مِنْهُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء فی اكثار ماء المرقة، رقم: ١٨٣٣

226. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ said: None of you should consider any good deed insignificant; if you are unable to perform any good deed then atleast meet your brother cheerfully (this is also a good deed). If you buy meat or cook in a pot then increase its gravy and give some of it to your neighbour. (Tirmidhí)

﴿227﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ عَنْهُ اَنَّ رَسُوْلَ اللّٰہِ ﷺ قَالَ: لَا یَدْخُلُ الْجَنَّةَ مَنْ لَا یَاْمَنُ جَارُهٗ بَوَائِقَهٗ. رواہ مسلم،باب بیان تحریم ایذاء الجار، رقم: ۱۷۲

227. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He will not enter Paradise whose neighbour feels unsafe from his injurious conduct. (Muslim)

﴿228﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰہِ ﷺ: مَنْ کَانَ یُؤْمِنُ بِاللّٰہِ وَالْیَوْمِ الْآخِرِ فَلْیُکْرِمْ جَارَهٗ قَالُوْا: یَارَسُوْلَ اللّٰہِ! وَمَا حَقُّ الْجَارِ؟ قَالَ: اِنْ سَاَلَكَ فَاَعْطِهٖ، وَاِنِ اسْتَغَاثَكَ فَاَغِثْهُ، وَاِنِ اسْتَقْرَضَكَ فَاَقْرِضْهُ، وَاِنْ دَعَاكَ فَاَجِبْهُ، وَاِنْ مَرِضَ فَعُدْهُ، وَاِنْ مَاتَ فَشَیِّعْهُ، وَاِنْ اَصَابَتْهُ مُصِیْبَةٌ فَعَزِّهٖ، وَلَا تُؤْذِهٖ بِقُتَارِ قِدْرِكَ اِلَّا اَنْ تَغْرِفَ لَهٗ مِنْهَا، وَلَا تَرْفَعْ عَلَیْهِ الْبِنَاءَ لِتَسُدَّ عَلَیْهِ الرِّیْحَ اِلَّا بِاِذْنِهٖ. رواہ الاصبھانی فی کتاب الترغیب ۱/۴۸۰،

وقال فی الحاشیة: عزاہ المنذری فی الترغیب ۳/۳۵۷ للمصنف بعد ان رواہ من طرق اخری،ثم قال المنذری، لا یخفی ان کثرة ھذہ الطرق تکسبه قوة واللّٰہ اعلم

228. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who believes in Allāh and the Day of Resurrection, should honour his neighbour. Sahabah asked: O Rasúlullāh! What are the rights of a neighbour? He replied: if he asks you for something, give it to him; if he needs your help, help him; if he ask for a loan, lend it to him; if he invites you, accept his invitation; if he is sick, visit him; if he dies, follow his bier; if some problem befalls him, comfort him. Do not trouble him with the smell of cooking, unless you send some of it to him; do not raise your house above his, which may obstruct his ventilation, except by his permission. (Targhib)

﴿229﴾ عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللّٰہُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰہِ ﷺ: لَیْسَ الْمُؤْمِنُ الَّذِیْ یَشْبَعُ وَجَارُهٗ جَائِعٌ. رواہ الطبرانی وابو یعلی ورجاله ثقات،مجمع الزوائد ۸/۳۰۶

229. Abdullāh ibne 'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He is not a believer who eats to his fill, while his neighbour is hungry. (Tabarāni, Abu Ya'lā, Majma-'uz-Zawāid)

﴿230﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ عَنْهُ قَالَ: قَالَ رَجُلٌ یَا رَسُوْلَ اللّٰہِ! اِنَّ فُلَانَةَ یُذْکَرُ مِنْ کَثْرَةِ صَلَاتِهَا وَصِیَامِهَا وَصَدَقَتِهَا غَیْرَ اَنَّهَا تُؤْذِیْ جِیْرَانَهَا بِلِسَانِهَا قَالَ: هِیَ فِی النَّارِ

قَالَ: يَا رَسُوْلَ اللهِ! فَإِنَّ فُلَانَةً يُذْكَرُ مِنْ قِلَّةِ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا وَإِنَّهَا تَصَدَّقُ بِالْأَثْوَارِ مِنَ الْأَقِطِ وَلَا تُؤْذِيْ جِيْرَانَهَا بِلِسَانِهَا قَالَ: هِيَ فِي الْجَنَّةِ. رواه احمد ٢/ ٤٠

230. Abu Hurairah ﷺ narrates that a man said: O Rasúlullāh! Indeed such and such a woman has a reputation for engaging in *Salāt*, *Saúm*, and *Sadaqah* to a great extent but she is sharp-tongued with her neighbours. He replied: She is in the Fire! Then that person said: O Rasúlullāh! Such and such a woman has a reputation for engaging in *Saúm*, *Sadaqah* and *Salāt* to a small extent. Indeed her *Sadaqah* is just a few pieces of cheese, but she does hurt her neighbours with her tongue. He said: She is in Paradise.

(Musnad Ahmad)

﴿231﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ يَأْخُذُ عَنِّيْ هٰؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْيُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ؟ فَقَالَ أَبُوْهُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قُلْتُ: أَنَا يَارَسُوْلَ اللهِ! فَأَخَذَ بِيَدِيْ فَعَدَّ خَمْسًا وَقَالَ: اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ، وَارْضَ بِمَا قَسَمَ اللهُ لَكَ تَكُنْ أَغْنَى النَّاسِ، وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَحِبَّ لِلنَّاسِ مَاتُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيْتُ الْقَلْبَ.

رواه الترمذي وقال: هذا حديث غريب باب من اتقى المحارم فهو اعبد الناس رقم: ٢٣٠٥

231. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Who, will learn these words from me, act upon them, or teach these to others who will act upon them? Abu Hurairah ﷺ said: O Rasúlullāh! I will. He held my hand and counting five characteristics said: (1)Avoid the forbidden, you will become the greatest worshipper; (2)be satisfied with what Allāh has granted you, and you will be the richest of men; (3)be kind to your neighbour, you will be a true believer; (4)choose for others what you like for yourself, and you will be a Muslim; (5)and do not laugh excessively, for excessive laughter deadens the heart. (Tirmidhi)

﴿232﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: يَا رَسُوْلَ اللهِ! كَيْفَ لِيْ أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: إِذَا سَمِعْتَ جِيْرَانَكَ يَقُوْلُوْنَ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ يَقُوْلُوْنَ قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ.

رواه الطبراني ورجاله رجال الصحيح مجمع الزوائد ١٠/ ٤٨٠

232. 'Abdullāh ibne-Mas'úd ﷺ narrates that a man asked: O Rasúlullāh! How can I know when I do good and when I do bad? Nabí ﷺ replied: When you hear your neighbours say verily you have done good, then indeed you have done good; and when you hear them say verily you have done bad, indeed you have done bad. (Tabarāní, Majma- 'uz-Zawāid)

﴿233﴾ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِیْ قُرَادٍ رَضِیَ اللہُ عَنْہُ اَنَّ النَّبِیَّ ﷺ تَوَضَّاَ یَوْمًا فَجَعَلَ اَصْحَابُہٗ یَتَمَسَّحُوْنَ بِوَضُوْئِہٖ فَقَالَ لَھُمُ النَّبِیُّ ﷺ: مَایَحْمِلُکُمْ عَلٰی ھٰذَا؟ قَالُوْا: حُبُّ اللہِ وَرَسُوْلِہٖ فَقَالَ النَّبِیُّ ﷺ: مَنْ سَرَّہٗ اَنْ یُحِبَّ اللہَ وَرَسُوْلَہٗ اَوْیُحِبَّہُ اللہُ وَرَسُوْلُہٗ فَلْیَصْدُقْ حَدِیْثَہٗ اِذَا حَدَّثَ وَلْیُؤَدِّ اَمَانَتَہٗ اِذَا اؤْتُمِنَ وَلْیُحْسِنْ جِوَارَمَنْ جَاوَرَہٗ.

رواہ البیھقی فی شعب الایمان،مشکوۃ المصابیح،رقم: ٤٩٩٠

233. 'Abdur Rahmān ibne-Abí Qurād ﷺ narrates that one day, Nabí ﷺ performed Wudú, the Sahabāh began to wipe themselves with the water he had used. Nabí ﷺ asked them: What induces you to do this? They replied: For the love of Allāh and His Messenger. Nabí ﷺ said: If anyone likes to love Allāh and His Messenger; and also likes that Allāh and His Messenger love him; then he should speak the truth whenever he speaks; and when he is entrusted with something, he must return it; and should treat his neighbours well. (Baihaqí, Mishkāt)

﴿234﴾ عَنْ عَائِشَۃَ رَضِیَ اللہُ عَنْھَا عَنِ النَّبِیِّ ﷺ قَالَ: مَا زَالَ جِبْرِیْلُ یُوْصِیْنِیْ بِالْجَارِ حَتّٰی ظَنَنْتُ اَنَّہٗ سَیُوَرِّثُہٗ.

رواہ البخاری،باب الوصاۃ بالجار، رقم: ٦٠١٤

234. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Jibrail ﷺcontinously kept advising me about (the rights of) a neighbour until I thought that undoubtedly he would make him an heir. (Bukhārí)

﴿235﴾ عَنْ عُقْبَۃَ بْنِ عَامِرٍ رَضِیَ اللہُ عَنْہُ قَالَ: قَالَ رَسُوْلُ اللہِ ﷺ: اَوَّلُ خَصْمَیْنِ یَوْمَ الْقِیَامَۃِ جَارَانِ.

رواہ احمد باسناد حسن،مجمع الزوائد ١٠/٦٣٢

235. 'Uqbah ibne- 'Amir ﷺ narrates that Rasúlullāh ﷺ said: The first pair of adversaries on the Day of Resurrection will be two neighbours. (Musnad Ahmad, Majma -'uz-Zawāid)

﴿236﴾ عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَايُرِيْدُ اَحَدٌ اَهْلَ الْمَدِيْنَةِ بِسُوْءٍ اِلَّا اَذَابَهُ اللهُ فِي النَّارِ ذَوْبَ الرَّصَاصِ، اَوْذَوْبَ الْمِلْحِ فِي الْمَاءِ.

رواه مسلم،باب فضل المدينة......،رقم: ٣٣١٩

236. Sa'd ﷺ narrates that Rasúlullāh ﷺ said: No one who intends evil for the people of Madínah except that Allāh will melt him in the fire, like the melting of lead or the dissolving of salt in water. (Muslim)

﴿237﴾ عَنْ جَابِرِبْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ اَخَافَ اَهْلَ الْمَدِيْنَةِ فَقَدْ اَخَافَ مَابَيْنَ جَنْبَيَّ.

رواه احمد و رجاله رجال الصحيح،مجمع الزوائد ٣/٦٥٨

237. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: He, who frightens the residents of Madínah, frightens me. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿238﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يَمُوْتَ بِالْمَدِيْنَةِ، فَلْيَمُتْ بِالْمَدِيْنَةِ فَاِنِّيْ اَشْفَعُ لِمَنْ مَاتَ بِهَا.

رواه ابن حبان، قال المحقق: اسناده صحيح ٩/٥٧

238. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who can die in Madínah let him die there; verily I shall intercede for those who die there (and are buried there). (Ibne-Hibbān)

Note: The Scholars of Islam have explained that this is a special intercession, as Rasúlullāh's intercession will generally be for all Muslims. "Who can die in Madínah let him die there" means that he should reside there till his last.

﴿239﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يَصْبِرُ عَلَى لَاْوَاءِ الْمَدِيْنَةِ وَشِدَّتِهَا اَحَدٌ مِنْ اُمَّتِيْ، اِلَّا كُنْتُ لَهُ شَفِيْعًا يَوْمَ الْقِيَامَةِ اَوْ شَهِيْدًا.

رواه مسلم،باب الترغيب في سكنى المدينة......رقم: ٣٣٤٧

239. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: No one amongst my *Ummah* who will endure the hardship and rigour of Madínah, without my being an intercessor or witness on his behalf on the Day of Resurrection. (Muslim)

﴿240﴾ عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَنَا وَكَافِلُ الْيَتِيْمِ فِي الْجَنَّةِ هٰكَذَا، وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطٰى وَفَرَّجَ بَيْنَهُمَا شَيْئًا۔

رواه البخاري،باب اللعان،.....،رقم: ٥٣٠٤

240. Sahl ﷺ narrates that Rasúlulláh ﷺ said: I, and the one who brings up an orphan, will be like this in Paradise, and he pointed his forefinger and middle finger with a slight gap between them. (Bukhãrí)

﴿241﴾ عَنْ عَمْرِو بْنِ مَالِكٍ الْقُشَيْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ ضَمَّ يَتِيْمًا بَيْنَ أَبَوَيْنِ مُسْلِمَيْنِ إِلٰى طَعَامِهِ وَشَرَابِهِ حَتّٰى يُغْنِيَهُ اللهُ وَجَبَتْ لَهُ الْجَنَّةُ۔ رواه احمد والطبراني وفيه: علي بن زيد وهو حسن الحديث وبقية رجاله رجال الصحيح، مجمع الزوائد ٨/٢٩٤

241. 'Amr ibne-Malik Al-Qushairí ﷺ narrates: I heard Rasúlulláh ﷺ saying: He who takes an orphan under his care, whose parents were Muslims; and let him share his meals, until Allãh freed this child from his care. Paradise will be due for him. (Musnad Ahmad, Tabarãní, Majma-'uz-Zawãid)

﴿242﴾ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ، وَأَوْمَأَ يَزِيْدُ بِالْوُسْطٰى وَالسَّبَّابَةِ، اِمْرَأَةٌ آمَتْ مِنْ زَوْجِهَا ذَاتُ مَنْصِبٍ وَجَمَالٍ، حَبَسَتْ نَفْسَهَا عَلٰى يَتَامَاهَا حَتّٰى بَانُوْا أَوْمَاتُوْا۔

رواه ابوداؤد،باب في فضل من عال يتامى،رقم: ٥١٤٩

242. 'Awf ibne-Malik Al-Ashja'i ﷺ narrates that Rasúlulláh ﷺ said: I and that woman whose cheeks have darkened (from the hardships of upbringing her children) will be like these two on the Day of Ressurrection. The narrator of the *Hadíth* Yazíd Rahimahulláh pointed with the middle and the forefinger. Rasúlulláh ﷺ explaining her circumstances said: A woman, of rank and beauty, who became a widow and then patiently devoted herself to her orphan children (for upbringing them), till they reached the age of puberty or died. (Abu Dawúd)

﴿243﴾ عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا قَعَدَ يَتِيْمٌ مَعَ

قَوْمٍ عَلٰى قَصْعَتِهِمْ فَيَقْرُبَ قَصْعَتَهُمْ شَيْطَانٌ۔

رواه الطبراني في الا وسط، وفيه: الحسن بن واصل وهو الحسن بن دينار وهو ضعيف لسوء حفظه، وهو حديث حسن والله اعلم مجمع الزوائد ٨/٢٩٣

243. Abu Músã Al-Ash'ari ﷺ narrates that Nabi ﷺ said: Not an orphan sits for eating in the utensils of a people, except that *Shaitan* cannot come near their utensils. (Tabarani, Majma-uz-Zawaid)

﴿244﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا شَكَا إِلَى رَسُوْلِ اللهِ ﷺ قَسْوَةَ قَلْبِهِ فَقَالَ: امْسَحْ رَأْسَ الْيَتِيْمِ وَأَطْعِمِ الْمِسْكِيْنَ۔

رواه احمد ورجاله رجال الصحيح مجمع الزوائد ٨/٢٩٣

244. Abu Hurairah ﷺ narrates that a man complained to Rasúlullãh of his hard-heartedness. He said: Pass an affectionate hand over the orphan's head and feed the poor.

(Musnad Ahmad, Majma-'uz-Zawãid)

﴿245﴾ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَضِيَ اللهُ عَنْهُ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ: السَّاعِيْ عَلَى الْأَرْمَلَةِ وَالْمِسْكِيْنِ كَالْمُجَاهِدِ فِيْ سَبِيْلِ اللهِ أَوْ كَالَّذِيْ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ۔

رواه البخاري، باب الساعي على الأرملة، رقم: ٦٠٠٦

245. Safwan ibne-Sulaim ﷺ narrates that Nabi ﷺ said: He who strives to serve a widow and the poor is like one who struggles in the path of Allãh, or like the one who fasts by day and stands in *Salãt* by night. (Bukhãri)

﴿246﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِيْ۔ (وهو جزء من الحديث) رواه ابن حبان، قال المحقق: اسناده صحيح ٩/٤٨٤

246. 'A'ishah Radiyallãhu 'anha narrates that Rasúlullãh ﷺ said: The best amongst you is he who is the most kind to his family; and I am the kindest amongst you to my family. (Ibne-Hibbãn)

﴿247﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَتْ عَجُوْزٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عِنْدِيْ فَقَالَ لَهَا: مَنْ أَنْتِ؟ فَقَالَتْ: أَنَا جُثَامَةُ الْمَدَنِيَّةُ قَالَ: كَيْفَ حَالُكُمْ؟ كَيْفَ أَنْتُمْ بَعْدَنَا؟ قَالَتْ: بِخَيْرٍ بِأَبِيْ أَنْتَ وَأُمِّيْ يَا رَسُوْلَ اللهِ! فَلَمَّا خَرَجَتْ قُلْتُ: يَارَسُوْلَ اللهِ تُقْبِلُ عَلٰى

هٰذِهِ الْعَجُوْزِ هٰذَا الْإِقْبَالَ فَقَالَ: إِنَّهَا كَانَتْ تَأْتِيْنَا أَيَّامَ خَدِيْجَةَ رَضِيَ اللّٰهُ عَنْهَا وَإِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيْمَانِ۔ اخرجه الحاكم بنحوه وقال حديث صحيح على شرط الشيخين وليس له علة ووافقه الذهبى ١/١٦–الاصابة ٤/٢٧٢

247. 'A'ishah Radiyallâhu 'anha narrates that an old woman came to Nabí ﷺ when he was with me. He asked her: Who are you? She said: I am Juthamah Madaniyah. He asked: How are you? How have you been after our (coming to Madínah)? She replied: May my parents be sacrificed for you! Everything is well. When she went away I asked: O Rasúlullāh! You have given so much attention to this old woman. He replied: This woman used to come to us in the lifetime of Khadijah. Verily, (paying) regard for an old acquaintance is a sign of *Ímān*. (Mustadrak Hākim, ISābah)

﴿248﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ أَوْ قَالَ غَيْرَهُ۔ رواه مسلم،باب الوصية بالنساء،رقم: ٣٦٤٥

248. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: A believer must not hate his believing wife. If he dislikes one of her habits, he would indeed like her other habit. (Muslim)

Note: Rasúlullāh ﷺ gave a brief principle of good living. If people have some faults, then for sure, they also have virtues in them. Humans are a combination of faults and virtues; so one should ignore the faults and focus on the virtues. (Turjumān-us-*Sunnah*)

﴿249﴾ عَنْ قَيْسِ بْنِ سَعْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللّٰهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ۔ رواه ابو داؤد،باب فى حق الزوج على المراة، رقم: ٢١٤٠

249. Qais ibne-Sa'd ﷺ narrates that Rasúlullāh ﷺ said: If I were to order anyone to prostrate to another, I would order a woman to prostrate before her husband for the right that Allāh has entrusted upon women to their husbands. (Abu Dāwúd)

﴿250﴾ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: أَيُّمَا امْرَأَةٍ مَاتَتْ

وَزَوْجُهَا عَنْهَا رَاضٍ، دَخَلَتِ الْجَنَّةَ.

رواه الترمذي وقال: هذا حديث حسن غريب،باب ماجاء في حق الزوج على المرأة، رقم: ١١٦١

250. Umme Salamah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Any woman, who died while her husband was pleased with her, will enter Paradise. (Tirmidhí)

﴿251﴾ عَنِ الْاَحْوَصِ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: اَلاَ وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَاِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ تَمْلِكُوْنَ مِنْهُنَّ شَيْئًا غَيْرَ ذٰلِكَ، اِلَّا اَنْ يَاْتِيْنَ بِفَاحِشَةٍ مُبَيِّنَةٍ، فَاِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، فَاِنْ اَطَعْنَكُمْ فَلاَ تَبْغُوْا عَلَيْهِنَّ سَبِيلاً، اَلاَ اِنَّ لَكُمْ عَلٰى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَاَمَّا حَقُّكُمْ عَلٰى نِسَائِكُمْ فَلاَ يُوْطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُوْنَ، وَلَايَاْذَنَّ فِيْ بُيُوْتِكُمْ لِمَنْ تَكْرَهُوْنَ، اَلاَ وَحَقُّهُنَّ عَلَيْكُمْ اَنْ تُحْسِنُوْا اِلَيْهِنَّ فِيْ كِسْوَتِهِنَّ وَطَعَامِهِنَّ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في حق المرأة على زوجها،رقم: ١١٦٣

251. Ahwas ﷺ narrates: I heard Nabí ﷺ saying: Listen carefully! Treat women kindly. Indeed they are like captives in your hands (you do not have any rights over them other than being good to them except that when they are guilty of open indecency). If they do so, abandon their beds (give up sleeping with them, but live in the house), and give them a mild punishment. If they arc obedient to you, do not try to find excuse against them. Listen carefully! Verily you have rights over your wives, as they have rights over you. Your right is that they should not permit anyone you dislike to come to your beds or enter your house. Listen carefully! Women's rights over you are that you should treat them well in the matter of food and clothing. (Tirmidhí)

﴿252﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَعْطُوا الْاَجِيْرَ اَجْرَهُ،قَبْلَ اَنْ يَجِفَّ عَرَقُهُ.

رواه ابن ماجه، باب اجر الاجراء رقم: ٢٤٤٣

252. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Pay the labourer his wages before his sweat dries. (Ibne-Mājah)

STRENGTHENING THE BONDS OF KINSHIP

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿ وَاعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَّ بِالْوَالِدَيْنِ إِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۭ اِنَّ اللهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا ﴾ [النساء: ٣٦]

Allāh ﷻ says: And worship and serve Allāh. And ascribe nothing as partner to Him. (Show) Kindness to parents, and to near kindred, and orphans, and the needy, and to the near neighbour, and the distant neighbour, and your companion (in daily interactions or at work or in travel), and the traveller, and slaves whom you possess. Verily! Allāh loves not such as are proud and boastful. (An-Nisā: 36)

Note: A "close neighbour" is he who resides in the immediate neighbourhood and is also a relative. The distant neighbour is one who is not relative. Another interpretation is that a "close neighbour" is one whose door is just near to yours and a distant neighbour is one whose door is away. A "traveller" includes a person accompanying you in a journey, a traveller who is presently your guest or any traveller who is in need.

وَقَالَ تَعَالَى: ﴿ اِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَاءِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴾ [النحل: ٩٠]

Allāh ﷻ says:Indeed, Allāh enjoins justice, Ihsan (doing good) and generosity towards kinsfolk; and forbids immorality, all evil deeds and oppression. He strongly exhorts you so that you might bear (all this) in mind.

(An-Nahl: 90)

Note: In one sense this is the most comprehensive verse of the Qur'ān. Three things have been advised: 1.Justice 2.Ihsan. 3.Generosity to relatives. And three things have been forbidden: 1.Immorality 2.All evil deeds 3.Oppression. Ihsan means that a man becomes a model of excellence desiring good for others. It is a station above justice when a man gives more than the rights due to others. He acquires the qualities of generosity, forgiveness and sympathy.

AHADITH

﴿253﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَأَضِعْ ذٰلِكَ الْبَابَ أَوِ احْفَظْهُ۔ رواه الترمذي وقال: هذا حديث صحيح باب ماجاء من الفضل في رضا الوالدين، رقم: ١٩٠٠

253. Abu Dardā' ﷺ narrates: I heard Rasúlullāh ﷺ saying: A father is the best gate of the gates of Paradise; so it is up to you, either you lose that gate (by disobeying him), or protect it (by obeying him). (Tirmidhi)

﴿254﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: رِضَا الرَّبِّ فِيْ رِضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِيْ سَخَطِ الْوَالِدِ۔

رواه الترمذي باب ماجاء من الفضل في رضا الوالدين رقم: ١٨٩٩

254. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Allāh's pleasure lies in a father's pleasure and Allāh's displeasure lies in a father's displeasure. (Tirmidhi)

﴿255﴾ عَنْ عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ اَبَرَّ الْبِرِّ صِلَةُ الْوَلَدِ اَهْلَ وُدِّ اَبِيْهِ. رواه مسلم،باب فضل صلة اصدقاء الاب......،رقم:٦٥١٣

255. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: The finest act of righteousness for a son is to treat his late father's friends kindly. (Muslim)

﴿256﴾ عَنْ عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ اَحَبَّ اَنْ يَصِلَ اَبَاهُ فِيْ قَبْرِهِ،فَلْيَصِلْ اِخْوَانَ اَبِيْهِ بَعْدَهُ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٢/١٧٥

256. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: He, who likes to maintain bonds of kinship with his father when he is in his grave, should treat his father's brothers kindly after him. (Ibne-Hibbān)

﴿257﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سَرَّهُ اَنْ يُمَدَّ لَهُ فِيْ عُمُرِهِ وَيُزَادَ لَهُ فِيْ رِزْقِهِ فَلْيَبَرَّ وَالِدَيْهِ وَلْيَصِلْ رَحِمَهُ. رواه احمد ٣/٢٦٦

257. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: He who wishes that his life span be prolonged and his provisions increased should treat his parents well and maintain his bonds of kinship. (Musnad Mhmad)

﴿258﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ بَرَّ وَالِدَيْهِ طُوْبٰى لَهُ زَادَ اللهُ فِيْ عُمُرِهِ. رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٤/١٥٤

258. Mu'ādh ﷺ narrates: Rasúlullāh ﷺ said: He who treats his parents well, for him are the good tidings of a prolonged lifespan. (Mustadrak Hākirn)

﴿259﴾ عَنْ اَبِيْ اُسَيْدٍ مَالِكِ بْنِ رَبِيْعَةَ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُوْلِ اللهِ ﷺ اِذْجَاءَهُ رَجُلٌ مِنْ بَنِيْ سَلَمَةَ فَقَالَ: يَا رَسُوْلَ اللهِ! هَلْ بَقِيَ مِنْ بِرِّ اَبَوَيَّ شَيْءٌ اَبَرُّهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ قَالَ: نَعَمْ، الصَّلٰوةُ عَلَيْهِمَا، وَالْاِسْتِغْفَارُ لَهُمَا، وَاِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِيْ لَا تُوْصَلُ اِلَّا بِهِمَا، وَاِكْرَامُ صَدِيْقِهِمَا.

رواه ابو داؤد،باب في بر الوالدين، رقم: ٥١٤٢

259. Abu Usaid Mālik ibne-Rabi'ah As-Sā'idi ﷺ narrates that while we were with Rasúlullāh ﷺ, a man from Bani Salamah came and said: O Rasúlullāh ﷺ! Is there any kindness left that I can do for my parents, after their death? He said: Yes! By supplicating for them, asking for forgiveness for them, carrying out their final instructions after their death, joining ties of relationship which are dependant on them and honouring their friends. (Abu Dāwúd)

﴿260﴾ عَنْ مَالِكٍ اَوِ ابْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا اَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ اَدْرَكَ وَالِدَيْهِ اَوْ اَحَدَهُمَا ثُمَّ لَمْ يَبَرَّهُمَا، دَخَلَ النَّارَ فَاَبْعَدَهُ اللهُ، وَاَيُّمَا مُسْلِمٍ اَعْتَقَ رَقَبَةً مُسْلِمَةً كَانَتْ فِكَاكَهُ مِنَ النَّارِ.

(وهو بعض الحديث) رواه ابويعلى والطبرانى واحمد مختصرًا باسناد حسن، الترغيب ٣/٣٤٧

260. Mālik or Ibne-Mālik Radiyallāhu 'anhuma narrates: I heard Nabí ﷺ saying: He who has his parents or one of them alive and did not treat them well will enter Fife, and Allāh will remove His Mercy from him. And any Muslim who sets free a Muslim slave is liberated from the Fire. (Abu Ya'lā, Musnad Ahmad, Tabarāiní, Targhib)

﴿261﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: رَغِمَ اَنْفُ، ثُمَّ رَغِمَ اَنْفُ، ثُمَّ رَغِمَ اَنْفُ، قِيْلَ: مَنْ يَارَسُوْلَ اللهِ ؟ قَالَ: مَنْ اَدْرَكَ اَبَوَيْهِ عِنْدَ الْكِبَرِ، اَحَدَهُمَا اَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ.

رواه مسلم، باب رغم من ادرك ابويه......، رقم: ٦٥١٠

261. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: May he be humiliated. May he be humiliated. May he be humiliated. It was said: Who, O Rasúlullāh? He replied: The one, who having one or both parents live to old age, does not enter Paradise (by serving them and pleasing their hearts). (Muslim)

﴿262﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ اِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ مَنْ اَحَقُّ بِحُسْنِ صَحَابَتِيْ؟ قَالَ: اُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: اُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: اُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ اَبُوْكَ.

رواه البخارى، باب من احق الناس بحسن الصحبة، رقم: ٥٩٧١

262. Abu Hurairah ﷺ narrates that a man came to Rasúlullāh

ﷺ and asked: O Rasúlulläh! Who is the most deserving of my excellent conduct and service? He replied: Your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your father. (Bukhāri)

﴾263﴿ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: نِمْتُ فَرَأَيْتُنِيْ فِي الْجَنَّةِ فَسَمِعْتُ صَوْتَ قَارِئٍ يَقْرَأُ فَقُلْتُ: مَنْ هٰذَا؟ قَالُوْا: هٰذَا حَارِثَةُ بْنُ النُّعْمَانِ فَقَالَ لَهَا رَسُوْلُ اللهِ ﷺ: كَذَاكَ الْبِرُّ كَذَاكَ الْبِرُّ وَكَانَ اَبَرَّ النَّاسِ بِأُمِّهِ. رواه احمد ٦/١٥١

263. 'A'ishah Radiyallāhu 'anha narrates that Rasúlulläh ﷺ said: While asleep I found myself in Paradise and heard someone reciting the Qur'ān. I asked: Who is this? The angels replied: Hārithah ibne-Nu'mān. Then Rasúlullāh ﷺ said to 'A'ishah: (indeed) Great deeds are like this, great deeds are like this! (it's the result of a great deed that) Hārithah ibne-Nu'mān was very dutiful to his mother. (Musnad Ahāmad)

﴾264﴿ عَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: قَدِمَتْ عَلَيَّ اُمِّيْ وَهِيَ مُشْرِكَةٌ فِيْ عَهْدِ رَسُوْلِ اللهِ ﷺ فَاسْتَفْتَيْتُ رَسُوْلَ اللهِ ﷺ، قُلْتُ: اِنَّ اُمِّيْ قَدِمَتْ وَهِيَ رَاغِبَةٌ، اَفَاَصِلُ اُمِّيْ؟ قَالَ: نَعَمْ، صِلِيْ اُمَّكِ. رواه البخاري،باب الهدية للمشركين،رقم: ٢٦٢٠

264. Asmā binte Abu Bakr Radiyallāhu 'anha says: My mother who was an idolater visited me during the time of Rasúlullāh ﷺ. So I inquired from Rasúlullāh ﷺ: My mother has come and would like to meet me, shall I meet her? He replied: Yes and be affectionate to your mother. (Bukhāri)

﴾265﴿ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُوْلَ اللهِ! اَيُّ النَّاسِ اَعْظَمُ حَقًّا عَلَى الْمَرْاَةِ قَالَ: زَوْجُهَا، قُلْتُ: فَاَيُّ النَّاسِ اَعْظَمُ حَقًّا عَلَى الرَّجُلِ قَالَ: اُمُّهُ.

رواه الحاكم في المستدرك ٤/١٥٠

265. 'A'ishah Radiyallāhu 'anha narrates: I asked: O Rasúlullāh! Amongst people who has the greatest right over a woman? He replied: Her husband. I asked: Amongst people who has the greatest right over a man? He replied: His mother. (Mustadrak Ḥākim)

﴾266﴿ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَجُلًا اَتَى النَّبِيَّ ﷺ فَقَالَ: يَارَسُوْلَ اللهِ! إِنِّيْ اَصَبْتُ ذَنْبًا عَظِيْمًا فَهَلْ لِيْ تَوْبَةٌ؟ قَالَ: هَلْ لَكَ مِنْ اُمٍّ؟ قَالَ: لَا، قَالَ: هَلْ لَكَ مِنْ خَالَةٍ؟ قَالَ: نَعَمْ، قَالَ: فَبِرَّهَا۔

رواه الترمذی،باب فی بر الخالة، رقم: ١٩٠٤

266. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that verily a man came to Nabí ﷺ and asked: O Rasúlullāh! I have committed a major sin; can my turning in repentance be accepted? He asked: Do you have a mother? He replied: No. Rasúlullāh asked again: Do you have a maternal aunt? He replied: Yes. Rasúlullāh said: Then serve her with kindness. (Tirmidhi)

﴾267﴿ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: صَنَائِعُ الْمَعْرُوْفِ تَقِيْ مَصَارِعَ السُّوْءِ، وَصَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ، وَصِلَةُ الرَّحِمِ تَزِيْدُ فِي الْعُمْرِ۔

رواه الطبرانی فی الکبیر واسناده حسن، مجمع الزوائد ٣/٢٩٣

267. Abu Umāmah ؓ narrates that Rasúlullāh ﷺ said: The doing of good deeds saves a person from a bad death; secret charity subsides *Rabb's* anger; and strengthening bonds of kinship prolongs life. (Tabarani, Majma- 'uz-Zawāid)

Note: 1. Strengthening kinship may include helping relatives financially from one's earnings or devoting time for their affairs. (Ma'āriful Hadíth)

2. Prolonging life means that when a person strengthens bonds of kinship Allāh blesses him. He is inspired to do good deeds and it becomes easy for him to do actions, which will be useful to him in the Hereafter. (Nawawi)

﴾268﴿ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا اَوْ لِيَصْمُتْ۔

رواه البخاری،باب اکرام الضیف.....رقم: ٦١٣٨

268. Abu Hurairah ؓ narrates that Nabí ﷺ said: Whosoever believes in Allāh and the Last Day should extend hospitality to his guests. And whosoever believes in Allāh and the Last Day should be kind to his relations. And whosoever believes in Allāh and the Last Day should either speak well or keep silent. (Bukhāri)

﴿269﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ اَحَبَّ اَنْ يُبْسَطَ لَهُ فِيْ رِزْقِهِ، وَيُنْسَأَ لَهُ فِيْ اَثَرِهِ فَلْيَصِلْ رَحِمَهُ.

رواه البخاری،باب من بسط له فی الرزق......رقم: ٥٩٨٦

269. Anas ibne-Mālik ﷜ narrates that Rasúlulláh ﷺ said: He who likes his livelihood to be increased, and his life prolonged, should kindly fulfil the rights of his relatives. (Bukbāri)

﴿270﴾ عَنْ سَعِيْدِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ: اِنَّ هٰذِهِ الرَّحِمَ شُجْنَةٌ مِنَ الرَّحْمٰنِ عَزَّوَجَلَّ فَمَنْ قَطَعَهَا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ. (وهو بعض الحديث)

رواه احمد والبزار ورجال احمد رجال الصحيح غير نوفل بن مساحق وهو ثقة، مجمع الزوائد ٨/٢٧٤

270. Sa'íd ibne-Zaid ﷜ narrates that indeed Nabí ﷺ said: Verily, this *Raham* (bond of kinship) is a branch of *Ar-Rahmān* (ﷻ). He who breaks it, Allāh will prohibit Paradise on him.

(Musnad Ahmad, Bazzār, Majma-'uz-Zawāid)

﴿271﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ، وَلٰكِنِ الْوَاصِلُ الَّذِيْ اِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا.

رواه البخاری،باب لیس الواصل بالمکافئ، رقم: ٥٩٩١

271. Abdullāh ibne-Amr Radiyallāhu 'anhuma narrates that Nabi ﷺ said: He is not strengthening bonds of kinship who just reciprocates the conduct of his relatives; but the one, who joins his ties of relationship when they are severed, is strengthening the bond. (Bukhāri)

﴿272﴾ عَنِ الْعَلَاءِ بْنِ خَارِجَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: تَعَلَّمُوْا مِنْ اَنْسَابِكُمْ مَا تَصِلُوْنَ بِهِ اَرْحَامَكُمْ.

رواه الطبرانی فی الکبیر ورجاله موثقون، مجمع الزوائد ١/٤٥٦

272. 'Ala' ibne-Kharijah ﷜ narrates that Rasúlulláh ﷺ said: Learn enough of your lineage by means of which you are able to bind ties with your relatives. (Tabarāni, Majma-'uz-Zawāid)

﴿273﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: اَمَرَنِيْ خَلِيْلِيْ ﷺ بِسَبْعٍ: اَمَرَنِيْ بِحُبِّ الْمَسَاكِيْنِ وَالدُّنُوِّ مِنْهُمْ وَاَمَرَنِيْ اَنْ اَنْظُرَ اِلٰى مَنْ هُوَ دُوْنِيْ وَلَا اَنْظُرَ اِلٰى مَنْ هُوَ فَوْقِيْ وَاَمَرَنِيْ اَنْ اَصِلَ الرَّحِمَ وَاِنْ اَدْبَرَتْ وَاَمَرَنِيْ اَنْ لَا اَسْاَلَ اَحَدًا شَيْئًا وَاَمَرَنِيْ اَنْ اَقُوْلَ

بِـالْحَقِّ وَإِنْ كَانَ مُرًّا وَ اَمَرَنِیْ اَنْ لَا اَخَافَ فِی اللهِ لَوْمَةَ لَائِمٍ وَاَمَرَنِیْ اَنْ اُكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ فَاِنَّهُنَّ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ۔ رواه احمد ٥/١٥٩

273. Abu Dhar ﷺ narrates that my close friend ﷺ ordered me seven things: 1.He ordered me to love the poor, and be close to them. 2.He ordered me to look at those inferior to me, and not to look at those who are superior. 3.He ordered me to bind ties of kinship; even if they turn away from me. 4. He ordered me not to ask anyone for anything. 5. He ordered me to speak the truth, though it may be bitter. 6.He ordered me not to fear the reproach of anyone in respect to the orders of Allāh. 7.And he ordered me to recite frequently, *Lā haula walā qúwata illā billāh.* 'There is no might to resist evil, and no power to do good, except through Allāh, for these words are undoubtedly from the treasure under the Throne. (Musnad Ahmad)

Note: Anyone who regularly recites *Lā haula walā qúwata illā billāh* undoubtedly is entitled to a very big reward.

(Mazāhir Haque)

﴿274﴾ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِیَ اللهُ عَنْهُ اَنَّهُ سَمِعَ النَّبِیَّ ﷺ يَقُوْلُ: لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ۔ رواه البخاری،باب اثم القاطع،رقم: ٥٩٨٤

274. Jubair ibne-Mut'im ﷺ narrates that verily Nabi ﷺ said: He will not enter Paradise who breaks ties of kinship. (Bukhāri)

Note: Severing ties of kinship is such a grievous sin that none stained with it will be able to enter Paradise. However, when one is cleansed after undergoing punishment, or is pardoned by Allāh ﷻ for some reason or without any reason, then he will be able to enter Paradise.

(Ma'āriful Hadith)

﴿275﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ اَنَّ رَجُلًا قَالَ: يَارَسُوْلَ اللهِ! اِنَّ لِیْ قَرَابَةً، اَصِلُهُمْ وَيَقْطَعُوْنِیْ، وَاُحْسِنُ اِلَيْهِمْ وَيُسِيْئُوْنَ اِلَیَّ، وَاَحْلُمُ عَنْهُمْ وَيَجْهَلُوْنَ عَلَیَّ، فَقَالَ: لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَاَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللهِ ظَهِيْرٌ عَلَيْهِمْ، مَادُمْتَ عَلٰی ذٰلِكَ۔

رواه مسلم، باب صلة الرحم......،رقم: ٦٥٢٥

275. Abu Hurairah ﷺ narrates that a man said: O Rasúlulláh! I have relatives with whom I try to unite ties, but they severe relations with me. I treat them kindly, but they treat me badly. I forbear their excesses and they are rude to me. Rasúlulláh ﷺ said: If you are as you say, it is as if you are casting hot ashes on their faces; and so long as you maintain this behaviour, you will have support against them from Alláh. (Muslim)

WARNING AGAINST HARMING MUSLIMS

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَٰتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا﴾ [الاحزاب: ٥٨]

Allāh ﷻ says: And for those who harm believing men and believing women -without their having done any wrong- they surely burden themselves with the guilt of slander and a glaring sin. (Al-Ahzāb: 58)

وَقَالَ تَعَالَى: ﴿وَيْلٌ لِّلْمُطَفِّفِينَ۝ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ۝ وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ۝ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ۝ لِيَوْمٍ عَظِيمٍ۝ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَٰلَمِينَ﴾ [المطففين: ١-٦]

Allāh ﷻ says: Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)]. Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to men, give less than due. Do they not know that they are bound to be raised from the dead. (And called to account) on a Great Day! The Day when all men shall stand before the Rabb of all the worlds. (Al- Mutaffifin:1-6)

وَقَالَ تَعَالَى: ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾ [الهمزة: ١]

Allāh ﷻ said: Woe to every slanderer and fault- finder. (Al-Humazah:1)

AHADITH

﴾276﴿ عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ، أَوْكِدْتَ أَنْ تُفْسِدَهُمْ.

رواه ابوداؤد، باب فى التجسس،رقم: ٤٨٨٨

276. Mu'āwiyah ﷺ narrates: I heard Rasúlullāh ﷺ saying: Indeed when you pursue the secret faults of people, you will corrupt them. (Abu Dawúd)

Note: Pursuing the faults of people creates hatred, jealousy and many other evil promptings in them. By seeking and denouncing the faults of others, one may create obstinacy in them to continue their sins thus worsening their deeds (and relation to Allāh). (Badhi-ul-Majhúd)

﴾277﴿ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تُؤْذُوا الْمُسْلِمِيْنَ وَلَا تُعَيِّرُوْهُمْ، وَلَا تَطْلُبُوْا عَثَرَاتِهِمْ. (وهو جزء من الحديث) رواه ابن حبّان، قال المحقق: اسناده قوى ١٣/٧٥

277. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Do not harm Muslims; do not condemn them; and do not look for their faults. (Ibne-Hibbān)

﴾278﴿ عَنْ أَبِيْ بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيْمَانُ قَلْبَهُ: لَا تَغْتَابُوا الْمُسْلِمِيْنَ وَلَا تَتَّبِعُوْا عَوْرَاتِهِمْ، فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللهُ عَوْرَتَهُ يَفْضَحْهُ فِيْ بَيْتِهِ.

رواه ابوداؤد،باب فى الغيبة، رقم: ٤٨٨٠

278. Abu Barzah Al-Aslami ﷺ narrates tha: Rasúlullāh ﷺ said: O group of people! Who have accepted Islām by their tongues; and *Imān* has not entered their hearts, do not backbite Muslims nor seek out their faults. Undoubtedly he who seeks out the faults of his Muslim brother, will have his faults sought by Allāh; and whose faults are sought by Allāh, He will disgrace him even at his

home. (Abu Dāwúd)

Note: This *Hadíth* is a warning to those who backbite Muslims, as this can only be the work of hypocrites and not of Muslims. (Badhl-ul-Majhúd)

﴿279﴾ عَنْ اَنَسٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ عَنْ اَبِيْهِ قَالَ: غَزَوْتُ مَعَ نَبِيِّ اللهِ ﷺ غَزْوَةَ كَذَا وَكَذَا فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا الطَّرِيْقَ، فَبَعَثَ النَّبِيُّ ﷺ مُنَادِيًا يُنَادِيْ فِي النَّاسِ: اَنَّ مَنْ ضَيَّقَ مَنْزِلًا اَوْقَطَعَ طَرِيْقًا فَلَا جِهَادَ لَهُ.

رواه ابوداؤد،باب مايؤمرمن انضمام العسكروسعته،رقم: ٢٦٢٩

279. The father of Anas Juhani ؓ narrates that we went on an expedition with Nabí ﷺ. People stayed there in a manner occupying so much space, that they encroached the road. Nabí ﷺ sent a man to announce among the people: Those who occupy much space or encroach the road, for them there is no (reward of) *Jihād*. (Abu Dāwúd)

﴿280﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ جَرَّدَ ظَهْرَ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقٍّ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ.

رواه الطبراني في الكبير و الاوسط واسناده جيد،مجمع الزوائد ٦/٣٨٤

280. Umāmah ؓ narrates that Nabí ﷺ said: He who beats upon the bare back of a Muslim unjustly, he will meet Allāh in a condition that Allāh will be angry with him. (Tabarāni ,Majma-'uz-Zawāid)

﴿281﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اَتَدْرُوْنَ مَا الْمُفْلِسُ؟ قَالُوْا: الْمُفْلِسُ فِيْنَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: اِنَّ الْمُفْلِسَ مِنْ اُمَّتِيْ، مَنْ يَّاْتِيْ يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكٰوةٍ، وَيَاْتِيْ وَقَدْ شَتَمَ هٰذَا، وَقَذَفَ هٰذَا، وَاَكَلَ مَالَ هٰذَا، وَ سَفَكَ دَمَ هٰذَا، وَضَرَبَ هٰذَا فَيُعْطٰى هٰذَا مِنْ حَسَنَاتِهِ، وَهٰذَا مِنْ حَسَنَاتِهِ، فَاِنْ فَنِيَتْ حَسَنَاتُهُ، قَبْلَ اَنْ يُقْضٰى مَا عَلَيْهِ، اُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ.

رواه مسلم،باب تحريم الظلم،رقم: ٦٥٧٩

281. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ once asked his Sahābah: Do you know who is poor? Sahābah replied: The

poor amongst us is he who has no money or property. Rasúlulláh ﷺ explained: The poor amongst my *Ummah* is one, who will come on the Day of Resurrection with *Salát*, *Saum* and *Zakát*, but who had abused somebody, slandered someone, usurped the goods of another person, had shed blood or beaten another person. So this one and that one will be given a part of the aggressor's good deeds; should his good deeds fall-short, before he clears what he owes then the aggrieved person's sins and faults will be transferred from them to him; and he will be thrown into Hell-Fire. (Muslim)

﴿282﴾ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سِبَابُ الْمُسْلِمِ فُسُوْقٌ، وَقِتَالُهُ كُفْرٌ. رواه البخاري،باب ماينهى من السباب واللعن، رقم: ٦٠٤٤

282. 'Abdulláh ﷺ narrates that Rasúlulláh ﷺ said: To abuse a Muslim is disobedience, and his murder is infidelity. (Bukhári)

Note: A Muslim who murders another Muslim negates his perfection in Islam, and this could become a reason for his dying in infidelity. (Mazáhir Haque)

﴿283﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا رَفَعَهُ قَالَ: سَابُّ الْمُسْلِمِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ. رواه الطبراني في الكبير وهو حديث حسن، الجامع الصغير ٢/٣٨

283. 'Abdulláh ibne-'Ainr Radiyallãhu 'anhuma narrates that Rasúlulláh ﷺ said: He who abuses a Muslim is like one who is heading to his destruction. (Tabaráni, Jami-'us-Saghír)

﴿284﴾ عَنْ عِيَاضِ بْنِ حِمَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ! الرَّجُلُ مِنْ قَوْمِيْ يَشْتِمُنِيْ وَهُوَ دُوْنِيْ،اَفَانْتَقِمُ مِنْهُ؟ فَقَالَ النَّبِيُّ ﷺ: الْمُسْتَبَّانِ شَيْطَانَانِ يَتَهَاتَرَانِ وَيَتَكَاذَبَانِ. رواه ابن حبّان، قال المحقق: اسناده صحيح ١٣/٣٤

284. 'Iyād ibne-Himār ﷺ said: O Nabí Alláh! One of my people abuses me, though he is inferior to me. Should I revenge him? Nabí ﷺ replied: Those two who abuse each other are like two *Shaitān* who insult and call each other a liar. (Ibne-Hibbān)

﴿285﴾ عَنْ اَبِيْ جُرَيٍّ جَابِرِ بْنِ سُلَيْمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ لِرَسُوْلِ اللهِ ﷺ: اِعْهَدْ

إِلَيَّ، قَالَ: لَا تَسُبَّنَّ اَحَدًا، قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيرًا وَلَا شَاةً، قَالَ: وَلَا تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوْفِ وَاَنْ تُكَلِّمَ اَخَاكَ وَاَنْتَ مُنْبَسِطٌ اِلَيْهِ وَجْهُكَ، اِنَّ ذٰلِكَ مِنَ الْمَعْرُوْفِ وَارْفَعْ اِزَارَكَ اِلَى نِصْفِ السَّاقِ، فَاِنْ اَبَيْتَ فَاِلَى الْكَعْبَيْنِ، وَاِيَّاكَ وَاِسْبَالَ الْاِزَارِ فَاِنَّهَا مِنَ الْمَخِيْلَةِ وَاِنَّ اللهَ لَايُحِبُّ الْمَخِيْلَةَ، وَاِنِ امْرُؤٌ شَتَمَكَ وَعَيَّرَكَ بِمَايَعْلَمُ فِيْكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيْهِ فَاِنَّمَا وَبَالُ ذٰلِكَ عَلَيْهِ . (وهو بعض الحديث) رواه ابوداؤد،باب ماجاء في اسبال الازار،رقم: ٤٠٨٤

285. Abu Juraiy Jābir ibne-Sulaim ﷺ said: I requested Rasúlullāh ﷺ for some advice. He said: Do not abuse anyone. After that, I have never abused a freeman or a slave, a camel or a goat. He said: And do not consider any act of kindness insignificant, speaking cheerfully with your brother is undoubtedly an act of kindness. Keep your lower garment up to the middle of the calf or if you so desire then up to the ankles; avoid its trailing, for that is a sign of pride and indeed Allāh does not like pride. If anyone abuses you or makes you ashamed for something he knows about you, do not make him ashamed for something you know about him; for the burden of that will be on him. (Abu Dāwúd)

﴿286﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَجُلًا شَتَمَ اَبَابَكْرٍ وَالنَّبِيُّ ﷺ جَالِسٌ، فَجَعَلَ النَّبِيُّ ﷺ يَعْجَبُ وَيَتَبَسَّمُ، فَلَمَّا اَكْثَرَ رَدَّ عَلَيْهِ بَعْضَ قَوْلِهِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَامَ فَلَحِقَهُ اَبُوْبَكْرٍ فَقَالَ: يَا رَسُوْلَ اللهِ! كَانَ يَشْتِمُنِيْ وَاَنْتَ جَالِسٌ فَلَمَّا رَدَدْتُ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقُمْتَ، قَالَ: اِنَّهُ كَانَ مَعَكَ مَلَكٌ يَرُدُّ عَنْكَ، فَلَمَّا رَدَدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ وَقَعَ الشَّيْطَانُ فَلَمْ اَكُنْ لِاَقْعُدَ مَعَ الشَّيْطَانِ ثُمَّ قَالَ: يَا اَبَا بَكْرٍ ثَلَاثٌ كُلُّهُنَّ حَقٌّ، مَا مِنْ عَبْدٍ ظُلِمَ بِمَظْلَمَةٍ فَيُغْضِيْ عَنْهَا لِلّٰهِ عَزَّوَجَلَّ اِلَّا اَعَزَّ اللهُ بِهَا نَصْرَهُ وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُرِيْدُ بِهَا صِلَةً اِلَّا زَادَهُ اللهُ بِهَا كَثْرَةً وَمَا فَتَحَ رَجُلٌ بَابَ مَسْاَلَةٍ يُرِيْدُ بِهَا كَثْرَةً اِلَّا زَادَهُ اللهُ عَزَّوَجَلَّ بِهَا قِلَّةً. رواه احمد ٤٣٦/٢

286. Abu Hurairah ﷺ narrates that a man abused Abu Bakr while Nabi ﷺ was sitting. Appreciating (the forbearance and patience of Abu Bakr ﷺ), he kept smiling, but when the man went on at length and Abu Bakr ﷺ replied to some of what he said; Rasúlullāh ﷺ became angry and left. Abu Bakr ﷺ went

after him and said: O Rasúlulläh! He was abusing me in your presence but when I replied to some of what he said, you became angry, and left. He replied: There was an angel with you, replying to him on your behalf but when you replied to him, *Shaitān* got in, and I am not supposed to sit with *Shaitān*. He then added: O Abu Bakr! There are three things, all of which are true:

1.Anyone who is wronged and he ignores it for the sake of Allāh ﷻ, Allāh will help him out and strengthen him.

2.Anyone who begins to give intending thereby to unite ties of relationship, Allāh provides him with much more because of it.

3.Anyone who opens a door of begging, desiring to increase his wealth, Allāh ﷻ increases bis scantiness because of it

(Musnad Ahmad)

﴿287﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ، قَالُوْا: يَارَسُوْلَ اللهِ! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ.

رواه مسلم،باب الكبائر واكبرها، رقم: ٢٦٣

287. 'Abdullāh ibne-'Amr ibnil 'As Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: It is a major sin that a man slanders his parents. The Sahābah asked: O Rasúlullāh ﷺ! Could a person slander his own parents? Rasúlullāh ﷺ answered: Yes, if he slanders another person's father, the latter would slander his father and if he slanders his mother, the latter in turn, would slander his mother. (Muslim)

﴿288﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اَللّٰهُمَّ! إِنِّيْ أَتَّخِذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيْهِ، فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِيْنَ آذَيْتُهُ، شَتَمْتُهُ، لَعَنْتُهُ، جَلَدْتُهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَزَكَاةً وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ. رواه مسلم،باب من لعنه النبي ﷺ......رقم: ٦٦١٩

288. Abu Hurairah ﷺ narrates that Nabí ﷺ supplicated with these words: O Allāh! I make a covenant with You; kindly never go against it, for I am only a human being; if I annoy or scold or curse or beat any of the believers, make this a source of Your

blessing, purification (from the sins), and closeness to You on the Day of Resurrection. (Muslim)

﴿289﴾ عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَسُبُّوْا الْاَمْوَاتَ فَتُؤْذُوا الْاَحْيَاءَ. رواه الترمذي، باب ماجاء في الشتم، رقم: ١٩٨٢

289. Mughírah ibne-Shu'bah ﷺ narrates that Rasúlullāh ﷺ said: Do not abuse the deceased, as you would thus cause distress to the living. (Tirmidhí)

Note: It means that by abusing the deceased, his relatives would be grieved, but the one who is abused will not be affected.

﴿290﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ اذْكُرُوْا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوْا عَنْ مَسَاوِيْهِمْ. رواه ابوداؤد، باب في النهي عن سب الموتى برقم: ٤٩٠٠

290. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Mention the good qualities of your deceased and refrain from mentioning their faults. (Abu Dāwúd)

﴿291﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِاَخِيْهِ مِنْ عِرْضِهِ اَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ اَنْ لَا يَكُوْنَ دِيْنَارٌ وَلَا دِرْهَمٌ، اِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ اُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَاِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ اُخِذَ مِنْ سَيِّآتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ. رواه البخاري،باب من كانت له مظلمة عند الرجل......، رقم: ٢٤٤٩

291. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Whosoever has done a wrong, affecting his brother's honour or something else, must ask him for forgiveness now, before that Day comes when he will have neither Dínār nor Dirham. If he has any good deeds, then these will be subtracted, equal to his wrong doings; and if he has no good deeds, then the evil deeds of the one wronged will be taken and laid upon him. (Bukhāri)

﴿292﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: وَاَرْبَى الرِّبَا اسْتِطَالَةُ الرَّجُلِ فِي عِرْضِ اَخِيْهِ. (وهو بعض الحديث) رواه الطبراني في الاوسط وهو حديث صحيح، الجامع الصغير ٢/٢٢

292. Barā' ibne-'Azib Radiyallāhu 'anhuma narrates that

Rasúlulláh ﷺ said: The worst usury is disgracing his brother.

(Tabarání, Jámi -'us-Saghír)

Note: Disgracing a Muslim is termed as the worst usury. In usury the wealth of others is taken away and exploited for personal gains, similarly, disgracing Muslim causes harm to his honour. And the honour of a Muslim is far more respectable than his belongings; thus, disgracing is termed as the worst form of usury.

(Faid-ul-Qadír, Badhlul-Majhúd)

﴿293﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰہِ ﷺ: اِنَّ مِنْ اَكْبَرِ الْكَبَائِرِ اسْتِطَالَةَ الْمَرْءِ فِیْ عِرْضِ رَجُلٍ مُسْلِمٍ بِغَیْرِ حَقٍّ (الحدیث) رواہ ابوداؤد، باب فی الغیبة، رقم: ٤٨٧٧

293. Abu Hurairah رضي الله عنه narrates that Rasúlulláh ﷺ said: Indeed the biggest amongst the major sins is to attack a Muslim's honour unjustly. (Abu Dáwúd)

﴿294﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰہِ ﷺ: مَنِ احْتَكَرَ حُكْرَةً یُرِیْدُ اَنْ یُغْلِیَ بِهَا عَلَی الْمُسْلِمِیْنَ فَهُوَ خَاطِئٌ.

رواہ احمد وفیہ: ابومعشر وهو ضعیف وقد وثق، مجمع الزوائد ٤/١٨١

294. Abu Hurairah رضي الله عنه narrates that Rasúlulláh ﷺ said: Whosoever hoards grain to raise its price for Muslims is a sinner.

(Musnad Ahmad, Majma-'uz-Zawáid)

﴿295﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِیَ اللّٰہُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰہِ ﷺ یَقُوْلُ: مَنِ احْتَكَرَ عَلَی الْمُسْلِمِیْنَ طَعَامًا ضَرَبَهُ اللّٰہُ بِالْجُذَامِ وَالْاِفْلَاسِ.

رواہ ابن ماجه، باب الحكرة والجلب، رقم: ٢١٥٥

295. 'Umar ibnil-Khattáb رضي الله عنه narrates: I heard Rasúlulláh ﷺ saying: If anyone hoards food from Muslims, Alláh will smite him with leprosy and stringency. (Ibne-Majah)

Note: The hoarder is one who at the time of people's need, (as grain is not freely available in the market) stores his grain secretly, waiting for the prices to rise. (Mazáhir Haque)

﴿296﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: إِنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اَلْمُؤْمِنُ اَخُوْ الْمُؤْمِنِ، فَلَا يَحِلُّ لِلْمُؤْمِنِ اَنْ يَبْتَاعَ عَلٰى بَيْعِ اَخِيْهِ، وَلَا يَخْطُبَ عَلٰى خِطْبَةِ اَخِيْهِ حَتّٰى يَذَرَ. رواه مسلم، باب تحريم الخطبة على خطبة اخيه ......رقم: ٣٤٦٤

296. 'Uqbah ibne-Amir ﷺ narrates that Rasúlulläh ﷺ said: A believer is the brother of a believer. It is not lawful for a believer to outbid the concluded deal of his brother, or propose to the same woman whom his brother has proposed, until he abandons the intention of marrying this woman. (Muslim)

Note: Outbidding has several meanings; one of these is that when a deal between two men has been concluded, a third person asks the seller to cancel the deal and deal with him afresh. (Nawawi)

Muslim Scholars must be consulted to learn the Masāil (Islām's way of conducting business and other affairs). Knowingly proposing for a woman, for whom a proposal has already been received and likely to be accepted, is against the teachings of Islām. (Fath-'ul-Mulhim)

﴿297﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا. (الحديث) رواه مسلم، باب قول النبي ﷺ من حمل علينا السلاح......رقم: ٢٨٠

297. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlulläh ﷺ said: He who raises a weapon at us, is not from us. (Muslim)

﴿298﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُشِيْرُ اَحَدُكُمْ عَلٰى اَخِيْهِ بِالسِّلَاحِ فَاِنَّهُ لَا يَدْرِيْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِيْ يَدِهِ فَيَقَعُ فِيْ حُفْرَةٍ مِنَ النَّارِ.

رواه البخاري،باب قول النبي ﷺ من حمل علينا السلاح فليس منا، رقم: ٧٠٧٢

298. Abu Hurairah ﷺ narrates that Nabí ﷺ said: None of you should point towards his Muslim brothers with a weapon, for he does not know when the *Shaitān* may interrupt causing its misuse with one's hand (injuring his Muslim brother and in its punishment), he falls into a pit of the Fire. (Bukhāri)

﴿299﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ اَبُوْ الْقَاسِمِ ﷺ: مَنْ اَشَارَ اِلٰى اَخِيْهِ بِحَدِيْدَةٍ، فَاِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتّٰى يَدَعَهُ وَاِنْ كَانَ اَخَاهُ لِاَبِيْهِ وَاُمِّهٖ۔

رواه مسلم،باب النهي عن الاشارة بالسلاح الى مسلم، رقم: ٦٦٦٦

299. Abu Hurairah ﷺ narrates that Abul Qãsim ﷺ said: If anyone points with a piece of iron (weapon) at his brother, indeed angels curse him, till he stops pointing it, even if he is his brother who has the same father and mother. (Muslim)

Note: Pointing with a piece of iron or weapon towards his real brother does not necessarily mean that he wants to kill or hurt him; but he might just have done this playfully, despite which angels will curse him. The purpose is to firmly forbid such things, even playfully. (Mazãhir Haque)

﴿300﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ مَرَّ عَلٰى صُبْرَةِ طَعَامٍ، فَاَدْخَلَ يَدَهُ فِيْهَا، فَنَالَتْ اَصَابِعُهُ بَلَلًا، فَقَالَ: مَا هٰذَا يَا صَاحِبَ الطَّعَامِ؟ قَالَ: اَصَابَتْهُ السَّمَاءُ يَا رَسُوْلَ اللهِ! قَالَ: اَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنِّيْ۔

رواه مسلم،باب قول النبي ﷺ من غشنا فليس منا، رقم: ٢٨٤

300. Abu Hurairah ﷺ narrates that Rasúlullãh ﷺ passed by a heap of grain and inserted his hand into it; his fingers were moistened by the wet grain. He asked: O owner of the grain! What is this'? The man replied: O Rasúlullãh! It is due to rain. Rasúlullãh ﷺ said: Why did you not put the damp grain on top of the heap, so people could see it? He who deceives people does not belong to me. (Muslim)

﴿301﴾ عَنْ مُعَاذِ بْنِ اَنَسٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: مَنْ حَمٰى مُؤْمِنًا مِنْ مُنَافِقٍ، اُرَاهُ قَالَ: بَعَثَ اللهُ مَلَكًا يَحْمِيْ لَحْمَهُ يَوْمَ الْقِيَامَةِ مِنْ نَارِ جَهَنَّمَ، وَمَنْ رَمٰى مُسْلِمًا بِشَيْءٍ يُرِيْدُ شَيْنَهُ بِهٖ حَبَسَهُ اللهُ عَلٰى جِسْرِ جَهَنَّمَ حَتّٰى يَخْرُجَ مِمَّا قَالَ۔

رواه ابو داؤد،باب الرجل يذب عن عرض اخيه،رقم: ٤٨٨٣

301. Mu'ãdh ibne-Anas Juhaní ﷺ narrates that Nabí ﷺ said: If anyone guards a believer's honour from a hypocrite, then Allãh

will appoint an angel who will guard his flesh from the Hell-Fire on the Day of Resurrection. If anyone accuses a Muslim by saying something to defame him, then Allāh will restrain him on the bridge over Hell until he is cleansed from what he said.

(Abu Dāwúd)

﴿302﴾ عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ ذَبَّ عَنْ عِرْضِ اَخِيْهِ بِالْغَيْبَةِ كَانَ حَقًّا عَلَى اللهِ اَنْ يُعْتِقَهُ مِنَ النَّارِ.

رواه احمد والطبراني واسناد احمد حسن مجمع الزوائد ١٧٩/٨

302. Asmā binte-Yazid Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: If anyone defends his brother's honour in his absence, then it is Allāh's responsibility to set him free from the Fire.

(Musnad Ahmad, Tabarāní, Majma-'uz-Zawāid)

﴿303﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ رَدَّ عَنْ عِرْضِ اَخِيْهِ الْمُسْلِمِ كَانَ حَقًّا عَلَى اللهِ عَزَّوَجَلَّ اَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَةِ. رواه احمد ٤٤٩/٦

303. Abu Dardā' رضي الله عنه narrates that Nabí ﷺ said: He who safeguards the honour of his Muslim brother, then Allāh ﷻ will save him from the Hell-Fire on the Day of Resurrection.

(Musnad Ahmad)

﴿304﴾ عَنْ عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ حَالَتْ شَفَاعَتُهُ دُوْنَ حَدٍّ مِنْ حُدُوْدِ اللهِ، فَقَدْ ضَادَّ اللهَ، وَمَنْ خَاصَمَ فِيْ بَاطِلٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِيْ سَخَطِ اللهِ حَتّٰى يَنْزِعَ عَنْهُ، وَمَنْ قَالَ فِيْ مُؤْمِنٍ مَالَيْسَ فِيْهِ اَسْكَنَهُ اللهُ رَدْغَةَ الْخَبَالِ حَتّٰى يَخْرُجَ مِمَّا قَالَ. رواه ابوداؤد، باب في الرجل يعين على خصومة......، رقم: ٣٥٩٧

304. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: If anyone's intercession becomes an obstacle to one of the punishments prescribed by Allah he has opposed Allāh; if anyone disputes knowingly about something which is false he remains in the displeasure of Allāh till he desists; and if anyone makes an untruthful accusation against a Muslim he will be made by Allāh to dwell in the filthy fluid flowing from the inhabitants of Hell, till he retracts his statement. (Abu Dāwúd)

﴿305﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَحَاسَدُوْا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوْا، وَلَا تَدَابَرُوْا، وَلَا يَبِعْ بَعْضُكُمْ عَلٰى بَيْعِ بَعْضٍ، وَكُوْنُوْا عِبَادَ اللهِ اِخْوَانًا، اَلْمُسْلِمُ اَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، اَلتَّقْوٰى هٰهُنَا، وَيُشِيْرُ اِلٰى صَدْرِهٖ ثَلَاثَ مِرَارٍ: بِحَسْبِ امْرِیءٍ مِنَ الشَّرِّ اَنْ يَحْقِرَ اَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ.

رواه مسلم، باب تحريم ظلم المسلم، رقم: ٦٥٤١

305. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ said: Do not be jealous of one another; do not outbid to deceive without intending to buy; do not hate one another; do not be indifferent to one another; do not enter into a transaction when others have completed it; and O slaves of Allãh! Be like brothers amongst yourselves. A Muslim is a brother of a Muslim; he neither oppresses him nor deserts him, nor looks down upon him. Piety is here: Then pointing towards his chest. he said this thrice: It is evil enough for a man to consider his Muslim brother worthless. All things of a Muslim are inviolable for his brother in faith; his blood, his property and his honour. (Muslim)

Note: Piety denotes the fear of Allãh and a state of awareness for the reckoning in the Hereafter. Thus, "piety is here" implies a feeling within the heart, and not something physical that can be seen so as to ascertain whether a person is pious or not. It is not appropriate for a Muslim to look down upon his Muslim brother, as a person who appears lowly may have a high degree of piety and thus be honourable to Allãh. (Ma'ãriful *Hadith*)

﴿306﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ اَنَّ النَّبِیَّ ﷺ قَالَ: اِيَّاكُمْ وَالْحَسَدَ، فَاِنَّ الْحَسَدَ يَاْكُلُ الْحَسَنَاتِ كَمَا تَاْكُلُ النَّارُ الْحَطَبَ، اَوْ قَالَ: الْعُشْبَ.

رواه ابو داؤد، باب في الحسد، رقم: ٤٩٠٣

306. Abu Hurairah ﷺ narrates that Nabí ﷺ said: Avoid jealousy, verily, jealousy consumes good deeds like fire consumes dry wood (or he said) grass. (Abu Dãwúd)

﴿307﴾ عَنْ اَبِيْ حُمَيْدِ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَحِلُّ لِامْرِئٍ اَنْ يَأْخُذَ عَصَا اَخِيْهِ بِغَيْرِ طِيْبِ نَفْسٍ مِنْهُ. رواه ابن حبان، قال المحقق: اسناده صحيح ٣١٦/١٣

307. Abu Humaid Sā'idí ؓ narrates that Nabí ﷺ said: It is not permissible for anyone to take his brother's stick without obtaining his consent. (Ibne-Hibbān)

﴿308﴾ عَنْ يَزِيْدَ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: لَا يَأْخُذَنَّ اَحَدُكُمْ مَتَاعَ اَخِيْهِ لَاعِبًا وَلَا جَادًّا. (الحديث) رواه ابو داؤد، باب من يأخذ الشيء من مزاح، رقم: ٥٠٠٣

308. Yazíd ؓ narrates that Nabí ﷺ said: Undoubtedly none of you should take the belongings of his brother, neither in amusement nor seriously. (Abu Dāwúd)

﴿309﴾ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِيْ لَيْلٰى رَحِمَهُ اللهُ قَالَ: حَدَّثَنَا اَصْحَابُ مُحَمَّدٍ ﷺ اَنَّهُمْ كَانُوْا يَسِيْرُوْنَ مَعَ النَّبِيِّ ﷺ فَنَامَ رَجُلٌ مِنْهُمْ فَانْطَلَقَ بَعْضُهُمْ اِلٰى حَبْلٍ مَعَهُ فَاَخَذَهُ فَفَزِعَ، فَقَالَ النَّبِيُّ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ اَنْ يُرَوِّعَ مُسْلِمًا.

رواه ابو داؤد، باب من يأخذ الشيء من مزاح، رقم: ٥٠٠٤

309. 'Abdur Rahmān ibne-Abu Laila Rahimahullāh narrates that Sahābah of Muhammad ﷺ told a incident: Once during a journey with Nabí ﷺ; while one of them fell asleep, some of the others went and took his rope (in jest). The sleeper (on awakening not finding his rope) got startled. Nabí ﷺ said: It is not lawful for a Muslim to frighten another Muslim. (Abu Dāwúd)

﴿310﴾ عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَتْلُ الْمُؤْمِنِ اَعْظَمُ عِنْدَ اللهِ مِنْ زَوَالِ الدُّنْيَا. رواه النسائي، باب تعظيم الدم، رقم: ٣٩٩٥

310. Abu Buraidah ؓ narrates that Rasúlullāh ﷺ said: The murder of a believer is worse, in the sight of Allāh than the destruction of the whole world. (Nasai)

Note: It means that, just as the destruction of the whole world would be a great calamity for mankind, so also the murder of a single *Mu'min* is an even greater tragedy in the Court of Allāh.

﴿311﴾ عَنْ اَبِیْ سَعِیْدٍ الْخُدْرِیِّ وَ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُمَا یَذْكُرَانِ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: لَوْ اَنَّ اَهْلَ السَّمَاءِ وَاَهْلَ الْاَرْضِ اشْتَرَكُوْا فِی دَمِ مُؤْمِنٍ لَاَكَبَّهُمُ اللهُ فِی النَّارِ۔

رواه الترمذی وقال: هذا حدیث غریب،باب الحکم فی الدماء، رقم: ١٣٩٨

311. Abu Sa'id Al-Khudri and Abu Hurairah Radiyallāhu 'anhuma narrate that Rasúlullāh ﷺ said: If all the inhabitants of the skies and the earth were to share in shedding the blood of a believer, Allāh would overturn them all, in the Fire. (Tirmidhi)

﴿312﴾ عَنْ اَبِی الدَّرْدَاءِ رَضِیَ اللهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ یَقُوْلُ : كُلُّ ذَنْبٍ عَسَى اللهُ اَنْ یَغْفِرَهُ اِلَّا مَنْ مَاتَ مُشْرِكًا، اَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا۔

رواه ابوداؤد،باب فی تعظیم قتل المؤمن،رقم: ٤٢٧٠

312. Abu Dardā' ﷺ narrates: I heard Rasúlullāh ﷺ saying: Hopefully Allāh may forgive every sin except the one who dies a polytheist, or a believer who sheds the blood of a *Mu'min* (believer) deliberately. (Abu Dāwúd)

﴿313﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِیَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ قَتَلَ مُؤْمِنًا فَاغْتَبَطَ بِقَتْلِهِ لَمْ یَقْبَلِ اللهُ مِنْهُ صَرْفًا وَلَا عَدْلًا۔ رواه ابوداؤد، باب فی تعظیم قتل المؤمن،رقم: ٤٢٧٠ سنن ابی داؤد، طبع دار الباز،مکة المکرمة

313. 'Ubādah ibne-Sāmit ﷺ narrates that Rasúlullāh ﷺ said: He who kills a believer and rejoices at it, Allāh will not accept his actions, be they obligatory or optional. (Abu Dāwúd)

﴿314﴾ عَنْ اَبِیْ بَكْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ یَقُوْلُ : اِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَیْفَیْهِمَا، فَالْقَاتِلُ وَالْمَقْتُوْلُ فِی النَّارِ قَالَ: فَقُلْتُ اَوْقِیْلَ: یَارَسُوْلَ اللهِ! هٰذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُوْلِ؟ قَالَ: اِنَّهُ قَدْ اَرَادَ قَتْلَ صَاحِبِهِ۔

رواه مسلم،باب اذاتواجه المسلمان بسیفیهما،رقم: ٧٢٥٢

314. Abu Bakrah ﷺ narrates: I heard Rasúlullāh ﷺ saying: When two Muslims draw their swords on each other, the killer and the victim both will be in the Fire. Abu Bakrah said: I or someone else asked: O Rasúlullāh! The killer (about him we can understand), but why the victim? He replied: Indeed he too intended to kill his companion. (Muslim)

﴿315﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْكَبَائِرِ قَالَ: الْإِشْرَاكُ بِاللهِ، وَعُقُوْقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّوْرِ.

رواه البخاري، باب ماقيل في شهادة الزور، رقم: ٢٦٥٣

315. Anas ﷺ narrates that Nabí ﷺ was asked about the major sins. He replied: To associate a partner with Allāh, to disobey parents, to murder someone, and to give false testimony.

(Bukhārī)

﴿316﴾ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اجْتَنِبُوا السَّبْعَ الْمُوْبِقَاتِ قَالُوْا: يَارَسُوْلَ اللهِ! وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِيْ حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَاَكْلُ الرِّبَا، وَ اَكْلُ مَالِ الْيَتِيْمِ، وَ التَّوَلِّيْ يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

رواه البخاري،باب قول الله تعالىٰ: ان الذين ياكلون اموال اليتامىٰ......،رقم: ٢٧٦٦

316. Abu Hurairah ﷺ narrates that Nabí ﷺ said: Avoid seven disastrous things. It was asked: O Rasúlullāh! What are they? He replied: Associating a partner with Allah, sorcery (magic), killing unjustly one whose killing Allāh has forbidden, eating usury, consuming the wealth of an orphan. fleeing from the battle field, and accusing innocent chaste believing women of fornication.

(Bukhārī)

﴿317﴾ عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تُظْهِرِ الشَّمَاتَةَ لِاَخِيْكَ، فَيَرْحَمَهُ اللهُ وَيَبْتَلِيْكَ.

رواه الترمذي وقال: هذا حديث حسن غريب،باب لا تظهر الشماتة لاخيك،رقم: ٢٥٠٦

317. Wāthilah ibnil-Asqa' ﷺ narrates that Rasúlullāh ﷺ said: Do not rejoice at your brother's misfortune; lest Allāh may show Mercy on him and afflict you. (Tirmidhī)

﴿318﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عَيَّرَ اَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتّٰى يَعْمَلَهُ، قَالَ اَحْمَدُ: قَالُوْا: مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ.

رواه الترمذي وقال: حديث حسن غريب،باب في وعيد من عيّر اخاهُ بذنب، رقم:٢٥٠٥

318. Mu 'ādh ibne-Jabal ﷺ narrates that Rasúlullāh ﷺ said: He

who reproaches his brother for a sin (from which he had repented) will not die until he himself indulges in that sin. (Tirmidhi)

﴿319﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَيُّمَا امْرِىءٍ قَالَ لِاَخِيْهِ: يَا كَافِرُ! فَقَدْ بَاءَ بِهَا اَحَدُهُمَا، اِنْ كَانَ كَمَا قَالَ، وَاِلَّا رَجَعَتْ عَلَيْهِ.

رواه مسلم،باب بيان حال ايمان......،رقم: ٢١٦

319. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Anyone who calls his Muslim brother: O infidel! Then surely in fidelity returns to one of them. Either he is (infidel) as it is said, or infidelity returns to the one who accused. (Muslim)

﴿320﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: وَمَنْ دَعَا رَجُلًا بِالْكُفْرِ اَوْقَالَ: عَدُوَّ اللهِ! وَلَيْسَ كَذٰلِكَ اِلَّا حَارَ عَلَيْهِ.

(وهو جزء من الحديث) رواه مسلم،باب بيان حال ايمان......،رقم: ٢١٧

320. Abu Dhar ﷺ narrates: I heard Rasúlullāh ﷺ saying: He who calls someone an infidel or enemy of Allāh, but that person is not guilty, then these words return to the one who blamed. (Muslim)

﴿321﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِذَا قَالَ الرَّجُلُ لِاَخِيْهِ: يَا كَافِرُ! فَهُوَ كَقَتْلِهِ.

رواه البزار و رجاله ثقات،مجمع الزوائد ١٤٩/٨

321. 'Imrān ibne-Husain ﷺ narrates that Rasúlullāh ﷺ said: When a man calls his brother: O infidel! It is as if, he has killed him. (Bazzār, Majma-'uz-Zawāid)

﴿322﴾ عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَنْبَغِيْ لِلْمُؤْمِنِ اَنْ يَكُوْنَ لَعَّانًا.

رواه الترمذي وقال: هذا حديث حسن غريب،باب ماجاء في اللعن والطعن،رقم: ٢٠١٩

322. 'Abdullāh ibne-Mas'úd ﷺ narrates that Nabi ﷺ said: It is not befitting for a believer to curse others. (Tirmidhi)

﴿323﴾ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَكُوْنُ اللَّعَّانُوْنَ شُفَعَاءَ وَلَا شُهَدَاءَ، يَوْمَ الْقِيَامَةِ.

رواه مسلم، باب النهي عن لعن الدواب وغيرها، رقم: ٦٦١٠

323. Abu Dardā' ﷺ narrates that Rasúlullāh ﷺ said: The invokers of curses would neither be intercessors nor witnesses on the Day of Resurrection. (Muslim)

﴿324﴾ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ.

(وهو جزء من الحديث) رواه مسلم،باب بيان غلظ تحريم قتل الانسان نفسه ......، رقم: ٣٠٢

324. Thābit ibne-Dahhāk ﷺ narrates that Nabí ﷺ said: Cursing a believer is like killing him. (Muslim)

﴿325﴾ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: خِيَارُ عِبَادِ اللهِ الَّذِيْنَ اِذَا رُؤُوْا ذُكِرَ اللهُ، وَشِرَارُ عِبَادِ اللهِ الْمَشَّاءُوْنَ بِالنَّمِيْمَةِ، الْمُفَرِّقُوْنَ بَيْنَ الْاَحِبَّةِ الْبَاغُوْنَ لِلْبُرَآءِ الْعَنَتَ.

رواه احمد وفيه: شهر بن حوشب و بقية رجاله رجال الصحيح مجمع الزوائد ١٧٦/٨

325. 'Abdur Rahmān ibne-Ghanam ﷺ narrates that Nabí ﷺ said: The best slaves of Allāh an those who, when seen, remind one of Allāh; and the worst slaves O Allāh are those, who backbite, who cause separation among the friends and who seek to distress the upright. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿326﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَرَّ رَسُوْلُ اللهِ ﷺ عَلٰى قَبْرَيْنِ فَقَالَ: اِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيْرٍ، اَمَّا هٰذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَاَمَّا هٰذَا فَكَانَ يَمْشِيْ بِالنَّمِيْمَةِ.

(الحديث) رواه البخاري،باب الغيبة......،رقم: ٦٠٥٢

326. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ came upon two graves and said: Indeed both occupants are being punished, but not for something big (not difficult to save oneself from); one did not save himself from (drops of) his urine, and the other went about as a tell-tale. (Bukhārí)

﴿327﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَمَّا عُرِجَ بِيْ مَرَرْتُ بِقَوْمٍ لَهُمْ اَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُوْنَ وُجُوْهَهُمْ وَصُدُوْرَهُمْ، فَقُلْتُ: مَنْ هٰؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ: هٰؤُلَاءِ الَّذِيْنَ يَاْكُلُوْنَ لُحُوْمَ النَّاسِ وَيَقَعُوْنَ فِيْ اَعْرَاضِهِمْ.

رواه ابوداؤد،باب في الغيبة، رقم: ٤٨٧٨

327. Anas ibne-Malik ﷺ narrates that Rasúlulläh ﷺ said: When I was taken up (on the ascendance), I passed by people who had nails of copper and they were scratching their faces and chests. I asked: O Jibrāil! Who are these people? He replied: They used to eat (backbite) human flesh and dishonour people. (Abu Dāwúd)

﴿328﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَارْتَفَعَتْ رِيْحٌ مُنْتِنَةٌ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: اَتَدْرُوْنَ مَا هٰذِهِ الرِّيْحُ؟ هٰذِهِ رِيْحُ الَّذِيْنَ يَغْتَابُوْنَ الْمُؤْمِنِيْنَ۔

رواه احمد ورجاله ثقات،مجمع الزوائد٨/١٧٢

328. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that we were with Nabi ﷺ, when a foul odour arose. He said: Do you know what this odour is? This odour is of those who backbite believers. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿329﴾ عَنْ اَبِيْ سَعْدٍ وَجَابِرِ بْنِ عَبْدِاللّٰهِ رَضِيَ اللّٰهُ عَنْهُمْ قَالَا: قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا قَالُوْا: يَا رَسُوْلَ اللّٰهِ! وَكَيْفَ الْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا؟ قَالَ: اِنَّ الرَّجُلَ لَيَزْنِيْ فَيَتُوْبُ فَيَتُوْبُ اللّٰهُ عَلَيْهِ وَاِنَّ صَاحِبَ الْغِيْبَةِ لَا يُغْفَرُ لَهُ حَتّٰى يَغْفِرَهَا لَهُ صَاحِبُهُ۔

رواه البيهقي في شعب الايمان ٥/٣٠٦

329. Abu Sa'd and Jābir ibne-'Abdullāh Radiyallāhu 'anhum narrate that Rasúlullāh ﷺ said: Backbiting is worse than fornication. The Sahābah asked: O Rasúlullāh! How is backbiting worse than fornication? He replied: A man commits fornication then seeks forgiveness; Allāh forgives him; but a man who backbites is not forgiven, until the one whom he has backbitten forgives him. (Baihaqi)

﴿330﴾ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ: حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا۔ تَعْنِيْ قَصِيْرَةً۔ فَقَالَ: لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَ بِهَا الْبَحْرُ لَمَزَجَتْهُ، قَالَتْ: وَحَكَيْتُ لَهُ اِنْسَانًا، فَقَالَ: مَا اُحِبُّ اَنِّيْ حَكَيْتُ اِنْسَانًا وَاَنَّ لِيْ كَذَا وَكَذَا.

رواه ابوداؤد، باب في الغيبة، رقم: ٤٨٧٥

330. A'ishah Radiyallāhu 'anha narrates: I said to Nabi ﷺ: It is enough for you that Safiyah is such and such i.e. short. He said: Indeed you uttered such a word that if mixed in the sea, its

bitterness would prevail the saltiness of the sea. 'Á'ishah Radiyallāhu 'anha says: I imitated someone in front of him. He said: I do not like to imitate one even if I were to get so much and so much (that is a large amount of wealth). (Abu Dāwúd)

﴾331﴿ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اَتَدْرُوْنَ مَا الْغِيْبَةُ؟ قَالُوا: اللهُ وَرَسُوْلُهُ اَعْلَمُ قَالَ: ذِكْرُكَ اَخَاكَ بِمَا يَكْرَهُ قِيْلَ: اَفَرَاَيْتَ اِنْ كَانَ فِيْ اَخِيْ مَا اَقُوْلُ؟ قَالَ: اِنْ كَانَ فِيْهِ مَا تَقُوْلُ، فَقَدِاغْتَبْتَهُ، وَاِنْ لَمْ يَكُنْ فِيْهِ فَقَدْ بَهَتَّهُ.

رواه مسلم باب تحريم الغيبة، رقم: ٦٥٩٣

331. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Do you know what is backbiting? Sahābah said: Allāh and His Messenger know better. He said: Saying something about your brother he dislikes. It was asked: Does the matter stand if what is said really exists in my brother? He replied: If what you say is true, then verily you have backbitten; but if it is not present in him, then you have slandered him. (Muslim)

﴾332﴿ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ ذَكَرَ امْرَاً بِشَيْءٍ لَيْسَ فِيْهِ لِيَعِيْبَهُ بِهِ حَبَسَهُ اللهُ فِيْ نَارِ جَهَنَّمَ حَتّٰى يَاْتِيَ بِنَفَاذِ مَا قَالَ فِيْهِ.

رواه الطبراني في الكبير ورجاله ثقات مجمع الزوائد ٤/٢٦٣

332. Abu Dardā' ﷺ narrates that Rasúlullāh ﷺ said: He who mentions a fault in a person, which is not present in him so as to defame him, Allāh will detain him in Hell-fire till he proves what he said. (Tabaraní, Majma-'uz-Zawāid)

﴾333﴿ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِنَّ اَنْسَابَكُمْ هٰذِهِ لَيْسَتْ بِسِبَابٍ عَلٰى اَحَدٍ، وَاِنَّمَا اَنْتُمْ وُلْدُ آدَمَ طَفُّ الصَّاعِ لَمْ تَمْلَؤُهُ لَيْسَ لِاَحَدٍ فَضْلٌ اِلَّا بِالدِّيْنِ، اَوْ عَمَلٍ صَالِحٍ حَسْبُ الرَّجُلِ اَنْ يَكُوْنَ فَاحِشًا بَذِيًّا بَخِيْلًا جَبَانًا.

رواه احمد ٤/١٤٥

333. 'Uqbah ibne- 'Amir ﷺ narrates that Rasúlullāh ﷺ said: Undoubtedly lineage is some thing not to be used for slandering or reproaching anyone; all of you are the children of Adam; your example is like *Sā'*(a measure of volume), which you have not filled (that is none of you is perfect and each of you has some

defect or the other). None has superiority over another, except in *Deen* and good deeds. It is enough reproach for a man to be foul-mouthed, obscene, miserly, and coward. (Musnad Ahmad)

﴿334﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: بِئْسَ ابْنُ الْعَشِيْرَةِ، أَوْ بِئْسَ رَجُلُ الْعَشِيْرَةِ، ثُمَّ قَالَ: ائْذَنُوْا لَهُ، فَلَمَّا دَخَلَ أَلَانَ لَهُ الْقَوْلَ، فَقَالَتْ عَائِشَةُ: يَارَسُوْلَ اللهِ! أَلَنْتَ لَهُ الْقَوْلَ وَقَدْ قُلْتَ لَهُ مَاقُلْتَ، قَالَ: إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ. أَوْ تَرَكَهُ. النَّاسُ لِاتِّقَاءِ فُحْشِهِ.

رواه ابوداؤد، باب في حسن العشرة، رقم: ٤٧٩١

334. 'A'isha Radiyallāhu 'anha narrates that a man sought permission to see Nabí ﷺ. He said: He is a bad son of his tribe, (or he is a bad man of his tribe) and then said: Let him come in. When he came in Rasúlullāh ﷺ talked to him politely. 'A'isha Radiyallāhu 'anha asked: O Rasúlullāh! You talked to the man politely, though verily you said about him what you said. He said: The worst man in the eyes of Allāh. On the Day of Resurrection, will be he whom people avoid meeting, because of his wickedness.

(Abu Dawúd)

Note: Rasúlullāh ﷺ said these words to record the truth so as. To save people from his evil, and as such cannot be considered as backbiting. However he spoke with this man politely to educate us, how to behave with such people and perhaps to rectify this person. (Mazāhir Haque)

﴿335﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمُؤْمِنُ غِرٌّ كَرِيْمٌ، وَالْفَاجِرُ خَبٌّ لَئِيْمٌ.

رواه ابوداؤد،باب في حسن العشرة، رقم: ٤٧٩٠

335. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: The *Mu'min* is straightforward and generous; the *Fājir* (sinner) is deceitful and mean. (Abu Dawúd)

Note: This *Hadíth* means that a *Mu'min* by nature is free of treachery and cunning; he always refrains from troubling and forming ill opinion about people, because his

temperamental goodness is against this. As opposed to this a *Fājir* is cunning and deceitful. Temperamentally he is inclined to spread evil and create disharmony.

(Tarjumānus-Sunnah)

﴾336﴿ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ آذٰى مُسْلِمًا فَقَدْ آذَانِيْ، وَمَنْ آذَانِيْ فَقَدْ آذَى اللهَ۔ رواه الطبراني في الاوسط وهو حديث حسن فيض القدير ٦/١٩

336. Anas ﷺ narrates that Rasúlullāh ﷺ said: He who harms a Muslim, verily harms me; and he who harms me, verily annoys Allāh. (Tabarānī, Faidul-Qadír)

﴾337﴿ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ اَبْغَضَ الرِّجَالِ اِلَى اللهِ الْاَلَدُّ الْخَصِمُ۔ رواه مسلم، باب في الالد الخصم، رقم: ٦٧٨٠

337. 'A'isha Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: The man who is most hateful to Allāh is the one who quarrels and argues the most. (Muslim)

﴾338﴿ عَنْ اَبِيْ بَكْرِ الصِّدِّيْقِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَلْعُوْنٌ مَنْ ضَارَّ مُؤْمِنًا اَوْ مَكَرَ بِهٖ۔

رواه الترمذي وقال: هذا حديث غريب، باب ماجاء في الخيانة والغش، رقم: ١٩٤١

338. Abu Bakr Siddíq ﷺ narrates that Rasúlullāh ﷺ said: Accursed is he who harms a *Mu'min*, or acts deceitfully towards him. (Tirmidhi)

﴾339﴿ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ وَقَفَ عَلٰى اُنَاسٍ جُلُوْسٍ فَقَالَ: اَلَا اُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ قَالَ: فَسَكَتُوْا، فَقَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ، بَلٰى يَارَسُوْلَ اللهِ! اَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا، قَالَ: خَيْرُكُمْ مَنْ يُرْجٰى خَيْرُهٗ وَيُؤْمَنُ شَرُّهٗ، وَشَرُّكُمْ مَنْ لَا يُرْجٰى خَيْرُهٗ وَلَا يُؤْمَنُ شَرُّهٗ۔ رواه الترمذي وقال: هذاحديث حسن

صحيح،باب حديث خيركم من يرجى خيره......،رقم: ٢٢٦٣

339. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ stood beside some people, who were seated, and said: Would you like me to distinguish between the best of you and the worst of you? They remained silent. So Rasúlullāh ﷺ asked this thrice. A man then

said: Do inform us, O Rasúlulláh! Distinguish for us between the best of us and the worst of us. Rasúlulláh ﷺ said: The best of you is he in whom good hopes are placed, and from whose evil people are safe, but the worst of you is he in whom good hopes are not placed, and from whose evil people are not safe. (Tirmidhi)

﴿340﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اثْنَتَانِ فِی النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِی النَّسَبِ وَالنِّيَاحَةُ عَلَی الْمَيِّتِ.

رواه مسلم،باب اطلاق اسم الكفر على الطعن......رقم: ٢٢٧

340. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said: People possess two characteristics of infidelity: Sarcastic criticism of lineage and loud weeping and wailing on the dead. (Muslim)

﴿341﴾ عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللّٰهُ عَنْهُمَا عَنِ النَّبِیِّ ﷺ قَالَ: لَا تُمَارِ اَخَاكَ وَلَا تُمَازِحْهُ وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفَهُ.

رواه الترمذی وقال: هذا حديث حسن غريب،باب ماجاء فی المراء،رقم: ١٩٩٥

341. Abdulláh ibne-'Abbás Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Do not quarrel with your brother, nor joke with him (in a manner which will hurt him), and do not make a promise to him which you do not honour. (Tirmidhi)

﴿342﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: اِذَا حَدَّثَ كَذَبَ،وَاِذَا وَعَدَ اَخْلَفَ، وَاِذَا ائْتُمِنَ خَانَ.

رواه مسلم،باب خصال المنافق، رقم: ٢١١

342. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said: There are three signs of a hypocrite: When he speaks, he lies; when he promises, he breaks it; when he is entrusted, he violates the trust. (Muslim)

﴿343﴾ عَنْ حُذَيْفَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِیَّ ﷺ يَقُوْلُ: لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ.

رواه البخاری،باب مايكره من النميمة،رقم: ٦٠٥٦

343. Hudhaifah ﷺ narrates: I heard Rasúlulláh ﷺ saying: A tell-tale will not enter Paradise. (Bukhári)

Note: This means that the habit of tell-tale is amongst those serious sins which prevents admission into Paradise. No

one with this evil habit will be able to enter Paradise. If Allāh forgives someone with His Mercy or cleanses someone through punishment, only then he will be qualified to enter Paradise. (Ma'āriful *Hadith*)

﴿344﴾ عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى رَسُوْلُ اللهِ ﷺ صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ: عُدِلَتْ شَهَادَةُ الزُّوْرِ بِالْإِشْرَاكِ بِاللهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ: "فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ حُنَفَاءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ"

[الحج: ٣٠-٣١] - رواه ابو داؤد، باب فى شهادة الزّور برقم: ٣٥٩٩

344. Khuraim ibne-Fātik ﷺ narrates that Rasúlullāh ﷺ offered *Salātul-Fajr*, after which he stood up and said: False witness has been equated to associating a partner to Allāh. He said this thrice and then recited a verse of the Qur'ān: "So, avoid the filth of idols and avoid speaking falsehood, as people pure of faith to Allāh, not associating anything with Him."(Al-Hajj:30-31) (Abu Dāwúd)

Note: False witness is a grievous sin, like *shirk* (polytheism) or idolatry, so believers must refrain from this, as they refrain from *shirk* and idolatry. (Ma'āriful *Hadith*)

﴿345﴾ عَنْ اَبِىْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنِ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِيْنِهٖ، فَقَدْ اَوْجَبَ اللهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ، فَقَالَ لَهُ رَجُلٌ: وَاِنْ كَانَ شَيْئًا يَسِيْرًا يَارَسُوْلَ اللهِ؟ قَالَ وَاِنْ قَضِيْبٌ مِنْ اَرَاكٍ۔

رواه مسلم، باب وعيد من اقتطع حق مسلم...... برقم: ٣٥٢ .

345. Abu Umāmah ﷺ narrates that Rasúlullāh ﷺ said: If anyone acquired what rightly belongs to another Muslim, by his (false) oath Allah has made Hell obligatory for him and prohibited his admission to Paradise. A man asked: Even, if it is a small thing. O Rasúlullāh! He replied: Even if it is a branch of the Arak tree. (Muslim)

﴿346﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ اَخَذَ مِنَ الْاَرْضِ شَيْئًا بِغَيْرِ حَقِّهٖ خُسِفَ بِهٖ يَوْمَ الْقِيَامَةِ اِلٰى سَبْعِ اَرَضِيْنَ۔

رواه البخارى، باب اثم من ظلم شيئا من الارض برقم: ٢٤٥٤

346. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said:' Whoever unjustly occupies a piece of land, on the Day of Resurrection, he will be made to sink down the distance of seven earths. (Bukhārí)

﴿347﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنِ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا. (وهو جزء من الحديث)۔ رواه الترمذي وقال: هذا حديث حسن صحيح،باب ماجاء في النهي عن نكاح الشغار،رقم: ١١٢٣

347. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Whosoever plunders is not from us. (Tirmidhí)

﴿348﴾ عَنْ اَبِىْ ذَرٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ اِلَيْهِمْ، وَلَا يُزَكِّيْهِمْ، وَلَهُمْ عَذَابٌ اَلِيْمٌ، قَالَ: فَقَرَاَهَا رَسُوْلُ اللهِ ﷺ ثَلَاثَ مَرَّاتٍ، قَالَ اَبُوْذَرٍّ رَضِيَ اللهُ عَنْهُ: خَابُوْا وَخَسِرُوْا، مَنْ هُمْ يَارَسُوْلَ اللهِ؟ قَالَ: الْمُسْبِلُ اِزَارَهُ وَالْمَنَّانُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ۔

رواه مسلم،باب بيان غلظ تحريم اسبال الازار......رقم: ٢٩٣

348. Abu Dhar ﷺ narrates that Nabí ﷺ said: Three men to whom Allah would neither speak on the Day of Resurrection, nor look at them, nor purify them; for them is a painful punishment. Rasúlullāh ﷺ repeated this thrice. Abu Dhar ﷺ said: They are unsuccessful and losers. Who are they O Rasúlullāh!? He said: The one who wears a trailing lower garment, the one who keeps recounting people of his generosity to them and the one who sells the commodity by false swearing. (Muslim)

﴿349﴾ عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ ضَرَبَ مَمْلُوْكَهُ ظُلْمًا اُقِيْدَ مِنْهُ يَوْمَ الْقِيَامَةِ۔ رواه الطبراني ورجاله ثقات مجمع الزوائد ٤/٤٣٦

349. 'Ammār ibne-Yāsir Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Whoever beats his slave unjustly, will be retaliated against on the Day of Resurrection.

(Tabarāni, Majma-'uz-Zawāid)

Note: Beating of employees is also included in this warning.

RECONCILING MUTUAL DIFFERENCES AMONGST MUSLIMS

VERSE OF QUR'AN

قَالَ اللهُ تَعَالَى : ﴿ وَاعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا وَّ لَا تَفَرَّقُوْا ﴾ [آلِ عمران: ١٠٣]

Allāh ﷻ says: And hold fast, all of you together, to the Rope (*Deen*) of Allāh, and be not divided among yourselves. (Aal- 'Imrān:103)

AHADITH

﴿350﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللهِ ﷺ: اَلَا اُخْبِرُكُمْ بِاَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلٰوةِ وَالصَّدَقَةِ؟ قَالُوْا: بَلٰى، قَالَ: صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

رواه الترمذي وقال: هذا حديث صحيح باب في فضل صلاح ذات البين برقم: ٢٥٠٩

350. Abu Dardā' ؓ narrates that Rasúlullāh ﷺ said: Shall I not inform you of something more excellent in degree than fasting, *Sadaqah* and Salāh? The Sahabah replied: Certainly, do tell us! He answered: It is putting things right between people; for undoubtedly discord between people is destructive. (Tirmidhi)

﴿351﴾ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَمْ يَكْذِبْ مَنْ نَمٰى بَيْنَ اثْنَيْنِ لِيُصْلِحَ.

رواه ابو داؤد باب في اصلاح ذات البين برقم: ٤٩٢٠

351. Humaid ibne-'Abdur Rahmān narrates from his mother Radiyallāhu anha that Nabí ﷺ said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (Abu Dāwúd)

﴿352﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ كَانَ يَقُوْلُ: وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا تَوَادَّ اثْنَانِ فَيُفَرَّقُ بَيْنَهُمَا اِلَّا بِذَنْبٍ يُحْدِثُهُ اَحَدُهُمَا. (وهو طرف من الحديث)

رواه احمد واسناده حسن مجمع الزوائد ٨/٣٣٦

352. 'Abdulāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ used to say: I swear by the One in Whose Hand is my soul, there can be no other reason for discord between two muslims loving each other except that one of them committed a sin. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿353﴾ عَنْ اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يَحِلُّ لِمُسْلِمٍ اَنْ يَهْجُرَ اَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا، وَخَيْرُهُمَا الَّذِيْ يَبْدَاُ بِالسَّلَامِ.

رواه مسلم، باب تحريم الهجر فوق ثلاثة ايام ......رقم: ٦٥٣٢

353. Abu Ayyúb Al-Ansārí ﷺ narrates that indeed Rasúlullāh ﷺ said: It is not lawful for a Muslim to keep away from his brother for more than three nights; when they meet, they turn their faces. The better one of them is he, who first offers *Salām*. (Muslim)

﴿354﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ اَنْ يَهْجُرَ اَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ.

رواه ابوداؤد،باب في هجرة الرجل اخاه، رقم: ٤٩١٤

354. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: It is not lawful for a Muslim to keep apart from his brother, for more than three days. Whoever stayed apart for more than three days and died, entered Hell. (Abū Dawúd)

﴿355﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَحِلُّ لِمُؤْمِنٍ اَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ، فَاِنْ مَرَّتْ بِهٖ ثَلَاثٌ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ، فَاِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدْ

اشْتَرَكَا فِي الْأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالْإِثْمِ. زَادَ أَحْمَدُ: وَخَرَجَ الْمُسَلِّمُ مِنَ الْهِجْرَةِ. رواه ابوداؤد،باب في هجرة الرجل اخاه، رقم: ٤٩١٢

355. Abu Hurairah ﷺ narrates that Nabi ﷺ said: It is not allowed for a *Mu'min* to keep apart from a *Mu'min*, for more than three days. If three days pass he should meet his brother and offer him *Salām*; if the other replies, both of them share the reward, but if he does not reply, then he has sinned and the one who offered the *Salām* is absolved of the sin of keeping apart. (Abu Dāwúd)

﴿356﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يَكُوْنُ لِمُسْلِمٍ أَنْ يَهْجُرَ مُسْلِمًا فَوْقَ ثَلَاثَةٍ، فَإِذَا لَقِيَهُ سَلَّمَ عَلَيْهِ ثَلَاثَ مِرَارٍ كُلُّ ذٰلِكَ لَا يَرُدُّ عَلَيْهِ، فَقَدْ بَاءَ بِإِثْمِهِ.

رواه ابوداؤد باب في هجرة الرجل اخاه، رقم: ٤٩١٣

356. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: It is not right for a Muslim to remain apart from his Muslim brother for more than three days. When he meets him, he should offer him *Salām* thrice and if, the other does not reply, the other takes the burden of the sin. (Abu Dāwúd)

﴿357﴾ عَنْ هِشَامِ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُصَارِمَ مُسْلِمًا فَوْقَ ثَلَاثٍ، وَإِنَّهُمَا نَاكِبَانِ عَنِ الْحَقِّ مَا كَانَا عَلٰى صِرَامِهِمَا، وَإِنَّ أَوَّلَهُمَا فَيْئًا يَكُوْنُ سَبْقُهُ بِالْفَيْءِ كَفَّارَةً لَهُ، وَإِنْ سَلَّمَ عَلَيْهِ فَلَمْ يَقْبَلْ سَلَامَهُ، رَدَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَرَدَّ عَلَى الْآخَرِ الشَّيْطَانُ، وَإِنْ مَاتَا عَلٰى صِرَامِهِمَا لَمْ يَدْخُلَا الْجَنَّةَ وَلَمْ يَجْتَمِعَا فِي الْجَنَّةِ. رواه ابن حبّان، قال المحقق: اسناده صحيح على شرط الشيخين ١٢/٤٨٠

357. Hishām ibne-'Amir ﷺ narrates: I heard Rasúlullāh ﷺ saying: It is not lawful for a Muslim to break relationships from his Muslim brother for more than three days. Indeed, they would continue to remain devaited from the truth, so long as they continue to remain apart. And any one of the two who initiates reconciliation (his initiation) will expiate the sin of staying apart. When he offers *Salām*, and the other does not reply then the angels reply to his *Salām* while Shaitān replies to the other. If these two die in this state of separation, they will neither enter Paradise nor gather together in Paradise. (Ibne-Hibbān)

﴿358﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ هَجَرَ اَخَاهُ فَوْقَ ثَلاَثٍ فَهُوَ فِي النَّارِ اِلَّا اَنْ يَتَدَارَكَهُ اللهُ بِرَحْمَتِهِ.

رواه الطبرانی ورجاله رجال الصحيح، مجمع الزوائد ١٣١/٨

358. Fadālah ibne-'Ubaid ﷺ narrates that Rasúlullāh ﷺ said: Whoever severs relationship from his Muslim brother for more than three days, will enter Hell, except that Allah helps him by His mercy. (Tabarāni, Majma-'uz-Zawāid)

﴿359﴾ عَنْ اَبِيْ خِرَاشٍ السُّلَمِيِّ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ هَجَرَ اَخَاهُ سَنَةً، فَهُوَ كَسَفْكِ دَمِهِ. رواه ابوداؤد،باب فی هجرة الرجل اخاه، رقم: ٤٩١٥

359. Abu Khirāsh Sulamí ﷺ narrates that he heard Rasúlullāh ﷺ saying: Whoever stays apart from his brother for a year is as if he has shed his blood; (Abu Dāwúd)

﴿360﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: اِنَّ الشَّيْطَانَ قَدْ اَيِسَ اَنْ يَعْبُدَهُ الْمُصَلُّوْنَ فِيْ جَزِيْرَةِ الْعَرَبِ، وَلٰكِنْ فِي التَّحْرِيْشِ بَيْنَهُمْ.

رواه مسلم،باب تحريش الشيطان ......رقم: ٧١٠٣

360. Jābir ﷺ narrates: I heard Nabí ﷺ saying: 'Indeed the *Shaitān* has despaired of being worshipped by those who engage in prayer in the Arabian-Peninsula, but he has hopes of setting them against one another. (Muslim)

﴿361﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تُعْرَضُ الْاَعْمَالُ فِيْ كُلِّ يَوْمِ خَمِيْسٍ وَاثْنَيْنِ، فَيَغْفِرُ اللهُ عَزَّوَجَلَّ فِيْ ذٰلِكَ الْيَوْمِ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللهِ شَيْئًا اِلَّا امْرَاً كَانَتْ بَيْنَهُ وَبَيْنَ اَخِيْهِ شَحْنَاءُ، فَيُقَالُ: ارْكُوْا هٰذَيْنِ حَتّٰى يَصْطَلِحَا، ارْكُوْا هٰذَيْنِ حَتّٰى يَصْطَلِحَا. رواه مسلم،باب النهی عن الشحناء، رقم: ٦٥٤٦

361. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Deeds are presented to Allāh on every Thursday and Monday. Then Allāh ﷻ forgives every slave who did not associate anything with Allāh except he who has an enmity against his Muslim brother, Allāh then says: Hold both of them. Until they reconcile! Hold both of them, until they reconcile. (Muslim)

﴿362﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَطَّلِعُ اللهُ إِلَى جَمِيْعِ خَلْقِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِجَمِيْعِ خَلْقِهِ إِلَّا لِمُشْرِكٍ أَوْ مُشَاحِنٍ.

رواه الطبراني في الكبير والاوسط ورجالهما ثقات، مجمع الزوائد ١٢٦/٨

362. Mu'ādh ibne-Jabal ﷺ narrates that Nabí ﷺ said: Allāh looks closely to His entire creation on the fifteenth night of the month of Sha'bān, and forgives all His creation, except a polytheist and one who bears enmity. (Tabarāní, Majma- 'uz-Zawāid)

﴿363﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيْسِ، فَمِنْ مُسْتَغْفِرٍ فَيُغْفَرُ لَهُ، وَمِنْ تَائِبٍ فَيُتَابُ عَلَيْهِ، وَيُرَدُّ أَهْلُ الضَّغَائِنِ بِضَغَائِنِهِمْ حَتَّى يَتُوْبُوْا.

رواه الطبراني في الاوسط ورواته ثقات، الترغيب ٤٥٨/٣

363. Jābir ﷺ narrates that Rasúlullāh ﷺ said: The deeds are presented on each Monday and Thursday (before Allāh Allāh ﷻ). Those who seek forgiveness are forgiven; those who turn in repentance, it is accepted, but the case of those who have rancour and grudge in their hearts remains in abeyance (they are not forgiven) until they seek forgiveness (for their rancour and grudge) (Taharāní,Targhíb)

﴿364﴾ عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

رواه البخاري، باب نصر المظلوم، رقم: ٢٤٤٦

364. Abu Músā ﷺ narrates that Nabí ﷺ said: *Mu'mins* are to one and another like a building, whose parts reinforce each other. Then he interlaced his fingers (demonstrating how Muslims should be attached to one another and should strengthen one another). (Bukhārí)

﴿365﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلٰى زَوْجِهَا أَوْ عَبْدًا عَلٰى سَيِّدِهِ.

رواه ابوداؤد، باب فيمن خبب امرأة على زوجها، رقم: ٢١٧٥

365. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He is not from us who instigates a woman against her husband, or a slave against his master. (Abu Dāwúd)

﴾366﴿ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، هِيَ الْحَالِقَةُ، لَا أَقُوْلُ تَحْلِقُ الشَّعْرَ وَلٰكِنْ تَحْلِقُ الدِّيْنَ.

(الحديث) رواه الترمذي،باب في فضل صلاح ذات البين، رقم: ٢٥١٠

366. Zubair ibnil-'Awwām ﷺ narrates that Nabi ﷺ said: The disease of the people who passed before you namely jealousy and hatred, has crept into you and it "shaves"; I do not say that it shaves hair, but it shaves the *Deen.* (Tirmidhi)

﴾367﴿ عَنْ عَطَاءِ بْنِ عَبْدِاللهِ الْخُرَاسَانِيِّ رَحِمَهُ اللهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَصَافَحُوْا يَذْهَبِ الْغِلُّ تَهَادَوْا تَحَابُّوْا وَتَذْهَبِ الشَّحْنَاءُ.

رواه الإمام مالك في الموطاء ماجاء في المهاجرة ص ٧٠٦

367. 'Ata' ibne-'Abdullāh Al-Khurasānī Rahimahullāh narrates that Rasūlullāh ﷺ said: Shake hands with one and another, hatred will depart; give presents to one another, it will produce love and remove enmity. (Muatta Imām Mālik)

HELPING MUSLIMS

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْبُلَةٍ مِّائَةُ حَبَّةٍ ط وَاللهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ط وَاللهُ وَاسِعٌ عَلِيْمٌ﴾ [البقرة: ٢٦١]

Allāh ﷻ says: The likeness of those who spend their wealth in the path of Allāh, is as the likeness of a grain of corn, it grows seven ears, (and) each ear has a hundred grains. Allāh gives manifold increase (in wealth) to whom He wills. And Allāh is All-Sufficient (for His creature needs), All-Knowing. (Al-Baqarah: 261)

وَقَالَ تَعَالَى: ﴿اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ج وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ﴾ [البقرة: ٢٧٤]

Allāh ﷻ says: Those who spend their wealth (in Allāh's Cause) by night and day, in secret and open, verily their reward is with their *Rabb*, and there shall be no fear to come upon them neither shall they grieve. (Al-Baqarah: 274)

وَقَالَ تَعَالَى: ﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ﴾ [ال عمران: ٩٢]

Allāh ﷻ says: By no means shall you attain the reality of true piety and righteousness, unless you spend (in Allāh's cause) that which you love. (Aal-Imrān: 92)

وَقَالَ تَعَالٰى: ﴿ وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّ يَتِيْمًا وَّاَسِيْرًا۝ اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا﴾ [الانسان:٨-٩]

Allāh ﷻ says: And who give food- however great may be their own need and desire for it- to the needy, and the orphan and the captive. (Saying) we feed you, only for the sake of Allāh and we wish no reward, nor thanks from you. (Al-Insān: 8-9)

AHÁDÍTH

﴿368﴾ عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِوبْنِ الْعَاصِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ اَطْعَمَ اَخَاهُ خُبْزًا حَتّٰى يُشْبِعَهُ وَسَقَاهُ مَاءً حَتّٰى يَرْوِيَهُ بَعَّدَهُ اللّٰهُ عَنِ النَّارِ سَبْعَ خَنَادِقَ، بُعْدُ مَا بَيْنَ خَنْدَقَيْنِ مَسِيْرَةُ خَمْسِمِائَةِ سَنَةٍ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ١٢٩/٤

368. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who feeds bread to his brother to his fill and gives him water to drink until he is satisfied, Allah keeps him away from Hell by seven trenches. The distance between two trenches is a journey of five hundred years. (Mustadrak Hākim)

﴿369﴾ عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّ مِنْ مُوْجِبَاتِ الْمَغْفِرَةِ اِطْعَامَ الْمُسْلِمِ السَّغْبَانِ. رواه البيهقي في شعب الايمان ٢١٧/٣

369. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Undoubtedly, among the actions which make forgiveness obligatory is the feeding of a hungry Muslim. (Baihaqi)

﴿370﴾ عَنْ اَبِيْ سَعِيْدٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلٰى عُرْيٍ، كَسَاهُ اللّٰهُ مِنْ خُضْرِ الْجَنَّةِ، وَاَيُّمَا مُسْلِمٍ اَطْعَمَ مُسْلِمًا عَلٰى جُوْعٍ، اَطْعَمَهُ اللّٰهُ مِنْ ثِمَارِ الْجَنَّةِ، وَاَيُّمَا مُسْلِمٍ سَقٰى مُسْلِمًا عَلٰى ظَمَاٍ، سَقَاهُ اللّٰهُ عَزَّوَجَلَّ مِنَ الرَّحِيْقِ الْمَخْتُوْمِ. رواه ابوداؤد، باب في فضل سقي الماء، رقم: ١٦٨٢

370. Abu Sa'id ﷺ narrates that Nabi ﷺ said: If any Muslim clothes a Muslim when he is naked, Allāh will clothe him with the green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allāh will feed him from the fruits of Paradise; if any Muslim gives a Muslim a drink when he is thirsty, Allah ﷻ will give him drink from sealed pure wine. (Abu Dāwud)

﴿371﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا اَنَّ رَجُلًا سَاَلَ النَّبِيَّ ﷺ: اَيُّ الْإِسْلَامِ خَيْرٌ؟ فَقَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلٰى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ۔

رواه البخاری،باب اطعام الطعام من الاسلام،رقم: ١٢

371. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that a man asked Nabi ﷺ: What is the best deed in Islam'? He answered: You feed people and say: Assalamu 'alaikum to those whom you know and those whom you do not know. (Bukhari)

﴿372﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اُعْبُدُوا الرَّحْمٰنَ، وَاَطْعِمُوا الطَّعَامَ، وَاَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ۔ رواه الترمذی وقال

هذا حديث حسن صحيح،باب ماجاء فی فضل اطعام الطعام، رقم: ١٨٥٥

372. 'Abdulāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Worship Ar-Rahmān (the Compassionate), and feed people, and spread *Salām*, you will safely enter Paradise (by means of these actions). (Timidhi)

﴿373﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلْحَجُّ الْمَبْرُوْرُ لَيْسَ لَهُ جَزَاءٌ اِلَّا الْجَنَّةُ۔ قَالُوْا: يَا نَبِيَّ اللهِ! مَا الْحَجُّ الْمَبْرُوْرُ؟ قَالَ: اِطْعَامُ الطَّعَامِ وَاِفْشَاءُ السَّلَامِ۔

رواه احمد ٣/٣٢٥

373. Jâbir ﷺ narrates that Rasúlullāh ﷺ said: The reward of *Hajj-ul-Mabrúr* (virtuous and accepted pilgrimage) is nothing except Paradise. Sahābah asked : O Nabiallāh! What is *Hajj-ul-Mabrúr*? He replied: In which food is served with generosity and *Salām* is commonly spread. (Musnad Ahmad)

﴿374﴾ عَنْ هَانِئٍ رَضِيَ اللهُ عَنْهُ اَنَّهُ لَمَّا وَفَدَ عَلٰى رَسُوْلِ اللهِ ﷺ قَالَ: يَا رَسُوْلَ اللهِ!

اَىُّ شَىْءٍ يُوْجِبُ الْجَنَّةَ؟ قَالَ: عَلَيْكَ بِحُسْنِ الْكَلَامِ وَبَذْلِ الطَّعَامِ۔

رواه الحاكم وقال: هذا حديث مستقيم وليس له علة ولم يخرجاه ووافقه الذهبى ٢٣/١

374. Hānī ﷺ narrates when he came to Rasúlullāh ﷺ and asked: O Rasúlullāh! Which thing makes Paradise incumbent? He replied: Make incumbent on yourself to speak graciously and to feed generously. (Mustadrak Hākím)

﴿375﴾ عَنِ الْمَعْرُوْرِ رَحِمَهُ اللهُ قَالَ: لَقِيْتُ اَبَا ذَرٍّ رَضِىَ اللهُ عَنْهُ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلٰى غُلَامِهٖ حُلَّةٌ فَسَاَلْتُهُ عَنْ ذٰلِكَ فَقَالَ: اِنِّىْ سَابَبْتُ رَجُلًا فَعَيَّرْتُهُ بِاُمِّهٖ، فَقَالَ لِىَ النَّبِىُّ ﷺ: يَااَبَا ذَرٍّ! اَعَيَّرْتَهُ بِاُمِّهٖ؟ اِنَّكَ امْرُؤٌ فِيْكَ جَاهِلِيَّةٌ، اِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ اَيْدِيْكُمْ، فَمَنْ كَانَ اَخُوْهُ تَحْتَ يَدِهٖ فَلْيُطْعِمْهُ مِمَّا يَاْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوْهُمْ مَا يَغْلِبُهُمْ، فَاِنْ كَلَّفْتُمُوْهُمْ فَاَعِيْنُوْهُمْ۔

رواه البخارى،باب المعاصى من امر الجاهلية......رقم: ٣٠

375. Ma'rúr Rahimahullāh narrates: I met Abu Dhar ﷺ at Rabadhah; who was wearing a cloak and, his slave was also wearing a similar one, I asked him the reason for this. He replied: I abused a person by calling his mother with bad names. Nabí ﷺ said to me: O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance of pre-Islamic times. Your slaves are your brothers and Allāh has put them undei your command. So whosoever has a brother under his command should feed him with what he eats and dress him with what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them. (Bukhārí)

﴿376﴾ عَنْ جَابِرِبْنِ عَبْدِاللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: مَاسُئِلَ رَسُوْلُ اللهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا۔

رواه مسلم،باب فى سخائه ﷺ، رقم: ٦٠١٨

376. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates: Whenever Rasúlullāh ﷺ was asked for anything, he never said 'No'. (Muslim)

Note: It means that Rasúlullāh ﷺ never used the plain word 'no' before anyone who asked for something. If he had

something with him, he would give it then and there; if not, he would either promise him, or remain quiet, or excuse himself with some suitable words, or say words of supplication. (Mazāhir Haque)

﴿377﴾ عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اَطْعِمُوا الْجَائِعَ، وَعُوْدُوا الْمَرِيْضَ ، وَفُكُّوا الْعَانِيَ .

رواه البخاري،باب قول الله تعالى: كلوا من طيبات مارزقنكم......برقم: ٥٣٧٣

377. Abu Músā Al-Ash'ari ﷺ narrates that Nabí ﷺ said: Feed the hungry, visit the sick and help free the captive. (Bukhāri)

﴿378﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ اللهَ عَزَّوَجَلَّ يَقُوْلُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرِضْتُ فَلَمْ تَعُدْنِيْ، قَالَ: يَا رَبِّ! كَيْفَ اَعُوْدُكَ؟ وَاَنْتَ رَبُّ الْعَالَمِيْنَ، قَالَ: اَمَا عَلِمْتَ اَنَّ عَبْدِيْ فُلاَنًا مَرِضَ فَلَمْ تَعُدْهُ، اَمَا عَلِمْتَ اَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِيْ عِنْدَهُ، يَا ابْنَ آدَمَ! اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِيْ، قَالَ: يَارَبِّ! وَكَيْفَ اُطْعِمُكَ؟ وَاَنْتَ رَبُّ الْعَالَمِيْنَ، قَالَ: اَمَا عَلِمْتَ اَنَّهُ اسْتَطْعَمَكَ عَبْدِيْ فُلاَنٌ فَلَمْ تُطْعِمْهُ، اَمَا عَلِمْتَ اَنَّكَ لَوْ اَطْعَمْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِيْ؟ يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِيْ، قَالَ: يَارَبِّ! كَيْفَ اَسْقِيْكَ؟ وَاَنْتَ رَبُّ الْعَالَمِيْنَ، قَالَ: اسْتَسْقَاكَ عَبْدِيْ فُلاَنٌ فَلَمْ تَسْقِهِ، اَمَا اِنَّكَ لَوْ اَسْقَيْتَهُ وَجَدْتَ ذٰلِكَ عِنْدِيْ.

رواه مسلم،باب فضل عيادة المريض، رقم: ٦٥٥٦

378. Abu Hurairah ﷺ narrates in a in a *Hadíth Qudsí* that Rasúlullāh ﷺ said: Indeed Allāh ﷻ will say on the Day of Resurrection: O son of Adam! I was sick and you did not visit Me; to which he will reply: O my *Rabb*! How could I visit You? You are the *Rabb* of the worlds. Allāh will say: Did you not know that My such slave was sick, and you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Adam! I asked you for food, but you did not feed Me; to which he will say: O my *Rabb*! How could I feed You .You are the *Rabb* of the worlds? Allāh will say: Did you not know My such slave asked you for food, and you did not feed him. Did you not know if you had fed him, you would have surely found near Me? O son of Adam! I asked you to give Me water, but you did not

give Me water to drink; to which he will reply: O my *Rabb*! How could I give You the water to drink, You are the *Rabb* of the worlds? Allāh will say: My such slave asked you for water, but you did not give him water to drink. If you had given him water to drink, you would have surely found him near Me? (Muslim)

﴾379﴿ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَائَهُ بِهِ، وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ، فَلْيُقْعِدْهُ مَعَهُ، فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوْهًا قَلِيْلًا، فَلْيَضَعْ فِيْ يَدِهٖ مِنْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ۔

رواه مسلم،باب اطعام المملوك مما يأكل......رقم: ٤٣١٧

379. Abu Hurairah ﷺ narrates that Rasúlulläh ﷺ said: When anyone's servant prepares his food and brings it to him after being near its heat and smoke, he should make him sit down with him and eat; but if the food is small in quantity, he should put one or two mouthfuls of it in his hand. (Muslim)

﴾380﴿ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِيْ حِفْظِ اللّٰهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ۔ رواه الترمذي وقال: هذا حديث حسن غريب،باب ماجاء في ثواب من كسامسلما، رقم: ٢٤٨٤

380. Ibne-'Abbās Radiyallāhu 'anhuma narrates: I heard Rasúlulläh ﷺ saying: Anyone amongst you, who gives clothes to wear to another Muslim, will be in the safe custody of Allāh, so long as a shred of the cloth remains on him. (Tirmidhi)

﴾381﴿ عَنْ حَارِثَةَ بْنِ النُّعْمَانِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مُنَاوَلَةُ الْمِسْكِيْنِ تَقِيْ مِيْتَةَ السُّوْءِ۔ رواه الطبراني في الكبير والبيهقي في شعب الايمان والضياء وهو حديث صحيح، الجامع الصغير ٦٥٧/٢

381. Hārithah ibne-Nu'mān ﷺ narrates that Rasúlulläh ﷺ said: To give charity to a poor person with one's own hands saves one from a bad death. (Tabarānī, Baihaqi, Diyā', Jāmi-'us-Saghír)

﴾382﴿ عَنْ أَبِيْ مُوْسٰى رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْخَازِنَ الْمُسْلِمَ الْأَمِيْنَ

الَّذِیْ یُنَفِّذُ۔ وَ رُبَّمَا قَالَ یُعْطِیْ۔ مَا اُمِرَ بِہٖ، فَیُعْطِیْہِ کَامِلًا مُوَفَّرًا، طَیِّبَۃً بِہٖ نَفْسُہٗ، فَیَدْفَعُہٗ اِلَی الَّذِیْ اُمِرَ لَہٗ بِہٖ اَحَدُ الْمُتَصَدِّقَیْنِ۔ رواہ مسلم،باب اجرالخازن الامین......،رقم: ٢٣٦٣

382. Abu Mūsā ﷛ narrates that Nabī ﷺ said: A trustworthy Muslim treasurer who gives exactly as his owner has instructed him, in the most gracious and correct manner to whomsoever it was meant to be given, receives the same reward of *Sadaqah* (charity) as received by his owner. (Muslim)

﴿383﴾ عَنْ جَابِرٍ رَضِیَ اللہُ عَنْہُ قَالَ: قَالَ رَسُوْلُ اللہِ ﷺ: مَامِنْ مُسْلِمٍ یَغْرِسُ غَرْسًا اِلَّا کَانَ مَا اُکِلَ مِنْہُ لَہٗ صَدَقَۃً، وَمَاسُرِقَ مِنْہُ لَہٗ صَدَقَۃً، وَمَا اَکَلَ السَّبُعُ مِنْہُ فَھُوَ لَہٗ صَدَقَۃً، وَمَا اَکَلَتِ الطَّیْرُ فَھُوَ لَہٗ صَدَقَۃً ،وَلَا یَرْزَؤُہٗ اَحَدٌ اِلَّا کَانَ لَہٗ صَدَقَۃً۔

رواہ مسلم،باب فضل الغرس والزرع، رقم: ٢٩٦٨

383. Jābir ﷛ narrates that Rasūlullāh ﷺ said: Any Muslim who plants a tree, then whatever is eaten from it, is *Sadaqah* for him; what is stolen from it is *Sadaqah* for him; what beasts eat is *Sadaqah* for him; what birds eat is *Sadaqah* for him; whosoever takes anything from the tree (fruits etc) is *Sadaqah* (for the planter). (Muslim)

﴿384﴾ عَنْ جَابِرٍ رَضِیَ اللہُ عَنْہُ اَنَّ رَسُوْلَ اللہِ ﷺ قَالَ: مَنْ اَحْیٰی اَرْضًا مَیْتَۃً، فَلَہٗ فِیْھَا اَجْرٌ۔ (الحدیث) رواہ ابن حبّان، قال المحقق: اسنادہ علی شرط مسلم ٦١٥/١١

384. Jābir ﷛ narrates that Rasūlullāh ﷺ said: He who cultivates a barren land, has a reward thereby. (Ibne-Hbbān)

﴿385﴾ عَنِ الْقَاسِمِ رَحِمَہُ اللہُ عَنْ اَبِی الدَّرْدَاءِ رَضِیَ اللہُ عَنْہُ اَنَّ رَجُلًا مَرَّ بِہٖ وَھُوَ یَغْرِسُ غَرْسًا بِدِمَشْقَ فَقَالَ لَہٗ: اَتَفْعَلُ ھٰذَا وَاَنْتَ صَاحِبُ رَسُوْلِ اللہِ ﷺ، فَقَالَ: لَا تَعْجَلْ عَلَیَّ سَمِعْتُ رَسُوْلَ اللہِ ﷺ یَقُوْلُ: مَنْ غَرَسَ غَرْسًا لَمْ یَاْکُلْ مِنْہُ آدَمِیٌّ وَلَا خَلْقٌ مِنْ خَلْقِ اللہِ عَزَّوَجَلَّ اِلَّا کَانَ لَہٗ صَدَقَۃً۔ رواہ احمد ٤٤٤/٦

385. Qāsim Rahimahullāh 'narrates that a man passed by Abu Dardā' ﷛ when he was planting a tree in Damascus and said to Abu Dardā' ﷛: Are you doing this work, though you are a Sahābi of Rasūlullāh ﷺ? He said: Do not hasten to blame me; I heard

Rasúlullāh ﷺ saying: Anyone who plants a sapling, then a man or any of the creations of Allāh ﷻ, eats from it, it becomes a *Sadaqah* for him. (Musnad Ahmad)

﴾386﴿ عَنْ اَبِىْ اَيُّوْبَ الْاَنْصَارِىِّ رَضِىَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ اَنَّهُ قَالَ: مَا مِنْ رَجُلٍ يَغْرِسُ غَرْسًا اِلَّا كَتَبَ اللهُ عَزَّوَجَلَّ لَهُ مِنَ الْاَجْرِ قَدْرَمَا يَخْرُجُ مِنْ ثَمَرِ ذٰلِكَ الْغِرَاسِ.

رواه احمد ٥/٤١٥

386. Abu Ayyúb Al-Ansāri ؓ narrates that Rasúlullāh ﷺ said: Any man who plants a tree Allāh ﷻ rewards him for the entire yield of this tree (i.e the reward of all the fruit that this tree will bear in its life time). (Musnad Ahmad)

﴾387﴿ عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَيُثِيْبُ عَلَيْهَا.

رواه البخارى،باب المكافاة فى الهبة،رقم: ٢٥٨٥

387. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ would accept a present and give something in return for it. (Bukhāri)

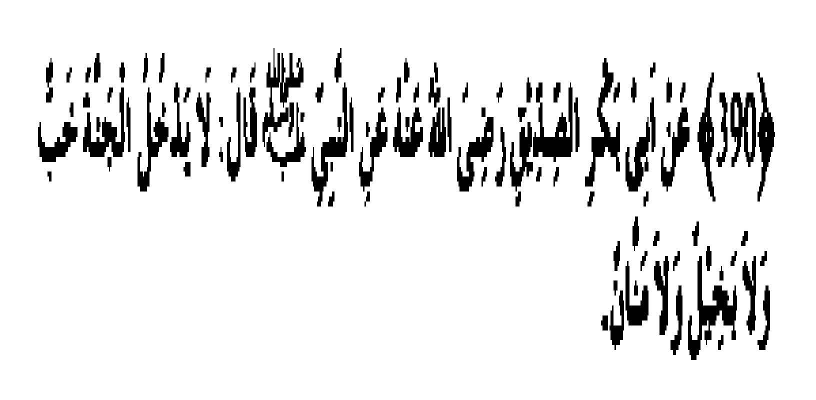
﴾388﴿ عَنْ جَابِرِبْنِ عَبْدِاللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ اُعْطِىَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ، فَاِنْ لَمْ يَجِدْ فَلْيُثْنِ بِهِ،فَمَنْ اَثْنٰى بِهِ فَقَدْ شَكَرَهُ وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ.

رواه ابوداؤد،باب فى شكر المعروف،رقم: ٤٨١٣

388. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: If anyone is given a gift and has the means he should make a return for it, but if he has not the means he should praise him. For he who praises him for it; has given thanks. And he who conceals (this act of kindness and does not praise) has been ungrateful. (Abu Dāwúd)

﴾389﴿ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَجْتَمِعُ الشُّحُّ وَالْاِيْمَانُ فِىْ قَلْبِ عَبْدٍ اَبَدًا. (وهو جزء من الحديث) رواه النسائى،باب فضل من عمل فى سبيل الله....،رقم: ٣١١٢

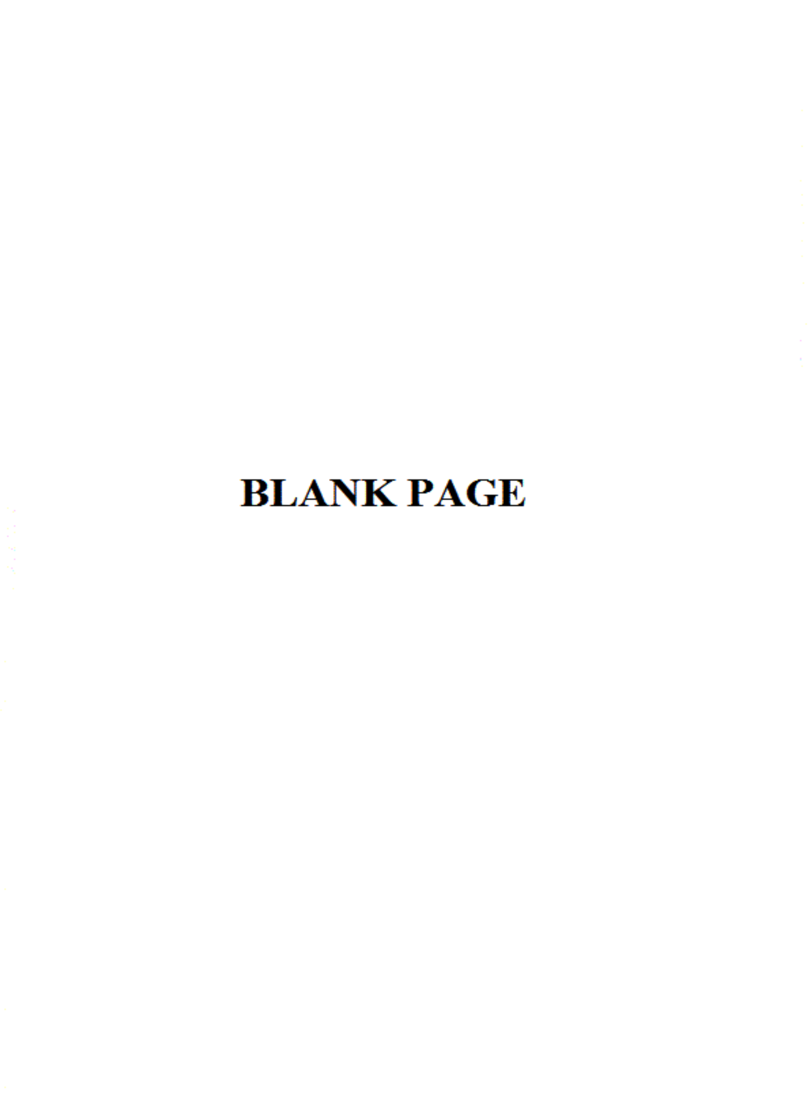
389. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: Miserliness and *Ímān* (belief) can never be together in the heart of a slave of Allāh. (Nasai)



﴿390﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيلٌ وَلَا مَنَّانٌ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في البخل، رقم: ١٩٦٣

390. Abu Bakr Siddique ﷺ narrates that Nabi ﷺ said: The deceitful, the miser, and the one who keeps reminding people of his generosity to them, will not enter Paradise. (Tirmidhi)



IKHLÁS

SINCERITY OF INTENTION

Fulfilling the commandments of Allāh Ta'ālā Only to please Him

SINCERITY OF INTENTION

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالٰى: ﴿ بَلٰى ق مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهٗ اَجْرُهٗ عِنْدَ رَبِّهٖ ص وَلَاخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ﴾ [البقرة:١١٢]

Allāh ﷻ says: Yes! whoever surrenders himself to Allah (i.e. follows Allah's religion of Islam) and performs good deeds with sincerity, his reward is with his *Rabb*. On such shall be no fear and nor shall they grieve. (Al-Baqarah:112)

وَقَالَ تَعَالٰى: ﴿وَمَا تُنفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ﴾ [البقره:٢٧٢]

Allāh ﷻ says: And only spend to please Allāh.
(Al-Baqarah: 272)

وَقَالَ تَعَالٰى: ﴿ وَمَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ج وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ط وَسَنَجْزِى الشّٰكِرِيْنَ﴾ [آل عمران:١٤٥]

Allāh ﷻ says: Whosoever desires the reward (for his good

deeds) in this world, We shall give him of it; and whosoever desires a reward in the Hereafter, We shall give him of it. And We shall shortly reward the grateful. (Aal-Imrān:145)

وَقَالَ تَعَالَى: ﴿وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَلَمِينَ﴾

[الشعراء:١٤٥]

Allāh ﷻ mentions the address of Salih ﷺ to his people: No reward do I ask of you [for my *Tabligh* (invitation)]. My reward is only with the Sustainer of the worlds.

(Ash-Shu'arā: 145)

وَقَالَ تَعَالَى: ﴿وَمَا آتَيْتُمْ مِنْ زَكَوٰةٍ تُرِيدُونَ وَجْهَ اللهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ﴾

[الروم:٣٩]

Allāh ﷻ says: And that which you give in *Zakāt*, only to please Allāh; these are those who increase their wealth and reward. (Ar-Rūm: 39)

وَقَالَ تَعَالَى: ﴿وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾ [الاعراف:٢٩]

Allāh ﷻ says: And call on Him (Allāh) with true devotion.

(Al Aa'rāf:29)

وَقَالَ تَعَالَى: ﴿لَنْ يَنَالَ اللهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾

[الحج:٣٧]

Allāh ﷻ says: Their flesh and their blood (of the sacrifices of cows, goats or camels) reach not Allāh, but your piety (and internal aspirations towards Allāh) reach Him.

(Al-Hajj: 37)

AHADITH

﴿ 1 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّ اللّٰهَ لَا یَنْظُرُ اِلٰی صُوَرِکُمْ وَاَمْوَالِکُمْ، وَلٰکِنْ یَنْظُرُ اِلٰی قُلُوْبِکُمْ وَاَعْمَالِکُمْ.

رواہ مسلم، باب تحریم ظلم المسلم.....برقم:٦٥٤٣

1. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Indeed Allāh does not look at your faces and possessions, but He looks at your hearts and your deeds. (Muslim)

Note: It means the decision of Allah's pleasure will not be based upon your faces and possessions, but upon your hearts and deeds as to how much sincerity was in your heart.

﴿ 2 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِیَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ یَقُوْلُ: اِنَّمَا الْاَعْمَالُ بِالنِّیَّةِ، وَاِنَّمَا لِامْرِیءٍ مَانَوٰی، فَمَنْ کَانَتْ هِجْرَتُهُ اِلَی اللّٰهِ وَرَسُوْلِهٖ فَهِجْرَتُهُ اِلَی اللّٰهِ وَرَسُوْلِهٖ، وَمَنْ کَانَتْ هِجْرَتُهُ اِلٰی دُنْیَا یُصِیْبُهَا اَوِامْرَاَةٍ یَتَزَوَّجُهَا، فَهِجْرَتُهُ اِلٰی مَا هَاجَرَ اِلَیْهِ.

رواہ البخاری، باب النیة فی الایمان، رقم:٦٦٨٩

2. 'Umar ibnil Khattāb ﷺ narrated: I heard Rasúlullāh ﷺ saying: Verily the reward of deeds depend upon intentions; and indeed every man shall receive what he intended for. Thus, he whose migration was for Allah and His Messenger, so his migration will be considered for Allah and His Messenger. He whose migration was towards the world or to be married to some woman. his migration will be considered to be for what he migrated for. (Bukhāri)

﴿ 3 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّمَا یُبْعَثُ النَّاسُ عَلٰی نِیَّاتِهِمْ.

رواہ ابن ماجه، باب النیة،رقم:٤٢٢٩

3. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Undoubtedly upon resurrection, people will be treated according to their intentions. (Ibne-Mājah)

﴿ 4 ﴾ عَنْ عَائِشَةَ رَضِیَ اللّٰهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: یَغْزُوْ جَیْشٌ الْکَعْبَةَ،

فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، قَالَتْ: قُلْتُ: يَارَسُوْلَ اللهِ! كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُوْنَ عَلَى نِيَّاتِهِمْ. رواه البخاري، باب ماذكر في الاسواق، رقم: ٢١١٨

4. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: An army will invade the Ka'bah; and when it reaches a barren plain, its men, from the first to the last, will be swallowed up by the earth. She says that I asked: O Rasúlullāh! How would the first and the last of them be swallowed up by the earth, when among them would be traders and people who were not a party to them. He said: The first and the last one of them would be swallowed up the earth; and when they will be resurrected they will be judged according to their intentions. (Bukhāri)

﴿ 5 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَقَدْ تَرَكْتُمْ بِالْمَدِيْنَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيْرًا، وَلَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا وَهُمْ مَعَكُمْ فِيْهِ قَالُوْا: يَا رَسُوْلَ اللهِ! وَكَيْفَ يَكُوْنُوْنَ مَعَنَا وَهُمْ بِالْمَدِيْنَةِ؟ قَالَ: حَبَسَهُمُ الْعُذْرُ.

رواه ابوداؤد، باب الرخصة في القعود من العذر، رقم: ٢٥٠٨

5. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: You have indeed left behind in Madínah people who will have an equal share in reward in no matter whatsoever path you travel or whatever you spend and whatever valley you cross. The Sahabah asked: O Rasúlullāh! How can they be with us when they are in Madínah? He said: They intended to go out with you but were detained by a valid reason. (Abu Dāwúd)

﴿ 6 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيْمَا يَرْوِيْ عَنْ رَبِّهِ عَزَّوَجَلَّ قَالَ: قَالَ: إِنَّ اللهَ عَزَّوَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذٰلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هَمَّ بِهَا وَعَمِلَهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيْرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ لَهُ سَيِّئَةً وَاحِدَةً.

رواه البخاري، باب من هم بحسنة اوبسيئة، رقم: ٦٤٩١

6. Ibne- 'Abbas Radiyallāhu 'anhuma narrates from among

those sayings which Rasúlulláh ﷺ, has related from his *Rabb* ﷻ: Alláh has spelled out good deeds and bad ones (to the appointed angels over you). He then explained it. If any one intends to do a good deed but does not do it, Alláh enters for him in His record as a complete good deed; and if he intends to do a good deed and does it, Alláh enters for him in His record as ten to seven hundred and many more times as much. If any one intends to do a bad deed and does not do it (because of fear of Alláh), Alláh enters it for him in His record as a complete good deed; but if he intends to do it and does it, Alláh records it for him as one bad deed. (Bukhárí)

﴿ 7 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِيْ يَدِ سَارِقٍ فَأَصْبَحُوْا يَتَحَدَّثُوْنَ: تُصُدِّقَ عَلَى سَارِقٍ، فَقَالَ: اَللّٰهُمَّ لَكَ الْحَمْدُ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِيْ يَدِ زَانِيَةٍ، فَأَصْبَحُوْا يَتَحَدَّثُوْنَ: تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ، فَقَالَ: اَللّٰهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِيْ يَدِ غَنِيٍّ، فَأَصْبَحُوْا يَتَحَدَّثُوْنَ: تُصُدِّقَ عَلَى غَنِيٍّ، فَقَالَ: اَللّٰهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ، فَأُتِيَ فَقِيْلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ، فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ أَنْ يَعْتَبِرَ، فَيُنْفِقَ مِمَّا أَعْطَاهُ اللهُ.

رواه البخاري، باب إذا تصدق على غني......رقم: ١٤٢١

7. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said: A man said indeed I will give *Sadaqah* (quietly)! He came out with his *Sadaqah* and placed it in the hands of a thief. In the morning people began to talk and say: *Sadaqah* was given to a thief. The man said: O Alláh! All praise is for You, I will indeed give *Sadaqah*. And he came out with *Sadaqah* and placed it in the hands of an adulteress. In the morning people began to talk and say *Sadaqah* was given to an adulteress last night. The man said: O Alláh! All praise is for You, in giving *Sadaqah* to an adulteress. I will surely give *Sadaqah*. He came out with *Sadaqah* and placed it in the hands of a rich man. In the morning people began to talk and say: *Sadaqah* was given to a rich man. The man said: O Alláh! All praise is for You in giving *Sadaqah* to a thief, an adulteress and a rich man. He then had a

dream in which he was told that his *Sadaqah* which was made to be given to a thief, may perhaps result in his refraining from stealing, to the adulteress, so that she may perhaps refrain from adultery, and to the rich man so that he may perhaps pay heed and spend from what Allāh had given him. (Bukhari)

Note: Because of this man's sincerity Allāh accepted all three of this man's *Sadaqāh*.

﴿ 8 ﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنْطَلَقَ ثَلَاثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتّٰى اَوَوُا الْمَبِيْتَ اِلٰى غَارٍ فَدَخَلُوْهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهَا الْغَارَ، فَقَالُوْا: اِنَّهُ لَا يُنْجِيْكُمْ مِنْ هٰذِهِ الصَّخْرَةِ اِلَّا اَنْ تَدْعُوا اللهَ بِصَالِحِ اَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اَللّٰهُمَّ! كَانَ لِيْ اَبَوَانِ شَيْخَانِ كَبِيْرَانِ، وَكُنْتُ لَا اَغْبِقُ قَبْلَهُمَا اَهْلًا وَلَا مَالًا فَنَاٰى بِيْ فِيْ طَلَبِ شَيْءٍ يَوْمًا فَلَمْ اُرِحْ عَلَيْهِمَا حَتّٰى نَامَا فَحَلَبْتُ لَهُمَا غَبُوْقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكَرِهْتُ اَنْ اَغْبِقَ قَبْلَهُمَا اَهْلًا اَوْ مَالًا، فَلَبِثْتُ وَالْقَدَحُ عَلٰى يَدَيَّ اَنْتَظِرُ اسْتِيْقَاظَهُمَا حَتّٰى بَرَقَ الْفَجْرُ فَاسْتَيْقَظَا فَشَرِبَا غَبُوْقَهُمَا، اَللّٰهُمَّ اِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيْهِ مِنْ هٰذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لَا يَسْتَطِيْعُوْنَ الْخُرُوْجَ، قَالَ النَّبِيُّ ﷺ: وَقَالَ الْآخَرُ: اَللّٰهُمَّ! كَانَتْ لِيْ بِنْتُ عَمٍّ، كَانَتْ اَحَبَّ النَّاسِ اِلَيَّ فَاَرَدْتُهَا عَنْ نَفْسِهَا، فَامْتَنَعَتْ مِنِّيْ حَتّٰى اَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِيْنَ فَجَاءَتْنِيْ فَاَعْطَيْتُهَا عِشْرِيْنَ وَمِائَةَ دِيْنَارٍ عَلٰى اَنْ تُخَلِّيَ بَيْنِيْ وَبَيْنَ نَفْسِهَا فَفَعَلَتْ، حَتّٰى اِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لَا اُحِلُّ لَكَ اَنْ تَفُضَّ الْخَاتَمَ اِلَّا بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوْعِ عَلَيْهَا فَانْصَرَفْتُ عَنْهَا وَهِيَ اَحَبُّ النَّاسِ اِلَيَّ فَتَرَكْتُ الذَّهَبَ الَّذِيْ اَعْطَيْتُهَا، اَللّٰهُمَّ اِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيْهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيْرَ اَنَّهُمْ لَا يَسْتَطِيْعُوْنَ الْخُرُوْجَ مِنْهَا قَالَ النَّبِيُّ ﷺ: وَقَالَ الثَّالِثُ: اَللّٰهُمَّ! اِنِّيْ اسْتَاْجَرْتُ اُجَرَاءَ فَاَعْطَيْتُهُمْ اَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ، تَرَكَ الَّذِيْ لَهُ وَذَهَبَ، فَثَمَّرْتُ اَجْرَهُ حَتّٰى كَثُرَتْ مِنْهُ الْاَمْوَالُ فَجَاءَنِيْ بَعْدَ حِيْنٍ فَقَالَ: يَا عَبْدَ اللهِ! اَدِّ اِلَيَّ اَجْرِيْ، فَقُلْتُ لَهُ: كُلُّ مَا تَرٰى مِنْ اَجْرِكَ مِنَ الْاِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيْقِ فَقَالَ: يَا عَبْدَ اللهِ! لَا تَسْتَهْزِئْ بِيْ، فَقُلْتُ: اِنِّيْ لَا اَسْتَهْزِئُ بِكَ، فَاَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اَللّٰهُمَّ! فَاِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيْهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوْا يَمْشُوْنَ.

رواه البخاري، باب من استاجر اجيرا فترك اجره ...... رقم: ٢٢٧٢

8. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasúlulláh ﷺ saying: Three people (of an *Ummah*) before you, set out on a journey and they took refuge in a cave to spend the night. A rock slid from the mountain and blocked the cave. They said: Indeed you cannot be relieved from this rock, except that you invoke Allāh on the basis of your good deeds. So one of them said: O Allāh! I had very -aged parents and I would not give milk to my children and other members of my family and slaves before my parents. One day I went far away in quest of something and I could not return to my parents before they had slept. I milked the evening milk for them and found that they were asleep. I disliked to give milk to my children and other members of my family and slaves to drink before them. So I stood by them, with the bowl of milk in my hand, waiting for them to wake up till it dawned. Then they woke up and they drank their evening's share of the milk. O Allāh! If I had done so to please You, relieve us from the distress imposed upon us by this rock. So the rock moved a little resulting in a small opening; but not enough for them to get out.

Nabí ﷺ then said that the second man said: O Allāh! I had a cousin, whom I loved more than anybody. I desired to satisfy my lust with her, but she refused. Subsequently, a year of famine forced her to approach me. I gave her one hundred and twenty Dínārs on the condition that she would yield herself to me. So she agreed and when I was able to get a hold on her she said: It is not permitted for you to break the seal of virginity except by its lawful right (that is by marriage); I restrained myself from falling upon her and I walked away from her, though she was the most beloved of people to me, and I left the Dínārs with her. O Allāh! If I had done so to please You, then relieve us from the distress that we are suffering. So again the rock moved a little resulting in a small opening; but they were still unable to get out.

Nabí ﷺ then said that the third one invoked: O Allāh! I hired the services of some labourers and paid all of them their wages except one, who departed without taking what was due to him. I invested his wage in a business and the business prospered immensely. He

came back to me after a long time and said: O slave of Allāh! Pay me my due. I replied: All that you see is yours: camels, cattle, sheep and slaves. He said: O slave of Allāh! Do not make fun of me. So I said: I am not joking with you. So, he took all of it and drove away not leaving anything. O Allāh! If I had done so, to please You, then relieve us from this distress. So the rock moved aside, and they got out walking freely. (Bukhārī)

﴿ 9 ﴾ عَنْ اَبِیْ كَبْشَةَ الْاَ نْمَارِيِّ رَضِيَ اللهُ عَنْهُ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: ثَلَاثٌ اُقْسِمُ عَلَيْهِنَّ وَ اُحَدِّثُكُمْ حَدِيْثًا فَاحْفَظُوْهُ، قَالَ: مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ، وَلَا ظُلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا اِلَّا زَادَهُ اللهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ اِلَّا فَتَحَ اللهُ عَلَيْهِ بَابَ فَقْرٍ. اَوْ كَلِمَةٍ نَحْوَهَا. وَاُحَدِّثُكُمْ حَدِيْثًا فَاحْفَظُوْهُ، قَالَ: اِنَّمَا الدُّنْيَا لِاَرْبَعَةِ نَفَرٍ: عَبْدٍ رَزَقَهُ اللهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِیْ رَبَّهُ فِيْهِ وَيَصِلُ بِهٖ رَحِمَهُ وَيَعْلَمُ لِلّٰهِ فِيْهِ حَقًّا فَهٰذَا بِاَفْضَلِ الْمَنَازِلِ، وَعَبْدٍ رَزَقَهُ اللهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ، يَقُوْلُ: لَوْ اَنَّ لِیْ مَالًا لَعَمِلْتُ فِيْهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهٖ فَاَجْرُهُمَا سَوَاءٌ، وَعَبْدٍ رَزَقَهُ اللهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَخْبِطُ فِیْ مَالِهٖ بِغَيْرِ عِلْمٍ لَا يَتَّقِیْ فِيْهِ رَبَّهُ وَلَا يَصِلُ فِيْهِ رَحِمَهُ، وَلَا يَعْلَمُ لِلّٰهِ فِيْهِ حَقًّا فَهٰذَا بِاَخْبَثِ الْمَنَازِلِ، وَعَبْدٍ لَمْ يَرْزُقْهُ اللهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُوْلُ: لَوْ اَنَّ لِیْ مَالًا لَعَمِلْتُ فِيْهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهٖ فَوِزْرُهُمَا سَوَاءٌ. رواه الترمذي وقال:هذا حديث حسن صحيح، باب ماجاء مثل الدنيا مثل أربعة نفر،رقم:٢٣٢٥

9. Abu Kabshah Al Anmarī ﷺ narrates: I heard Rasūlullāh ﷺ saying: I swear by Allāh upon three things, and then I will especially tell you something afterwards. So, remember it well! Then he said: The wealth of a man does not decrease by giving *Sadaqah*. If a person endures oppression patiently, Allāh increases his honour. If a person opens the door of begging, Allāh opens the door of poverty upon him (or said something similar). Then he said: I am going to tell you something, so remember it well. Then he said: There are four types of people in the world. 1.The slave of Allāh whom Allāh has bestowed wealth and knowledge; He fears Allāh regarding his wealth, and through this knowledge he spends to strengthen relationships and he knows that there is a right of Allāh in it; he will be in the best of ranks. 2. The slave of Allāh whom Allāh has given knowledge but no wealth, and he is

sincere in his intention. He says: Had I been given wealth I would have spent it just like the other person, and for his intention both will be given the same reward. 3.The slave of Allāh whom Allāh has given wealth but no knowledge, and he spends his wealth haphazardly and he does not fear his *Rabb* in respect of it; he does not discharge his obligations of kinship, and does not know that Allāh has a right on it. He will be in the worst of ranks. 4.The slave of Allāh whom Allāh has given neither wealth nor knowledge, says: Had I been given wealth, I would have spent it just like the other (third) person; for his intention, the burden of both will be alike. (Tirmidhi)

﴿ 10 ﴾ عَنْ رَجُلٍ مِنْ اَهْلِ الْمَدِيْنَةِ قَالَ: كَتَبَ مُعَاوِيَةُ رَضِيَ اللهُ عَنْهُ اِلٰى عَائِشَةَ رَضِيَ اللهُ عَنْهَا اَنِ اكْتُبِيْ اِلَيَّ كِتَابًا تُوْصِيْنِيْ فِيْهِ وَلَا تُكْثِرِيْ عَلَيَّ، قَالَ: فَكَتَبَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا اِلٰى مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ: سَلَامٌ عَلَيْكَ اَمَّا بَعْدُ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: "مَنِ الْتَمَسَ رِضَا اللهِ بِسَخَطِ النَّاسِ كَفَاهُ اللهُ مُؤْنَةَ النَّاسِ، وَمَنِ الْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللهِ وَكَلَهُ اللهُ اِلَى النَّاسِ" وَالسَّلَامُ عَلَيْكَ.

رواه الترمذي، باب منه عاقبة من التمس رضا الناس.....رقم: ٢٤١٤

10. A man from Madinah narrates that Mu'awiyah ﷺ wrote a letter to A'ishah Radiyallāhu 'anha asking her: Write me and advise me but do not make it lengthy. So 'A'isha Radiyallāhu 'anha wrote to Mu'awiyah '. After writing *Salam* she wrote: I have indeed heard Rasúlullāh ﷺ saying: He who seeks Allah's pleasure at the cost of people's anger, Allāh will suffice him against the trouble caused by people and he who seeks the pleasure of men at the cost of Allāh's anger. Allāh will leave him to the (mercy) of people *wassalāmu'Alaik* (May Allāh's peace be upon you). (Tirmidhi)

﴿ 11 ﴾ عَنْ اَبِيْ اُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ اللهَ لَايَقْبَلُ مِنَ الْعَمَلِ اِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِيَ بِهِ وَجْهُهُ.

رواه النسائي، باب من غزا يلتمس الاجر والذكر، رقم: ٣١٤٢

11. Abu Umamah Al-Bahili ﷺ narrates that Rasúlullāh ﷺ said: Verily, Allāh does not accept any deed, except that done sincerely

for Him and to obtain His pleasure. (Nasai)

﴿ 12 ﴾ عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا يَنْصُرُ اللهُ هٰذِهِ الْأُمَّةَ بِضَعِيفِهَا بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ.
رواه النسائي، باب الاستنصار بالضعيف، رقم: ٣١٨٠

12. Sa'd ؓ narrates that Nabi ﷺ said: Undoubtedly Allãh helps this *Ummah* because of its weak, by their supplication, *Salãt*, and *Ikhlas.* (Nasai)

﴿ 13 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: مَنْ أَتٰى فِرَاشَهُ وَهُوَ يَنْوِيْ أَنْ يَقُوْمَ يُصَلِّيْ مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتّٰى أَصْبَحَ، كُتِبَ لَهُ مَا نَوٰى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّوَجَلَّ.
رواه النسائي، باب من اتى فراشه...... رقم: ١٧٨٨

13. Abu Darda ؓ narrates that Nabi ﷺ said: He who goes to his bed with the intention to get up during the night to offer his *Salãt* but is overcome by sleep and wakes up in the morning; the reward is written down for him what he intended, and his sleep is a gift for him from his *Rabb* ﷻ. (Nasai)

﴿ 14 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ كَانَتِ الدُّنْيَا هَمَّهُ، فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ، جَمَعَ اللهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِيْ قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ.
رواه ابن ماجه، باب الهم بالدنيا، رقم: ٤١٠٥

14. Zaid ibne-Thabit ؓ narrates: I heard Rasúlullãh ﷺ saying: He whose objective is the world, Allah scatters his affairs (he faces worries and anxieties in every aspect) and places the fear of poverty before his eyes; and he receives only that which has been preordained for him. And he whose intention (objective) is the Hereafter, Allãh makes all his affairs easy, and enriches his heart, and the world comes to him humiliated. (Ibne-Mãjah)

﴿ 15 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثُ خِصَالٍ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلّٰهِ، وَمُنَاصَحَةُ وُلَاةِ الْأَمْرِ، وَلُزُوْمُ الْجَمَاعَةِ، فَإِنَّ دَعْوَتَهُمْ تُحِيْطُ مِنْ وَرَائِهِمْ.
(وهو بعض الحديث) رواه ابن حبان، قال المحقق: اسناده صحيح ١/ ٢٧٠

15. Zaid ibne-Thabit ؓ narrates that Nabi ﷺ said: There are

three habits which keep the heart of a Muslim free from hatred, malice and deception: 1.A deed performed sincerely for the pleasure of Allāh. 2.Well wishing for the Rulers. .3. Holding fast to the *Jama'ah* of Muslims, as their supplications surround those with them. (Ibne-Hibbān)

﴿ 16 ﴾ عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: طُوْبٰى لِلْمُخْلِصِيْنَ، أُولٰئِكَ مَصَابِيْحُ الدُّجٰى، تَتَجَلّٰى عَنْهُمْ كُلُّ فِتْنَةٍ ظَلْمَاءَ. رواه البيهقي في شعب الايمان ٥/٣٤٣

16. Thawbān ؓ narrates: I heard Rasúlullāh ﷺ saying: Glad tidings to the sincere (people). They are an illumination in the darkness, because of whom all severe evils are driven away. (Baihaqi)

﴿ 17 ﴾ عَنْ اَبِيْ فِرَاسٍ رَحِمَهُ اللهُ. رَجُلٌ مِنْ اَسْلَمَ. قَالَ: نَادٰى رَجُلٌ فَقَالَ: يَارَسُوْلَ اللهِ! مَا الْإِيْمَانُ؟ قَالَ: الْإِخْلَاصُ. (وهو جزء من الحديث) رواه البيهقي في شعب الايمان ٥/٣٤٢

17. Abu Firas Rahimahullāh of the tribe of Aslam narrated that a person loudly asked: O Rasúlullāh! What is Īmān? He replied: Ikhlās (sincerity). (Baihaqi)

﴿ 18 ﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ. (وهو طرف من الحديث)

رواه الطبراني في الكبير واسناده حسن، مجمع الزوائد ٣/٢٩٣

18. Abu Umamah ؓ narrates that Rasúlullāh ﷺ said: Giving *Sadaqah* secretly cools the anger of the *Rabb.* (Tabarānī, Majma-uz-Zawaid)

﴿ 19 ﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قِيْلَ لِرَسُوْلِ اللهِ ﷺ: اَرَاَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ.

رواه مسلم، باب اذا اثنى على الصالح......رقم: ٦٧٢١

19. Abu Dhar ؓ narrates that it was asked of Rasúlullāh ﷺ: What do you say about that person who does a good deed and the people praise him for that'? He replied: That is immediate glad tidings to the believer. (Muslim)

Note: Indeed, for the Hereafter, there are numerous glad tidings for him, however here he receives an immediate glad tiding provided his action was done solely for the Allāh's pleasure and not for the praise of people.

﴿ 20 ﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُوْلَ اللهِ ﷺ عَنْ هٰذِهِ الْآيَةِ "وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ" [المؤمنون:٦٠] قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: اَهُمُ الَّذِيْنَ يَشْرَبُوْنَ الْخَمْرَ وَيَسْرِقُوْنَ؟ قَالَ: لَا، يَا بِنْتَ الصِّدِّيْقِ! وَلٰكِنَّهُمُ الَّذِيْنَ يَصُوْمُوْنَ وَيُصَلُّوْنَ وَيَتَصَدَّقُوْنَ وَهُمْ يَخَافُوْنَ اَنْ لَا يُقْبَلَ مِنْهُمْ "اُولٰئِكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُوْنَ".

رواه الترمذي، باب ومن سورة المؤمنون، رقم:٣١٧٥

20. 'A'ishah Radiyallāhu 'anha wife of Nabí ﷺ narrates: I asked Rasúlullāh ﷺ the meaning of the verse:

وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ

And those who give what they have given while their hearts are fearful. (Mu'minún: 60)

'A'ishah Radiyallāhu 'anha asked: If these are the people who drink wine and steal. Rasúlullāh ﷺ replied: No, O daughter of Siddíq! But they are those who fast, offer *Salāt*, give *Sadaqah*, and they fear that their good deeds may not to be accepted by Allāh. These are the people who race towards good deeds and are foremost in them. (Tirmidhi)

﴿ 21 ﴾ عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ اللهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيَّ، الْخَفِيَّ.

رواه مسلم، باب الدنيا سجن للمؤمن...... رقم:٧٤٣٢

21. Sad ﷺ narrates: I heard Rasúlullāh ﷺ saying: Indeed Allāh loves that slave of His who is pious, self sufficient and contented with what has been given to him and is inconspicuous. (Muslim)

﴿ 22 ﴾ عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ اَنَّ رَجُلًا عَمِلَ عَمَلًا فِيْ صَخْرٍ لَا بَابَ لَهَا وَلَا كُوَّةَ، خَرَجَ عَمَلُهُ اِلَى النَّاسِ كَائِنًا مَا كَانَ.

رواه البيهقي في شعب الايمان ٥/٣٥٩

22. Abu Said Al-Khudri ﷺ narrates that Rasúlullāh ﷺ said: If a man was to do a deed within a rock which has no door or window, his deed would become known to people, whatever it is good or bad. (Baihaqi)

Note: When a deed of whatever nature will eventually become known, then why should those who engage in good deeds, spoil them by insincerity? And what benefit is there for an evil-doer in concealing his bad deed? For this will ultimately be exposed. (Tarjumān-us-Sunnah)

﴿ 23 ﴾ عَنْ مَعْنِ بْنِ يَزِيْدَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ اَبِيْ يَزِيْدُ اَخْرَجَ دَنَانِيْرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَاَخَذْتُهَا فَاَتَيْتُهُ بِهَا، فَقَالَ: وَاللهِ! مَااِيَّاكَ اَرَدْتُ، فَخَاصَمْتُهُ اِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: لَكَ مَا نَوَيْتَ، يَا يَزِيْدُ! وَلَكَ مَا اَخَذْتَ، يَا مَعْنُ!

رواه البخاري، باب اذا تصدق على ابنه وهو لا يشعر، رقم:١٤٢٢

23. Ma'n ibne-Yazíd Radiyallāhu 'anhuma narrates that my father, Yazíd ﷺ, set aside some Dínars for charity, and gave them to a person in the *masjid* (so that these may be given to a needy person). I went and (being needy myself) took those Dínars and came back. My father said: I swear by Allāh! I had not meant these to be given to you. So I took my father to Rasúlullāh ﷺ and presented this matter to him. Rasúlullāh ﷺ said to my father: You have your reward as intended O Yazid! And said to me: And what you have taken is yours O Ma'n. (Bukhāri)

﴿ 24 ﴾ عَنْ طَاؤُوْسٍ رَحِمَهُ اللهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! اِنِّيْ اَقِفُ الْمَوَاقِفَ اُرِيْدُ وَجْهَ اللهِ، وَاُحِبُّ اَنْ يُرٰى مَوْطِنِيْ، فَلَمْ يَرُدَّ عَلَيْهِ رَسُوْلُ اللهِ ﷺ شَيْئًا حَتّٰى نَزَلَتْ عَلَيْهِ هٰذِهِ الْاٰيَةُ ﴿فَمَنْ كَانَ يَرْجُوْ لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا﴾

تفسير ابن كثير ١١٤/٣

24. Tāūs Rahimahullāh narrates that a man said: O Rasúlullāh! I get up to do some good deed at certain times; and I intend to please Allah and I desire that this deed may be seen. Rasúlullāh ﷺ did not reply until this verse was revealed:

فَمَنْ كَانَ يَرْجُوْ لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا

He who longs to see his *Rabb* (wishing to become His beloved) let him do righteous work, and make none share of the worship due unto his *Rabb*. (Kahf:110) (Tafsir ibne-Kathír)

Note: The form of *shirk* (polytheism) which is forbidden in this verse relates to showing off. It is forbidden to mix some worldly desire in a work which aught to be done solely for the pleasure of Allāh. This is also hidden *shirk* which destroys a man's good deeds.

TO ACT IN PURE EARNEST TO PLEASE ALLAH TA'ALA, WITH BELIEF IN HIS PROMISES AND WITH HOPE OF HIS REWARDS

AHÁDÍTH

﴿ 25 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ أَرْبَعُوْنَ خَصْلَةً أَعْلَاهُنَّ مَنِيْحَةُ الْعَنْزِ، مَامِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصْدِيْقَ مَوْعِدِهَا إِلَّا أَدْخَلَهُ اللهُ بِهَا الْجَنَّةَ.

رواه البخاري، باب فضل المنيحة، رقم: ٢٦٣١

25. Abdulläh ibne-'Amr Radiyallähu 'anhuma narrates that Rasúlulläh ﷺ said: There are forty virtuous deeds; the best of them is to lend one's goat to another, so that he may benefit from its milk. Anyone who does any of these virtuous deeds hoping for reward and affirming upon Allah's promise, Alläh will send him to Paradise. (Bukhari)

Note: Rasúlulläh ﷺ did not give the details of each of these forty virtuous deeds, so that a good deed may be done believing that it is amongst those forty deeds whose excellence has been mentioned in this *Hadíth*.

(Fath-ul-Bäri)

The objective is that a person should do every deed with the quality of *Īmān* and *ehtisāb* that is while doing the deed he must have belief in the promises of Allāh and be conscious of its rewards.

﴿ 26 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا، وَيُفْرَغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيْرَاطَيْنِ كُلُّ قِيْرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيْرَاطٍ.

رواه البخاري، باب اتباع الجنائز من الايمان برقم:٤٧

26. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: If anyone attends the funeral of a Muslim with the belief in His promises, and hoping for His rewards and stays till the prayer is offered and the burial is completed he will get the reward of two Qirāts, each Qirāt being equivalent to Uhud; and if anyone prays over the dead and returns before the burial he will come back with one Qirāt. (Bukhārī)

Note: A Qirāt is one-twelfth of a Dirham. In that period wages were paid to labourers for their work in the form of a Qirāt. Therefore, Rasúlullāh ﷺ also used the word Qirāt but then clarified that this should not be considered a worldly Qirāt, but that its reward will be according to the Qirāt of the Hereafter which will be as great and magnificent as Mount Uhud when compared to the Qihāt of this world. (Ma'āriful *Hadíth*)

﴿ 27 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُوْلُ: إِنَّ اللهَ قَالَ يَا عِيْسَى إِنِّيْ بَاعِثٌ مِنْ بَعْدِكَ أُمَّةً إِنْ أَصَابَهُمْ مَا يُحِبُّوْنَ حَمِدُوا اللهَ وَإِنْ أَصَابَهُمْ مَا يَكْرَهُوْنَ احْتَسَبُوْا وَصَبَرُوْا وَلَا حِلْمَ وَلَا عِلْمَ فَقَالَ: يَا رَبِّ كَيْفَ يَكُوْنُ هٰذَا لَهُمْ وَلَا حِلْمَ وَلَا عِلْمَ؟ قَالَ: أُعْطِيْهِمْ مِنْ حِلْمِيْ وَعِلْمِيْ.

رواه الحاكم وقال: هذا حديث صحيح على شرط البخاري ولم يخرجاه ووافقه الذهبي ٣٤٨/١

27. Abu Darda' ﷺ reports: I heard Abul Qāsim (Rasúlullāh) ﷺ narrating in a *Hadíth Qudsi* that verily Allāh has said: O 'Īsā! I will

send such an *Ummah* after you, that when they receive something they like (of bounty and comfort), they will praise Allāh, and when confronted with something they dislike, they will bear this with patience, hoping for Allāh's pleasure and reward. These people will neither have Hilm (softness and forbearance) nor *'Ilm* (knowledge). 'Īsā ﷺ submitted: O my *Rabb*! How will they do all this when they will neither have *Hilm* nor *'Ilm*? Allāh said: I shall give them Hlim from My Hilm and 'Ilm from My 'Ilm.

(Mustadrak Hākim)

﴿ 28 ﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : يَقُوْلُ اللهُ سُبْحَانَهُ: ابْنَ آدَمَ اِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الْاُوْلٰى، لَمْ اَرْضَ لَكَ ثَوَابًا دُوْنَ الْجَنَّةِ.

رواه ابن ماجه، باب ما جاء في الصبر على المصيبة، رقم:١٥٩٧

28. Abu Umāmah ﷺ narrates in a *Hādith Qudsi*: I heard Rasúlullāh ﷺ saying that Allāh *Subhānahú* says: O Son of Adam! If (on losing something or hearing some grievous news) from the beginning you have patience. and hope for My pleasure and My reward then I will not be pleased for you with anything less than Paradise. (Ibne-Mājah)

﴿ 29 ﴾ عَنْ اَبِيْ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : اِذَا اَنْفَقَ الرَّجُلُ عَلٰى اَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ.

رواه البخاري، باب ماجاء ان الاعمال بالنية والحسبة، رقم:٥٥

29. Abu Mas'ud ﷺ narrates that Rasúlullāh ﷺ said: When a person spends on his family, hoping for Allāh's pleasure and believing in reward from Allāh then this spending is *Sadaqah* for him. (Bukhari)

﴿ 30 ﴾ عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِيْ بِهَا وَجْهَ اللهِ اِلَّا اُجِرْتَ عَلَيْهَا حَتّٰى مَا تَجْعَلُ فِيْ فَمِ امْرَاَتِكَ.

رواه البخاري، باب ماجاء ان الاعمال بالنية والحسبة، رقم:٥٦

30. Sa'd ibne-Abi Waqqas ﷺ narrates that Rasúlullāh ﷺ said: Indeed whenever you spend to please Allāh, you will be rewarded for it; even for a morsel, which you put in your wife's mouth.

(Bukhāri)

﴾ 31 ﴿ عَنْ أُسَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُوْلُ إِحْدَى بَنَاتِهِ وَعِنْدَهُ سَعْدٌ وَأُبَيُّ بْنُ كَعْبٍ وَمُعَاذٌ رَضِيَ اللهُ عَنْهُم أَنَّ ابْنَهَا يَجُوْدُ بِنَفْسِهِ فَبَعَثَ إِلَيْهَا: لِلّٰهِ مَا أَخَذَ، وَلِلّٰهِ مَا أَعْطَى، كُلٌّ بِأَجَلٍ، فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

رواه البخاري، باب و كان امر الله قدرا مقدورا، رقم:٦٦٠٢

31. Usāmah ﷺ narrates that I was present with Nabí ﷺ, when a messenger came from one of his daughters, at that time Sa'd, Ubayy ibne-Ka'b, Mu'ādh Radiyallāhu anhum were with him, with the message that her son is close to death. Upon this he conveyed this message to his daughter: It is for Allāh what He has taken; and it is for Allāh what He has given. The time of everything is destined, therefore, be patient and hopeful of reward from Allāh. (Bukhārí)

﴾ 32 ﴿ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الْأَنْصَارِ: لَا يَمُوْتُ لِإِحْدَاكُنَّ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبَهُ، إِلَّا دَخَلَتِ الْجَنَّةَ. فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: أَوِ اثْنَانِ؟ يَا رَسُوْلَ اللهِ! قَالَ: أَوِ اثْنَانِ. رواه مسلم، باب فضل من يموت له ولد فيحتسبه رقم:٦٦٩٨

32. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ told the women of the Ansār: Anyone of you whose three children die and she hopes for the pleasure of Allāh and reward from Him for it, she will enter Paradise. One of them asked: If two die? O Rasúlullāh! He replied: Even if two die. (Muslim)

﴾ 33 ﴿ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ لَا يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ، إِذَا ذَهَبَ بِصَفِيِّهِ مِنْ أَهْلِ الْأَرْضِ فَصَبَرَ وَاحْتَسَبَ وَقَالَ مَا أُمِرَ بِهِ بِثَوَابٍ دُوْنَ الْجَنَّةِ. رواه النسائي، باب ثواب من صبر واحتسب، رقم:١٨٨٢

33. 'Abdullāh ibne-'Amr ibnil 'As Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: When Allāh takes away the beloved from amongst the people of the earth of a believing slave and he is patient, hopes for a reward and says what he has been ordered to say (i. e. *Innā lillāhi wa innā ilaihi rāji 'ún*), then Allāh is pleased with nothing less than Paradise for him. (Nasai)

﴿34﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ! أَخْبِرْنِيْ عَنِ الْجِهَادِ وَالْغَزْوِ، فَقَالَ: يَا عَبْدَ اللهِ بْنَ عَمْرٍو! إِنْ قَاتَلْتَ صَابِرًا مُحْتَسِبًا بَعَثَكَ اللهُ صَابِرًا مُحْتَسِبًا، وَإِنْ قَاتَلْتَ مُرَائِيًا مُكَاثِرًا بَعَثَكَ اللهُ مُرَائِيًا مُكَاثِرًا، يَا عَبْدَ اللهِ بْنَ عَمْرٍو! عَلَى أَيِّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بَعَثَكَ اللهُ عَلَى تِلْكَ الْحَالِ.

رواه ابوداؤد، باب من قاتل لتكون كلمة الله هي العليا، رقم: ٢٥١٩

34. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I asked: O Rasúlullāh! Tell me about *Jihad* and *Ghazwah*? He replied: O Abdullāh ibne-'Amr! If you fight with patience, seeking from Allāh His pleasure and your reward, Allāh will resurrect you as one enduring patiently and seeking His pleasure and reward from Him. If you fight for showing off and seeking to acquire lots of captured enemy assets, then Allāh will resurrect you as fighting for showing off and seeking to acquire much of captured enemy assets. O 'Abdullāh ibne-'Amr! In whatever state (and with whatever intention) you kill or are killed, Allāh will resurrect you in that state. (Abu Dāwúd)

CONDEMNATION OF RIYA'

Condemnation of deeds being done with the intention of being seen by others

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَإِذَا قَامُوا إِلَى الصَّلوٰةِ قَامُوا كُسَالَىٰ يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللهَ إِلَّا قَلِيلًا﴾ [النساء: ١٤٢]

Allāh ﷻ says: When they stand up to offer *Salāh* they perform it lazily and to be seen of men, and do not remember Allāh but little. (An-Nisā:142)

وَقَالَ تَعَالَى: ﴿فَوَيْلٌ لِّلْمُصَلِّينَ ○ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ○ الَّذِينَ هُمْ يُرَآءُونَ﴾ [الماعون: ٤-٦]

Allāh ﷻ says: So woe to those who pray, but are unmindful of their prayers; who make a show (of piety). (Al-Mā'ūn: 4-6)

Note: "are unmindful of their prayers": includes offering it Qada (after its prescribed time), or offering it inattentively, or offering it irregularly. (Kashfur Rahmān)

AHADITH

﴿ 35 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ فِي دِيْنٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ اللهُ.

رواه الترمذي، باب منه حديث ان لكل شيء شرة، رقم: ٢٤٥٣

35. Anas ibne-Mālik ﷺ narrates that Nabi ﷺ said: Indeed it is evil enough for a man to have fingers pointed at him for some religious or worldly reason, except whom Allāh protects.

(Tirmidhi)

Note: Having fingers pointed at means to become famous which is dangerous. As after becoming famous to save oneself from the feeling of pride is not possible for every one. If fame is unintentional and gifted by Allāh, and He, by His grace, saves one from the evil of one's inner self and *Shaitān*, then for such sincere persons fame is not dangerous. (Mazāhir Haque)

﴿ 36 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ خَرَجَ يَوْمًا إِلَى مَسْجِدِ رَسُوْلِ اللهِ ﷺ، فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِيْ، فَقَالَ: مَا يُبْكِيْكَ؟ قَالَ: يُبْكِيْنِيْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ ﷺ، سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ يَسِيْرَ الرِّيَاءِ شِرْكٌ، وَإِنَّ مَنْ عَادَى لِلّٰهِ وَلِيًّا، فَقَدْ بَارَزَ اللهَ بِالْمُحَارَبَةِ، إِنَّ اللهَ يُحِبُّ الْأَبْرَارَ الْأَتْقِيَاءَ الْأَخْفِيَاءَ، الَّذِيْنَ إِذَا غَابُوْا لَمْ يُفْتَقَدُوْا، وَإِذَا حَضَرُوْا لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوْا، قُلُوْبُهُمْ مَصَابِيْحُ الْهُدَى، يَخْرُجُوْنَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ.

رواه ابن ماجه، باب من ترجى له السلامة من الفتن، رقم: ٣٩٨٩

36. 'Umar ibnil Khattāb ﷺ narrates that one day he went to the *masjid* of Rasūlullāh ﷺ and found Mu'ādh ibne-Jabal sitting by the grave of Nabi ﷺ and weeping. He asked: What makes you weep? Mu'ādh replied: A thing made me cry which I heard from Rasūlullāh ﷺ. He said: Indeed even a little showing off is *Shirk* (polytheism). and verily he who has enmity with a friend of Allāh has gone forth to wage war with Allāh. Indeed, Allāh loves those

who do good deeds, fear Him and are unknown; when absent they are not looked for and when present they are not called forward nor recognised. Their hearts are lamps of guidance, which pull them out from the dark storms of temptations (because of the light of their hearts, they save their *Deen*). (Ibne-Mājah)

﴿ 37 ﴾ عَنْ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِيْ غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِيْنِهِ. رواه الترمذي وقال: هذا حديث حسن صحيح،باب حديث: ماذئبان جائعان ارسلافي غنم......رقم:٢٣٧٦

37. Mālik ﷺ narrates that Rasúlullāh ﷺ said: No two hungry wolves let loose amongst sheep will cause more loss than a man's greed for wealth and self-esteem to his religion. (Tirmidhi)

﴿ 38 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ طَلَبَ الدُّنْيَا حَلَالًا مُفَاخِرًا مُكَاثِرًا مُرَائِيًا لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ، وَمَنْ طَلَبَ الدُّنْيَا حَلَالًا إِسْتِعْفَافًا عَنِ الْمَسْأَلَةِ وَسَعْيًا عَلَى عِيَالِهِ وَ تَعَطُّفًا عَلَى جَارِهٖ لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ. رواه البيهقي في شعب الايمان ٧/٢٩٨

38. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who seeks worldly things, though in a lawful way, to boast, to acquire too much, and to show off will meet Allāh such that Allāh will be very angry with him. And he who seeks worldly things in a lawful way, to keep away from begging, and striving for his family and behaving kindly towards his neighbours, will meet Allāh on the Day of Resurrection with his face shining like the full moon. (Baihaqi)

﴿ 39 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ عَبْدٍ يَخْطُبُ خُطْبَةً إِلَّا اللهُ عَزَّوَجَلَّ سَائِلُهُ عَنْهَا: مَا أَرَادَ بِهَا؟ قَالَ جَعْفَرٌ: كَانَ مَالِكُ بْنُ دِيْنَارٍ إِذَا حَدَّثَ هٰذَا الْحَدِيْثَ بَكَى حَتّٰى يَنْقَطِعَ ثُمَّ يَقُوْلُ: يَحْسَبُوْنَ أَنَّ عَيْنِيْ تَقَرُّ بِكَلَامِيْ عَلَيْكُمْ فَأَنَا أَعْلَمُ أَنَّ اللهَ عَزَّوَجَلَّ سَائِلِيْ عَنْهُ يَوْمَ الْقِيَامَةِ مَا أَرَدْتَ بِهِ. رواه البيهقي في شعب الايمان ٢/٢٨٧

39. Hasan Rahimahullāh narrates that Rasúlullāh ﷺ said: Any slave of Allāh, who gives a speech will be asked by Allāh ﷻ, as to

what he intended with it? Ja'far Rahimahullāh said: Whenever Mālik bin Dīnār Rahimahullāh used to narrate this *Hadīth*, he would cry so much as to choke his voice. He would then say: People think that my eyes get cooled when speaking before you. Indeed I know Allāh ﷻ will on the Day of Resurrection ask me: What was the purpose of your speech? (Baihaqī)

﴿ 40 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ اَسْخَطَ اللهَ فِيْ رِضَى النَّاسِ سَخِطَ اللهُ عَلَيْهِ، وَاَسْخَطَ عَلَيْهِ مَنْ اَرْضَاهُ فِيْ سَخَطِهِ، وَمَنْ اَرْضَى اللهَ فِيْ سَخَطِ النَّاسِ رَضِيَ اللهُ عَنْهُ، وَاَرْضَى عَنْهُ مَنْ اَسْخَطَهُ فِيْ رِضَاهُ حَتّٰى يَزِيْنَهُ وَيَزِيْنَ قَوْلَهُ وَعَمَلَهُ فِيْ عَيْنِهِ.

رواه الطبراني ورجاله رجال الصحيح غير يحي بن سليمان الجعفي، وقد وثقه الذهبي في آخر ترجمة يحي بن سليمان الجعفي، مجمع الزوائد ١٠/٣٨٦

40. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who makes Allāh angry for pleasing people, Allāh becomes angry and makes those people angry with him whom he had pleased by angering Allāh. And he who pleases Allāh by making people angry Allāh is pleased with him and makes those people pleased with him whom he had made angry to please Allāh. So much so that He makes him virtuous in the eyes of those people who were angry and his words and deeds become adorned in their eyes. (Tabarānī, Majma- 'uz-Zawāid)

﴿ 41 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ اَوَّلَ النَّاسِ يُقْضٰى يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتُشْهِدَ، فَاُتِيَ بِهٖ فَعَرَّفَهٗ نِعْمَتَهٗ، فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: قَاتَلْتُ فِيْكَ حَتّٰى اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ قَاتَلْتَ لِاَنْ يُقَالَ جَرِيْءٌ، فَقَدْ قِيْلَ، ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلٰى وَجْهِهٖ حَتّٰى اُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهٗ وَقَرَاَ الْقُرْآنَ، فَاُتِيَ بِهٖ، فَعَرَّفَهٗ نِعَمَهٗ، فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهٗ وَقَرَاْتُ فِيْكَ الْقُرْآنَ،قَالَ: كَذَبْتَ وَلٰكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَاْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيْلَ، ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلٰى وَجْهِهٖ حَتّٰى اُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ وَاَعْطَاهُ مِنْ اَصْنَافِ الْمَالِ كُلِّهٖ، فَاُتِيَ بِهٖ فَعَرَّفَهٗ نِعَمَهٗ، فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: مَاتَرَكْتُ مِنْ سَبِيْلٍ تُحِبُّ اَنْ يُنْفَقَ فِيْهَا اِلَّا اَنْفَقْتُ فِيْهَا لَكَ،

قَالَ: كَذَبْتَ، وَلٰكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ، فَقَدْ قِيْلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلٰى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ. رواه مسلم، باب من قاتل للرياء و السمعة استحق النار، رقم: ٤٩٢٣

41. Abu Hurairah ﷺ narrates: I heard Rasúlullāh ﷺ saying: The first amongst the people against whom judgment will be pronounced on the Day of Resurrection will be a martyr. He will be brought forward. Allāh will remind him of His favours and he will acknowledge them. Allāh *Ta'ālā* will ask: What did you do (to show gratitude) for these favours? He will reply: I fought for You till I was martyred. Allāh will say: You have lied; you fought to be called brave, so it has been said. Command will then be issued about him. He will be dragged on his face, until cast into the Fire. Next, a man who had learnt and taught (religious) knowledge and recited the Qur'ān, will be brought forward. Allāh will remind him of His favours and he will acknowledge them. Allāh *Ta'ālā* will ask: What did you do (to show gratitude) for these favours? He will reply: I learnt and taught (religious) knowledge and recited the Qur'ān for Your sake. Allāh *Ta'ālā* will say: You have lied, you acquired knowledge to be called learned, and you recited the Qur'ān to be called Qāri (reciter of the Qur'ān); so you have been called such. Command will then be issued about him. He will be dragged on his face, until cast into the Fire.

Next a man whom Allāh *Ta'ālā* had made wealthy and to whom He had given all kinds of riches, will be brought forward. Allāh *Ta'ālā* will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours'? He will reply: I left no cause in which You like money to be spent, except that I spent in it for Your sake. Allāh *Ta'ālā* will say: You have lied; you did so to be called generous, so it has been said. Command will then be issued about him. He will be dragged on his face and cast into the Fire. (Muslim)

﴿ 42 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَعَلَّمَ عِلْمًا، مِمَّا يُبْتَغٰى بِهِ وَجْهُ اللهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيْبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ يَعْنِيْ رِيْحَهَا. رواه ابو داؤد، باب في طلب العلم لغير الله، رقم: ٣٦٦٤

42. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: If anyone acquires knowledge by which Allāh's pleasure was to be sought, ***but acquires it only to get some worldly advantage, he shall not*** even experience the fragrance of Paradise on the Day of Resurrection. (Abu Dawúd)

﴿ 43 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: يَخْرُجُ فِيْ آخِرِ الزَّمَانِ رِجَالٌ يَخْتِلُوْنَ الدُّنْيَا بِالدِّيْنِ، يَلْبَسُوْنَ لِلنَّاسِ جُلُوْدَ الضَّأْنِ مِنَ اللِّيْنِ، أَلْسِنَتُهُمْ أَحْلٰى مِنَ السُّكَّرِ، وَقُلُوْبُهُمْ قُلُوْبُ الذِّئَابِ يَقُوْلُ اللهُ عَزَّوَجَلَّ: أَبِيْ يَغْتَرُّوْنَ أَمْ عَلَيَّ يَجْتَرِئُوْنَ؟ فَبِيْ حَلَفْتُ لَأَبْعَثَنَّ عَلٰى أُولٰئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَلِيْمَ مِنْهُمْ حَيْرَانًا.

رواه الترمذي، باب حديث خاتلي الدنيا بالدين و عقوبتهم، رقم: ٢٤٠٤

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43. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: in the last period, such men will come forth, who will fraudulently use religion for worldly ends, and wear sheepskins in public to display meekness (pretending to be without worldly desires). Their tongues will be sweeter than sugar, but their hearts will be the hearts of wolves. Allāh *Ta'ālā* will say:

Are they trying to deceive Me or do they dare to rise up against Me? I swear by My self that I shall send such afflictions upon them, which will leave the intelligent among them confounded. (That, I will impose such people on them, from amongst them, who will cause a variety of problems for them.) (Tirmidhi)

﴿ 44 ﴾ عَنْ أَبِيْ سَعِيْدِ بْنِ أَبِيْ فَضَالَةَ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ وَكَانَ مِنَ الصَّحَابَةِ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِذَا جَمَعَ اللهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيْهِ، نَادٰى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِيْ عَمَلٍ عَمِلَهُ لِلّٰهِ أَحَدًا، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللهِ، فَإِنَّ اللهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ومن سورة الكهف، رقم: ٣١٥٤

44. Abu Sa'id ibne-Abu Fadhālah Al-Ansāri ﷺ, who was one of the Sahābah, narrates: I heard Rasúlullāh ﷺ saying: When Allāh will assemble men on the Day of Resurrection, a day about which

there is no doubt, an announcer will announce: He who used to associate someone with Allāh in a deed, which he did for the sake of Allāh, he should seek the reward from someone besides Allāh, for indeed Allāh is the One Who is beyond need of partners to be associated with Him. (Tirmidhi)

Note: Allāh being absolutely self-sufficient, does not tolerate any partner.

﴿ 45 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَلَّمَ عِلْمًا لِغَيْرِ اللهِ اَوْ اَرَادَ بِهِ غَيْرَ اللهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب في من يطلب بعلمه الدنيا، رقم: ٢٦٥٥

45. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Whoever acquires knowledge for any one apart from Allāh or intends by it other than Allāh (honour, fame, wealth, etc.), then let him māke his abode in Hell-Fire. (Tirmidhi)

﴿ 46 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَعَوَّذُوْا بِاللهِ مِنْ جُبِّ الْحَزَنِ قَالُوْا: يَا رَسُوْلَ اللهِ! وَمَا جُبُّ الْحَزَنِ؟ قَالَ: وَادٍ فِيْ جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ قِيْلَ: يَارَسُوْلَ اللهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: الْقُرَّاءُ الْمُرَاؤُوْنَ بِاَعْمَالِهِمْ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في الرياء والسمعة رقم: ٢٣٨٣

46. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: Seek refuge from *Jubbil-Hazan* (Pit of Sorrow). The Sahābah asked: What is *Jubbul-Hazan*? Rasūlullāh ﷺ replied: It is a valley in Hell, from which Hell itself seeks refuge hundred times a day. It was asked: O Rasūlullāh! Who will enter it? Rasūlullāh ﷺ replied: The reciters of the Qur'āh who show off their deeds. (Tirmidhi)

﴿ 47 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أُنَاسًا مِنْ أُمَّتِيْ سَيَتَفَقَّهُوْنَ فِي الدِّيْنِ، وَيَقْرَءُوْنَ الْقُرْآنَ، وَيَقُوْلُوْنَ: نَأْتِي الْاُمَرَاءَ فَنُصِيْبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِيْنِنَا، وَلَا يَكُوْنُ ذٰلِكَ، كَمَا لَا يُجْتَنٰى مِنَ الْقَتَادِ اِلَّا الشَّوْكُ، كَذٰلِكَ لَايُجْتَنٰى مِنْ قُرْبِهِمْ اِلَّا. قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ: كَاَنَّهُ يَعْنِي: الْخَطَايَا.

رواه ابن ماجه، ورواته ثقات، الترغيب ١٩٦/٣

47. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Verily soon some of my people will acquire knowledge of *Deen* (religion) and will recite the Qur'ān and say: We go to rulers to get some of their worldly wealth, and withdraw ourselves from their evil because of our *Deen*. This never happens. As nothing but thorns can be gathered from tragacanth (thorny) trees likewise only evil can be gathered from drawing near to them

(Ibne-Majah and Targhíb)

﴿ 48 ﴾ عَنْ اَبِیْ سَعِیْدٍ رَضِیَ اللہُ عَنْہُ قَالَ: خَرَجَ عَلَیْنَا رَسُوْلُ اللہِ ﷺ وَ نَحْنُ نَتَذَاکَرُ الْمَسِیْحَ الدَّجَّالَ، فَقَالَ: اَلَا اُخْبِرُکُمْ بِمَا هُوَ اَخْوَفُ عَلَیْکُمْ عِنْدِیْ مِنَ الْمَسِیْحِ الدَّجَّالِ؟ قَالَ، قُلْنَا: بَلٰی، فَقَالَ: الشِّرْکُ الْخَفِیُّ: اَنْ یَقُوْمَ الرَّجُلُ یُصَلِّیْ فَیُزَیِّنُ صَلَاتَہٗ لِمَا یَرٰی مِنْ نَظَرِ رَجُلٍ.

رواہ ابن ماجہ، باب الریاء والسمعۃ،رقم:٤٢٠٤

48. Abu Sa'íd ﷺ narrates that Rasúlullāh ﷺ came out from his house to us while we were talking about Dajjāl. Rasúlullāh ﷺ said: Should I not tell you what causes me more fear for you than Dajjāl? We replied: Certainly, yes. Rasúlullāh ﷺ said: *Shirk-ul-Khafi* (hidden polytheism), like a man who gets up to offer *Salāh* and tries to improve his *Salāh* because he sees someone looking at him

(Ibne-Mājah)

Translator's Note: Dajjāl is the great Deceiver who will appear near the end of the world and will claim to be God and will be killed by 'Ísā ﷺ at his second arrival.

﴿ 49 ﴾ عَنْ اُبَیِّ بْنِ کَعْبٍ رَضِیَ اللہُ عَنْہُ قَالَ: قَالَ رَسُوْلُ اللہِ ﷺ: بَشِّرْ هٰذِهِ الْاُمَّۃَ بِالسَّنَاءِ وَالرِّفْعَۃِ وَالنَّصْرِ وَالتَّمْکِیْنِ فِی الْاَرْضِ، وَمَنْ عَمِلَ مِنْهُمْ عَمَلَ الْاٰخِرَۃِ لِلدُّنْیَا لَمْ یَکُنْ لَہٗ فِی الْاٰخِرَۃِ نَصِیْبٌ.

رواہ احمد٥/١٣٤

49. Ubayy ibne-Ka'b ﷺ narrates that Rasúlullāh ﷺ said: Give glad tidings to this *Ummah* of honour, eminence, Allāh's help and authority on earth. Whoever amongst them is engaged in an act of the Hereafter for worldly benefit will have no share in the Hereafter.

(Musnad Ahmad)

﴿ 50 ﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ صَلّٰى يُرَائِيْ فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَائِيْ فَقَدْ أَشْرَكَ، وَمَنْ تَصَدَّقَ يُرَائِيْ فَقَدْ أَشْرَكَ.

(وهو بعض الحديث) رواه احمد ٤/١٢٦

50. Shaddād ibne-Aws ﷺ narrates: I heard Rasúlullāh ﷺ saying: Anyone who offers *Salāt*, for show, indeed he has committed *Shirk*; and anyone who fasts for show, indeed he has committed *Shirk*; and anyone who gives *Sadaqah*, For show, indeed he has committed *Shirk*. (Musnad Ahmad)

Note: This means that if the deeds are done to be shown to the people, it amounts to ascribing those people as partners of Allāh. As such these deeds are no longer for the sake of Allāh but for the sake of those people for whom they were done. The doer of these deeds, instead of deserving reward, becomes liable for punishment.

﴿ 51 ﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ بَكٰى، فَقِيْلَ لَهُ: مَا يُبْكِيْكَ؟ قَالَ: شَيْئًا سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ ﷺ يَقُوْلُهُ، فَذَكَرْتُهُ، فَأَبْكَانِيْ، سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: أَتَخَوَّفُ عَلٰى أُمَّتِي الشِّرْكَ وَالشَّهْوَةَ الْخَفِيَّةَ، قَالَ: قُلْتُ: يَارَسُوْلَ اللهِ! أَتُشْرِكُ أُمَّتُكَ مِنْ بَعْدِكَ؟ قَالَ: نَعَمْ، أَمَا إِنَّهُمْ لَا يَعْبُدُوْنَ شَمْسًا، وَلَا قَمَرًا، وَلَا حَجَرًا، وَلَا وَثَنًا، وَلٰكِنْ يُرَاؤُوْنَ بِأَعْمَالِهِمْ، وَالشَّهْوَةُ الْخَفِيَّةُ أَنْ يُصْبِحَ أَحَدُهُمْ صَائِمًا فَتَعْرِضُ لَهُ شَهْوَةٌ مِنْ شَهَوَاتِهِ فَيَتْرُكُ صَوْمَهُ.

رواه احمد ٤/١٢٤

51. It is said about Shaddād ibne-Aws ﷺ that he once started weeping. He was asked about his crying, and he replied: It is something I heard from Rasúlullāh ﷺ when I remember this, it makes me weep. I heard Rasúlullāh ﷺ saying: I fear for my people of *Shirk* (ascribing partners to Allāh) and hidden desires. Shaddād ﷺ says: I asked: O Rasúlullāh! Would your people be involved in *Shirk* after your death? He replied: Yes (but) they will not worship the sun, the moon, a stone, or an idol; but they will act for display (without sincerity). Hidden desire is that one of them will start the day fasting, but when any of his desires presents itself to him, he will abandon his fast (and just satisfy his desire).

(Musnad Ahmad)

﴿ 52 ﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: يَكُوْنُ فِيْ آخِرِ الزَّمَانِ اَقْوَامٌ اِخْوَانُ الْعَلَانِيَةِ اَعْدَاءُ السَّرِيْرَةِ، فَقِيْلَ: يَا رَسُوْلَ اللهِ! فَكَيْفَ يَكُوْنُ ذٰلِكَ؟ قَالَ: ذٰلِكَ بِرَغْبَةِ بَعْضِهِمْ اِلٰى بَعْضٍ وَرَهْبَةِ بَعْضِهِمْ اِلٰى بَعْضٍ. رواه احمد ٥/٢٣٥

52. Mu'ādh ﷺ narrates that indeed Nabí ﷺ said: In the Last Days there will be people who will be brothers in public but enemies in secret. It was asked, O Rasúlullāh! How will this be? He replied: This will happen because of some personal gain, they will maintain (superficial) friendship and because of (hidden enmity) they will fear each other. (Musnad Ahmad)

Note: This means that the friendship and enmity of these people will be based on their personal interests, and not to please Allāh.

﴿ 53 ﴾ عَنْ اَبِيْ مُوسٰى الْاَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَبَنَا رَسُوْلُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَقَالَ: يَاَيُّهَا النَّاسُ اتَّقُوْا هٰذَا الشِّرْكَ، فَاِنَّهُ اَخْفٰى مِنْ دَبِيْبِ النَّمْلِ، فَقَالَ لَهُ مَنْ شَاءَ اللهُ اَنْ يَقُوْلَ: وَكَيْفَ نَتَّقِيْهِ، وَهُوَ اَخْفٰى مِنْ دَبِيْبِ النَّمْلِ يَا رَسُوْلَ اللهِ؟ قَالَ: قُوْلُوْا: اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ اَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ. رواه احمد ٤/٤٠٣

53. Abu Músā Al-Ash'arí ﷺ narrates: One day Rasúlullāh ﷺ delivered a sermon to us, in which he said: O people! Avoid *Shirk*. Indeed it is more silent than the crawling of an ant. One whom Allāh inspired asked: How can we avoid it, when it is more silent than the crawling of an ant? O Rasúlullāh! He said: say this:

اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ اَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُه

OAllāh we seek refuge of You from the *Shirk* which we know and ask forgiveness from the *Shirk* of which we know not.

(Musnad Ahmad)

﴿ 54 ﴾ عَنْ اَبِيْ بَرْزَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّمَا اَخْشٰى عَلَيْكُمْ شَهَوَاتِ الْغَيِّ فِيْ بُطُوْنِكُمْ وَ فُرُوْجِكُمْ، وَمُضِلَّاتِ الْهَوٰى. رواه احمد والبزار والطبراني في الثلاثة

و رجاله رجال الصحيح لان ابا الحكم البناني الراوي عن أبي برزة بينه الطبراني، فقال: عن أبي الحكم، هو علي بن الحكم، وقد روى له البخاري، وأصحاب السنن، مجمع الزوائد ١/٤٤٦

54. Abu Barzah ﷺ narrates that Nabí ﷺ said: I fear that you may indulge in such misleading desires that relate to your bellies and your private parts and such misleading desires that will lead you astray. (Musnad Ahmad, Bazzar, Majma- 'uz-Zawāid)

﴿ 55 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ سَمَّعَ اللهُ بِهِ سَامِعَ خَلْقِهِ، وَصَغَّرَهُ، وَحَقَّرَهُ. رواه الطبراني في الكبير

واحد اسانيد الطبراني في الكبير رجال الصحيح، مجمع الزوائد ١٠/٣٨١

55. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: He who does deeds so that they may be publicly talked about, Allāh will make it known publicly and will belittle and humiliate him amongst men.

(Tabarāni, Majma-'uz-Zawāid)

﴿ 56 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَا مِنْ عَبْدٍ يَقُوْمُ فِي الدُّنْيَا مَقَامَ سُمْعَةٍ وَرِيَاءٍ إِلَّا سَمَّعَ اللهُ بِهِ عَلَى رُؤُوْسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ.

رواه الطبراني و اسناده حسن، مجمع الزوائد ١٠/٣٨٣

56. Mu'ādh ibne-Jabal ﷺ narrates that Rasúlullāh ﷺ said: Any slave (of Allāh) who does good deeds for fame and to be seen, Allāh will make it known and humiliate him in front of all the creations on the Day of Resurrection. (Tabarāní, Majma-'uz-Zawāid)

﴿ 57 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يُؤْتَى يَوْمَ الْقِيَامَةِ بِصُحُفٍ مُخَتَّمَةٍ، فَتُنْصَبُ بَيْنَ يَدَيِ اللهِ تَبَارَكَ و تَعَالَى، فَيَقُوْلُ تَبَارَكَ وَ تَعَالَى: أَلْقُوْا هٰذِهِ، وَاقْبَلُوْا هٰذِهِ، فَتَقُوْلُ الْمَلَائِكَةُ: وَعِزَّتِكَ وَ جَلَالِكَ، مَا رَأَيْنَا إِلَّا خَيْرًا، فَيَقُوْلُ اللهُ عَزَّوَجَلَّ: إِنَّ هٰذَا كَانَ لِغَيْرِ وَجْهِي، وَإِنِّي لَا أَقْبَلُ الْيَوْمَ إِلَّا مَا ابْتُغِيَ بِهِ وَجْهِي. وَفِي رِوَايَةٍ: فَتَقُوْلُ الْمَلَائِكَةُ: وَ عِزَّتِكَ، مَا كَتَبْنَا إِلَّا مَا عَمِلَ، قَالَ: صَدَقْتُمْ، إِنَّ عَمَلَهُ كَانَ لِغَيْرِ وَجْهِي.

رواه الطبراني في الاوسط بإسنادين، ورجال أحدهما رجال الصحيح،

ورواه البزار، مجمع الزوائد ١٠/٦٣٥

57. Anas ibne-Malik ﷺ narrates that Rasúlullāh ﷺ said: On the Day of Judgement sealed books of deeds will be brought and

presented to Allāh *Tabaraka wa Ta'ālā* and Allāh *Tabaraka wa Ta'ālā* will say: Throw these (for some) and accept these (for some). The angels will say: By Your Honour and Majesty! We have not seen anything in these books except good. To which Allāh ﷻ say: Indeed those deeds were not done for Me. and today I will not accept but those deeds done only for My pleasure.

In another narration, the angels will say: By Your honour! We have not written but what he had done. Allāh will say: You say the truth but indeed his deeds were not done for My pleasure.
(Tabarāni, Bazzar, Majma-'uz-Zawāid)

﴿ 58 ﴾ عَنْ اَنَسٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ اَنَّهُ قَالَ:وَاَمَّا الْمُهْلِكَاتُ: فَشُحٌّ مُطَاعٌ، وَهَوًى مُتَّبَعٌ، وَاِعْجَابُ الْمَرْءِ بِنَفْسِهٖ. (وهو طرف من الحديث) رواه البزار واللفظ له والبيهقى وغيرهما مروى عن جماعة من الصحابة واسانيده وان كان لا يسلم شيئ منها من مقال فهو بمجموعها حسن ان شاءَ الله تعالىٰ، الترغيب ١/٢٨٦

58. Anas ؓ narrates that indeed Nabi ﷺ said: The things of destruction are: Miserliness which is obeyed; that sensual desire which is pursued; and the consideration of a person for himself as being superior to others. (Bazzar, Baihaqi, Targhib)

﴿ 59 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : مِنْ اَسْوَءِ النَّاسِ مَنْزِلَةً مَنْ اَذْهَبَ آخِرَتَهٗ بِدُنْيَا غَيْرِهٖ. رواه البيهقى فى شعب الايمان ٣/٣٥٨

59. Abu Hurairah ؓ narrates that Nabi ﷺ said: The worst of people as regards his rank in the Hereafter is he who spoils his life of the Hereafter for the worldly benefit of others. (Baihaqi)

﴿ 60 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنِّىْ اَخْوَفَ مَا اَخَافُ عَلٰى هٰذِهِ الْاُمَّةِ مُنَافِقٌ عَلِيْمُ اللِّسَانِ . رواه البيهقى فى شعب الإيمان ٢/٢٨٤

60. 'Umar ibnil-Khattāb ؓ narrates that Nabi ﷺ said: My greatest fear for this *Ummah* is my fear of that hypocrite who is eloquent in speech. (Baihaqi)

Note: By hypocrite is meant a pretender (insincere person) or a *Fāsiq* (transgressor of the limits of Allāh). (Mazahir-e- Haque)

﴿ 61 ﴾ عَنْ عَبْدِ اللّٰهِ بْنِ قَيْسٍ الْخُزَاعِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ قَامَ رِيَاءً وَسُمْعَةً لَمْ يَزَلْ فِيْ مَقْتِ اللّٰهِ حَتّٰى يَجْلِسَ. تفسیر ابن کثیر ۳/۱۱٦

61. 'Abdullāh ibne-Qais Al Khuzā'i ؓ narrates that indeed Rasúlullāh ﷺ said: He who engages in a virtuous deed intending to show off and get fame; he remains under the wrath of Allāh until he abandons that intention. (Tafsir ibneKathir)

﴿ 62 ﴾ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا، أَلْبَسَهُ اللّٰهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ فِيْهِ نَارًا.

رواه ابن ماجه، باب من لبس شهرة من الثياب رقم:٣٦٠٧

62. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who wears the dress of fame in this world, Allāh will clothe him with the dress of humiliation on the Day of Resurrection and will set it ablaze. (Ibne Mājah)

DA'WAT AND TABLÍGH INVITING TOWARDS ALLÁH TA'ÁLÁ ÁND CONVEYING HIS MESSAGE

To correct one's belief and deeds and for the correction of the belief and deeds of all mankind one must struggle to revive the effort of Da'wat in the way of Rasúlulláh ﷺ throughout the world.

DA'WAT AND ITS VIRTUES

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَاللهُ يَدْعُوْٓا إِلَى دَارِ السَّلٰمِ ط وَيَهْدِي مَنْ يَّشَآءُ إِلَى صِرَاطٍ مُّسْتَقِيْمٍ﴾ [يونس:٢٥]

Allāh ﷻ says: And Allāh invites to the abode of peace (Paradise), and leads whom He wills, to a straight path.

(Yúnus: 25)

وَقَالَ تَعَالَى: ﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ق وَإِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ﴾ [الجمعة:٢]

Allāh ﷻ says: He (Allāh) is Who has sent among the unlettered people a Messenger from amongst themselves, reciting to them His verses (that is by means of the Qur'an he invites them, advises them and prepares them to accept Islam), and to purify them (from the filth of disbelief and polytheism and to cultivate excellence in conduct), and teaches them the Book and Wisdom (Sunnah).And verily they were most obviously lost in error. (Al-Jurm'ah: 2)

وَقَالَ تَعَالٰی: ﴿وَلَوْ شِئْنَا لَبَعَثْنَا فِیْ كُلِّ قَرْيَةٍ نَّذِيْرًا ○ فَلَا تُطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا﴾ [الفرقان: ٥١-٥٢]

Allāh ﷻ says: If We willed, We could raise up a Warner in every village (in your time and would not have burdened you with the mission singlehandedly, but to increase your reward We have given you this tremendous responsibility and this is indeed Allāh's bounty on you). So obey not the disbelievers, but strive against them by means of the Qur'an with a great endeavour (the unbeliever will be happy if you do not endeavour for inviting people towards Allāh. However, you confront the unbelievers with strong reasoning from theQur'an and invite all, repeatedly, with great vigour). (Al-Furqān: 51-52)

وقَالَ تَعَالٰی: ﴿اُدْعُ اِلٰی سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

[النحل: ١٢٥]

Allāh ﷻ said to His Prophet ﷺ: Invite (mankind) to the way of your *Rabb* (Islām) with wisdom (with the reasoning of the Qur' an) and excellent preaching (with softness and humility in a manner which effects the heart).(An-Nahl: 125)

Note: Here some of the basic principles of work been explained in a brief manner.

وقَالَ تَعَالٰی: ﴿وَذَكِّرْ فَاِنَّ الذِّكْرٰی تَنْفَعُ الْمُؤْمِنِيْنَ﴾ [الذاريات: ٥٥]

Allāh ﷻ said to His Prophet ﷺ: And remind (by explaining

and preaching the Qur 'ān), for verily reminding benefits the believers. (Adh-Dhāriyāt: 55)

وَقَالَ تَعَالٰى : ﴿ يٰاَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَاَنْذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ﴾ [المدثر:١-٣]

Allāh ﷻ said to His Prophet ﷺ: O (the one) wrapped up in your cloak! Arise and warn! And Magnify Your *Rabb*! (Al-Muddaththir: 1-3)

وَقَالَ تَعَالٰى: ﴿ لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ﴾ [الشعراء:٣]

Allāh ﷻ said to His Prophet ﷺ: It may be that you are going to kill yourself with grief, because they do not become believers. (Ash-Shu'arā: 3)

وَقَالَ تَعَالٰى: ﴿ لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴾ [التوبة: ١٢٨]

Allāh ﷻ says: There has come to you a Messenger, from amongst yourselves; and it grieves him much that any harm should come to you; (he is) full of concern for each one of you, (that you may be rightly guided, and) for the believers compassionate (and) merciful. (At-Taubab:128)

وَقَالَ تَعَالٰى: ﴿ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرٰتٍ ﴾ [فاطر:٨]

Allāh ﷻ said to His Prophet ﷺ: So let not your soul expire in grief for them (because of their disbelief). (Fātir: 8)

وَقَالَ تَعَالٰى: ﴿ اِنَّآ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاْتِيَهُمْ عَذَابٌ اَلِيْمٌ ۝ قَالَ يٰقَوْمِ اِنِّيْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۝ اَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَاَطِيْعُوْنِ ۝ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرْكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۭ اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا يُؤَخَّرُ ۘ لَوْ كُنْتُمْ تَعْلَمُوْنَ ۝ قَالَ رَبِّ اِنِّيْ دَعَوْتُ قَوْمِيْ لَيْلًا وَّنَهَارًا ۝ فَلَمْ يَزِدْهُمْ دُعَآءِيْٓ اِلَّا فِرَارًا ۝ وَاِنِّيْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوْٓا اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَاَصَرُّوْا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝ ثُمَّ اِنِّيْ دَعَوْتُهُمْ جِهَارًا ۝ ثُمَّ اِنِّيْٓ اَعْلَنْتُ لَهُمْ وَاَسْرَرْتُ لَهُمْ اِسْرَارًا ۝ فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۭ اِنَّهٗ كَانَ غَفَّارًا ۝ يُّرْسِلِ

السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۝ وَّيُمْدِدْكُمْ بِأَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ
لَّكُمْ أَنْهٰرًا ۝ مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ۝ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝ أَلَمْ تَرَوْا كَيْفَ
خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۝ وَّجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّجَعَلَ الشَّمْسَ سِرَاجًا ۝
وَاللّٰهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا ۝ ثُمَّ يُعِيْدُكُمْ فِيْهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۝ وَاللّٰهُ جَعَلَ
لَكُمُ الْأَرْضَ بِسَاطًا ۝ لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ﴾ [نوح:١-٢٠]

Allāh ﷻ says: Verily! We sent Núh (Noah) to his people (saying): Warn your people before a painful punishment comes to them. He said: O my people! Verily! I am a plain Warner to you. (Bidding you that you) Serve Allāh and keep your duty to Him and obey me; That He may forgive you some of your sins and respite you to an appointed term. (By the blessing of *Īmān* and piety you will be saved of torment but not death). Indeed! The term of Allāh, when it comes, cannot be delayed, if you but knew. (For a long time his people paid no heed to his advice) He said: My *Rabb*! Verily! I have invited my people night and day, But all my invitation did not but add to their repugnance; And indeed! Whenever, I invited them, so that You may pardon them, they thrust their fingers in their ears and covered themselves with their garments (so that they may not see me), and persisted (in their refusal) and magnified themselves in pride. And indeed! I have invited them aloud; And I have made public proclamation to them, and I have appealed to them in private (spared no way to guide them). And I have said: Seek pardon of Your *Rabb*! He (indeed) is Ever-Forgiving. He will open up the sky for you with plentiful rain, And will increase you in wealth and sons, and will give you gardens and will give you streams. What is wrong with you that you do not take heed of the greatness of Allāh Whereas He created you in (diverse) stages? See you not how Allāh has created the seven heavens in harmony, And has made the moon a light therein, and made the sun a lamp? And Allāh has caused you to grow as a growth from the earth, return to it, and He will bring you forth

again, a (new) forth- ringing. And Allāh has made the earth a wide expanse for you. So that you might walk thereon on spacious paths. **(An-Núh: 1-20)**

وَقَالَ تَعَالٰى: ﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِيْنَ۝ قَالَ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ مُّوْقِنِيْنَ۝ قَالَ لِمَنْ حَوْلَهٗۤ اَلَا تَسْتَمِعُوْنَ۝ قَالَ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ۝ قَالَ اِنَّ رَسُوْلَكُمُ الَّذِیْۤ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ۝ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ تَعْقِلُوْنَ﴾ [الشعراء: ٢٣-٢٨]

Allāh ﷻ says: Fir'aun (Pharaoh) said (sarcastically): And what is the *Rabb* of the Worlds? Musa ﷺ said: The *Rabb* of the heavens and the earth, and all that is between them, if you had but sure belief. Fir'aun said to those around him: Did you hear (what nonsensical talk)? (But Musa continued with the praises of Allāh and) said: Your *Rabb* and the *Rabb* of your fathers. Fir'aun said: Lo! Your messenger who has been sent to you is indeed a madman! (But) Mosa (went on and) said: *Rabb* of the East and the West, and all that is between them, if you but use your reason.

(Ash-Shu 'arā: 23-28)

وَقَالَ تَعَالٰى فِیْ مَوْضِعٍ آخَرَ: ﴿قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى۝ قَالَ رَبُّنَا الَّذِیْۤ اَعْطٰى كُلَّ شَیْءٍ خَلْقَهٗ ثُمَّ هَدٰى۝ قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى۝ قَالَ عِلْمُهَا عِنْدَ رَبِّیْ فِیْ كِتٰبٍ ۚ لَا يَضِلُّ رَبِّیْ وَلَا يَنْسَى۝ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّسَلَكَ لَكُمْ فِيْهَا سُبُلًا وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً﴾ [طه: ٤٩-٥٣]

Allāh ﷻ says: (At another place. Allāh mentions about the Dawat of Músa ﷺ) Fir'aun said: Who then is the *Rabb* of you two, O Músā? Músā ﷺ said: Our *Rabb* is He Who gave to each thing its form and nature, and there upon guided it towards its fulfilments. He (Fir'aun) said: What of all the past generations? He (Músā) said: Their knowledge is with my *Rabb* in a Record: my *Rabb* neither errs nor forgets. (So

He has all the knowledge of all their deeds. Then Músâ ﷺ mentioned such attributes, of Allāh, which are understood by one and all) Who has made the earth for you like a bed, and has opened roads (ways and paths) for you therein and has sent down water from the sky. (Tāhā: 49-53)

وَقَالَ تَعَالٰى: ﴿ وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَذَكِّرْهُمْ بِاَيّٰمِ اللّٰهِ ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ﴾ [ابراهيم:٥]

Allāh ﷻ says:

And indeed We sent Músa ﷺ with Our signs, (saying): Bring out your People from darkness into light; and remind them of the days of (adversities and comforts which they face from) Allāh. Surely! In this, there are signs for everyone who is wholly patient and deeply grateful (to Allāh).

(Ibrāhim: 5)

وَقَالَ تَعَالٰى: ﴿ اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ﴾ [الاعراف:٦٨]

Allāh ﷻ narrates Núh ﷺ address to his people: I convey to you the messages of my *Rabb*, and I am a trustworthy, well-wisher for you.

(Al-A'rāf: 68)

وَقَالَ تَعَالٰى: ﴿ وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ۝ يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۡ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ۝ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ۝ وَيٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَتَدْعُوْنَنِيْٓ اِلَى النَّارِ ۝ تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللّٰهِ وَاُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۡ وَّاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ۝ لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَاَنَّ مَرَدَّنَآ اِلَى اللّٰهِ وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ۝ فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ۭ وَاُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ ۭ اِنَّ اللّٰهَ بَصِيْرٌ ۢ بِالْعِبَادِ ۝ فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَحَاقَ بِاٰلِ فِرْعَوْنَ سُوْٓءُ الْعَذَابِ﴾ [غافر:٣٨-٤٥]

Allāh ﷻ says: And he who (amongst the people of Fir'aun) believed said: O my people! Follow me. I will guide you to the way of right conduct. o my people! Surely, the life of this world is nothing but a (passing) enjoyment, but the life to come is an everlasting mansion. Whoever does evil shall be repaired the like thereof; and whoever does righteous deeds, whether male or female, and is a believer, will enter Paradise; where they will be provided therein without limit. And O my people! How is it that I invite you to salvation, while you invite me to the Fire? You invite me to disbelieve in Allāh, and to join partners with Him, of which I have no knowledge; and I invite to the Almighty, Oft Forgiving. No doubt you call me to one who cannot grant me my requests in this world, or in the Hereafter. And our return will be to Allāh, and indeed the transgressors (of Allāh 's set limits) will be the dwellers of the Fire. And you will remember, what I say To you; and I leave my affair to Allāh. Verily! Allāh is the most Observant of (His) slaves. So Allāh saved him from the evils, that they plotted, (against him) while an evil torment encompassed Firaun's folk. (Ghafir: 38-45)

وَقَالَ تَعَالٰى: ﴿ يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ۭ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ﴾ [لقمان:١٧]

Allāh ﷻ narrates the advice of Luqman to his son: O' my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong. And bear with patience, whatever befalls you. Verily! These are some of the important commandments (orderea by Allāh). (Luqmān: 17)

وَقَالَ تَعَالٰى: ﴿ وَاِذْ قَالَتْ اُمَّةٌ مِّنْهُمْ لِمَ تَعِظُوْنَ قَوْمَا ۨ اللّٰهُ مُهْلِكُهُمْ اَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيْدًا ۭ قَالُوْا مَعْذِرَةً اِلٰى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُوْنَ ۝ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖٓ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْۗءِ وَاَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۢ بَـِٕيْسٍۢ بِمَا كَانُوْا يَفْسُقُوْنَ﴾ [الاعراف:١٦٤-١٦٥]

(Banī Isrā'īl were forbidden from fishing in Saturdays, some of them obeyed and others disobeyed. This incident is mentioned in these verses) Allāh ﷻ says: And when a community among them said: Why do you preach to a folk whom Allāh is about to destroy and punish with an awful doom. They (the preachers) said: In order to be free from guilt before Your *Rabb*, and perhaps they may fear Allāh. And when they forgot that which they had been reminded with; We rescued those who forbade wrong, and caught those who did wrong with a dreadful punishment, because they transgressed the commands of Allāh. (Al-A'rāf: 164-165)

وَقَالَ تَعَالَى: ﴿فَلَوْلَا كَانَ مِنَ الْقُرُوْنِ مِنْ قَبْلِكُمْ أُولُوْا بَقِيَّةٍ يَّنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيْلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِيْنَ ظَلَمُوْا مَا أُتْرِفُوْا فِيْهِ وَكَانُوْا مُجْرِمِيْنَ○ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ وَّأَهْلُهَا مُصْلِحُوْنَ﴾

[هود: ١١٦-١١٧]

Allāh ﷻ says: If only there had been among the generations that have gone before you, any upright men who preached against *Al-Fasād* (disbelief, polytheism, and all kinds of crimes and sins) in the land, except the few whom We saved from among them? The wrongdoers pursued their worldly pleasures and thus became guilty. And your *Rabb* would not have ruined those towns, without just cause, had their inhabitants been correcting (their own lives and the lives of others).

(Hūd: 116-117)

Note: The reason of the destruction of past generations, was the absence of such wise people, who enjoined good and forbade evil, save a few, who were saved from the torment of Allāh.

وَقَالَ تَعَالَى: ﴿وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِيْ خُسْرٍ ۝ إِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ﴾

[العصر: ١-٣]

Allāh ﷻ says: By the time, Verily! Man is in loss, except those who believe, and do good deeds, and recommend one another to the truth, and recommend one another to the patience. (Al-'Asr: 1-3)

Note: For salvation there are four essential requirements. *1 'Iman*, 2Good actions, 3Recomending one another to the truth, 4Recomending one another to patience. In this *Súrah* Muslims have been given very great guidance; which is this, that just as it is necessary to correct one's own *Ímān* and actions, so also it is equally important to struggle for the improvement of the *Ímān* and actions of other Muslims. In particular one's immediate family and relatives. Correcting one's own personal *Ímān* and actions is not enough. For this reason in the light of Qur'ān and *Hadíth* it is obligatory *(Fard)* to order to good and forbid evil to the extent of one's capacity. In this matter not only the ordinary Muslim but many religious Muslims are negligent and think that one's personal actions are sufficient; being totally in different to what their children and family do. May Allāh give all of us the strength to act on the guidance given in this Sora.h. (Ma'āriful Qur'ān)

وَقَالَ تَعَالَى: ﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللهِ﴾ [آل عمران: ١١٠]

Allāh ﷻ says: You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allāh. (Aal-'Imrān:110)

Note: O' Muslims you are the best of all Nations. In the knowledge of Allāh this was destined for you from eternity. This knowledge had also been conveyed to some of the previous Prophets. Just as Rasúlullāh ﷺ is the last, and most distinguished of all Prophets so also his *Ummah* will be the most distinguished *Ummah*. Surpassing all other *Umam* (followers of other Prophets) because of its having the most honoured of all Prophets, and because it

being given an everlasting and most perfect *Shariat*(Islamic law and regulations) never to be abrogated. All doors of knowledge and wisdom will be opened upon it. By its struggle and sacrifice all branches of *Īmān*, righteous actions and Piety will be brought to life. This *Ummah* will not be limited to any particular tribe, nation, country or continent but its field of action will encompass the whole world and all aspects of human life. As though, its very existence will be for the benefit of others and as far as is humanly possible to bring the whole of mankind to the doors of Paradise. (Tafseer-usmani)

وَقَالَ تَعَالٰى :﴿قُلْ هٰذِهٖ سَبِيْلِيْٓ اَدْعُوْٓا اِلَى اللّٰهِ قف عَلٰى بَصِيْرَةٍ اَنَا وَمَنِ اتَّبَعَنِيْ﴾

[يوسف:١٠٨]

Allāh ﷻ said to His Prophet ﷺ: Say: This is my Way that I call towards Allāh, with clear evidence and strong belief, I and whosoever follows me (also invites towards Allāh). (Yúsuf: 108)

وَقَالَ تَعَالٰى:﴿ وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ط اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ط اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ﴾ [التوبة:٧١]

Allāh ﷻ says: And the believers, men and women, are (supporting) friends of one another; they enjoin what is right, and forbid what is wrong, and they establish *Salat* and they pay the *Zakāt*, and they obey Allāh and His Messenger. As for these, Allāh will have mercy on them. Verily! Allāh is Almighty, Wise. (Al-Taubah: 71)

وَقَالَ تَعَالٰى :﴿ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ص وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ﴾

[المائدة:٢]

Allāh ﷻ says: And co-operate one another to righteousness and piety; and do not co-operate one another to sin and transgression. (Al-Maidah: 2)

وَقَالَ تَعَالٰى :﴿ وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِىْ مِنَ الْمُسْلِمِيْنَ○ وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ؕ اِدْفَعْ بِالَّتِىْ هِىَ اَحْسَنُ فَاِذَا الَّذِىْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِىٌّ حَمِيْمٌ○ وَمَا يُلَقّٰهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ﴾ [فصلت:٣٣-٣٥]

Allāh ﷻ says: And who is better in speech than him who invites (mankind) towards Allāh, and does what is right, and says: Indeed! I am of those who have surrendered (to Him). The good deed and the evil deed are not alike. Repel the evil deed with one that is good (e.g. show tolerance in reaction to anger and softness against harshness) then indeed! he between whom and you there was enmity (will become) as though he was a close friend. But none is granted this, except those who are patient, and none is granted this, except the most fortunate. (Fussilat: 33-35)

Note: This verse implies that the inviter to Allāh should develop in himself great patience, steadfastness, and excellent conduct.

وَقَالَ تَعَالٰى: ﴿ يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ﴾ [التحريم:٦]

Allāh ﷻ says: O you who believe! Ward off yourselves and your families from a Fire, whereof the fuel is men and stones, over which are set angels strong, and severe, who disobey not (in executing) the commands they received from Allāh, but do that which they are commanded. (Al-Tahrim: 6)

وَقَالَ تَعَالٰى:﴿ اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ﴾ [الحج:٤١]

Allāh ﷻ says: Those who (the believers), if We give them power in the land, establish *Salāt* and pay the *Zakāt*, and

enjoin righteousness and forbid evil. And with Allāh rests the final out come of (all) events. (Al-*Hajj*: 41)

وَقَالَ تَعَالَى: ﴿وَجَاهِدُوْا فِي اللهِ حَقَّ جِهَادِهِ ط هُوَ اجْتَبٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي
الدِّيْنِ مِنْ حَرَجٍ ط مِلَّةَ اَبِيْكُمْ اِبْرَاهِيْمَ ط هُوَ سَمّٰكُمُ الْمُسْلِمِيْنَ لا مِنْ قَبْلُ وَفِيْ
هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ﴾ [الحج:٧٨]

Allāh ﷻ says: Ought to strive (with sincerity and with all efforts that His Name should be superior). He has chosen you (to convey His message by inviting mankind to the religion of Islam) and has not laid upon you in religion any hardship (that is the practice of *Deen* is easy). It is the religion of your father Ibrahím. It is He (Allāh) who has named you Muslims (obedient and loyal) both before and in this (Qur'ān); so that the Messenger (Muhammad ﷺ) may be a witness over you, and you may he a witnesses over mankind. (Al-*Hajj*: 78)

Note: This refers to the Day of Resurrection when the *Ummahs* of other *Rasúls* will deny that their *Rasúls* had invited them to the Truth about Allāh and this Day, then their *Rasúl* will present the *Ummah* of Muhammad ﷺ to bear witness against them. The *Ummah* of Muhammad ﷺ will be asked: How do you attest to this Truth, and who told you this? They will reply: Our *Rasúl* Muhammad ﷺ informed us! And then, Prophet Muhammad ﷺ will himself testify to this Truth. Some Commentators have interpreted the last part of this verse as meaning: We have picked you (*Ummah* of Muhamnmad ﷺ), so that the Messenger informs you and teaches you, and you in turn, inform and teach the rest of mankind. (Kashf-ur-Rahmān)

AHÁDÍTH

﴿1﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّمَا اَنَا مُبَلِّغٌ وَاللهُ يَهْدِىْ وَاِنَّمَا اَنَا قَاسِمٌ وَاللهُ يُعْطِىْ. رواه الطبراني في الكبير وهو حديث حسن، الجامع الصغير ١/٣٩٥

1. Mu'awiyah ﷺ narrates that Rasúlulláh ﷺ said: Indeed I am only a Messenger, and Allāh alone guides. And I am only a distributor, and Allāh alone bestows (knowledge).

(Tabarāni-Jāmi-'us-Saghír)

﴿2﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ لِعَمِّهِ: قُلْ لَآ اِلٰهَ اِلَّا اللهُ، اَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ، قَالَ: لَوْلَا اَنْ تُعَيِّرَنِىْ قُرَيْشٌ يَقُوْلُوْنَ: اِنَّمَا حَمَلَهُ عَلٰى ذٰلِكَ الْجَزَعُ لَاَقْرَرْتُ بِهَا عَيْنَكَ، فَاَنْزَلَ اللهُ: "اِنَّكَ لَا تَهْدِىْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللهَ يَهْدِىْ مَنْ يَّشَآءُ" الآية. رواه مسلم، باب الدليل على صحة اسلام......رقم:١٣٥

2. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said to his uncle Abu Talib (at the time of his death): Say *Lā ilāha illallāh*(None is worthy of worship but Allāh). I will stand witness for you on the Day of Resurrection. He said: Were it not for the Quraish taunting me that I testified out of fear of death, indeed I would have cooled your eyes by saying these words. At this, Allāh revealed the verse:

اِنَّكَ لَا تَهْدِىْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللهَ يَهْدِىْ مَنْ يَّشَآءُ

Verily, you cannot guide to the right path whom you love. It is Allāh Who guides Whom He wills. (Muslim)

﴿3﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: خَرَجَ اَبُوْ بَكْرٍ رَضِيَ اللهُ عَنْهُ يُرِيْدُ رَسُوْلَ اللهِ ﷺ، وَكَانَ لَهُ صَدِيْقًا فِى الْجَاهِلِيَّةِ، فَلَقِيَهُ، فَقَالَ: يَا اَبَا الْقَاسِمِ، فُقِدْتَ مِنْ مَجَالِسِ قَوْمِكَ، وَاتَّهَمُوْكَ بِالْعَيْبِ لِآبَائِهَا وَ اُمَّهَاتِهَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: "اِنِّىْ رَسُوْلُ اللهِ، اَدْعُوْكَ اِلَى اللهِ" فَلَمَّا فَرَغَ مِنْ كَلَامِهِ اَسْلَمَ اَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ، فَانْطَلَقَ عَنْهُ رَسُوْلُ اللهِ ﷺ وَمَا بَيْنَ الْاَخْشَبَيْنِ اَحَدٌ اَكْثَرَ سُرُوْرًا مِنْهُ بِاِسْلَامِ اَبِىْ بَكْرٍ رَضِيَ اللهُ عَنْهُ، وَمَضٰى اَبُوْبَكْرٍ فَرَاحَ لِعُثْمَانَ بْنِ عَفَّانَ وَطَلْحَةَ بْنِ عُبَيْدٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَسَعْدِ بْنِ اَبِىْ وَقَّاصٍ رَضِيَ اللهُ عَنْهُمْ، فَاَسْلَمُوْا، ثُمَّ جَاءَ الْغَدَ بِعُثْمَانَ بْنِ مَظْعُوْنٍ وَاَبِىْ عُبَيْدَةَ بْنِ الْجَرَّاحِ

وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَاَبِي سَلَمَةَ بْنِ عَبْدِ الْاَسَدِ وَالْاَرْقَمِ بْنِ اَبِي الْاَرْقَمِ، فَاَسْلَمُوْا رَضِيَ اللهُ عَنْهُمْ. البداية والنهاية ٣/ ٨٠

3. 'Aishah Radiyallāhu 'anha narrates that: Abu Bakr ﷺ came out to see Rasúlullāh ﷺ, who was his friend during the period of ignorance. On seeing him he said: 'O Abul Qasim! You are not seen in the gatherings of your people, and they accuse you of finding faults in their forefathers. Rasúlullāh ﷺ said: Verily, I am Allāh's Messenger, I invite you to Allāh. As soon as Rasúlullāh ﷺ completed his words Abu Bakr ﷺ embraced Islam. When Rasúlullāh ﷺ returned from him, there was no one between the two mountains of Makkah who was happier than him on the acceptance of Islam by Abu Bakr ﷺ.

Then, Abu Bakr went to 'Uthman ibne-'Affan, Talhah ibne'Ubaidullāh, Zubair ibnil-'Awwam, and Sa'd ibne-Abí Waqqas Radiyallāhu anhum. They accepted Islam. Then, the following day, he brought 'Uthman ibne-Ma'azoon, Abu 'Ubaida ibne-Jarrah, 'Abdur Rahman ibne-'Auf, Abu Salama ibne-'Abdul Asad, and Arqam ibne-abi Arqam and they accepted Íslām; may Allāh be pleased with them. (Al-Bidāyah-wan-Nihāyah)

Note: 'Qasim,' is the name of the son of Rasúlullāh ﷺ; and 'Abul Qasim is his *Kunniyah,* the title usually given to any person with the name of his son or his parent.

﴿ 4 ﴾ عَنْ اَسْمَاءَ بِنْتِ اَبِي بَكْرٍ رَضِيَ اللهُ عَنْهَا قَالَتْ (فِي قِصَّةِ اِسْلَامِ اَبِي قُحَافَةَ): فَلَمَّا دَخَلَ رَسُوْلُ اللهِ ﷺ (مَكَّةَ يَوْمَ الْفَتْحِ) وَدَخَلَ الْمَسْجِدَ اَتَى اَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ بِاَبِيْهِ يَقُوْدُهُ، فَلَمَّا رَآهُ رَسُوْلُ اللهِ ﷺ قَالَ: هَلَّا تَرَكْتَ الشَّيْخَ فِي بَيْتِهِ حَتّٰى اَكُوْنَ اَنَا آتِيْهِ فِيْهِ؟ فَقَالَ اَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: يَارَسُوْلَ اللهِ! هُوَاَحَقُّ اَنْ يَمْشِيَ اِلَيْكَ مِنْ اَنْ تَمْشِيَ اِلَيْهِ، قَالَ: فَاَجْلَسَهُ بَيْنَ يَدَيْهِ، ثُمَّ مَسَحَ صَدْرَهُ، ثُمَّ قَالَ لَهُ: اَسْلِمْ، فَاَسْلَمَ، وَدَخَلَ بِهِ اَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ عَلٰى رَسُوْلِ اللهِ ﷺ وَرَاْسُهُ كَاَنَّهَا ثَغَامَةٌ فَقَالَ رَسُوْلُ اللهِ ﷺ: غَيِّرُوْا هٰذَا مِنْ شَعْرِهِ. رواه احمد و الطبراني ورجالهما ثقات، مجمع الزوائد ٦/ ٢٥٤

4. Asma binte Abu Bakr Radiyallāhu 'anha narrates the story

of the acceptance of Islam by Abu Quhāfa. When Rasúlullāh ﷺ entered Makkah (on the day it was conquered) and came to *Masjidul Harām*. Abu Bakr ﷺ came there holding his father's hand. When Rasúlullāh ﷺ saw them, he said: Why did you not leave this old man at home I would have gone to him myself? Abu Bakr ﷺ replied: O Rasúlullāh! It is more of his right that he comes to you instead of your going to him. Rasúlullāh ﷺ made him sit in front of him and stroked his chest and then said: Accept Islam, and he accepted Islam. When Abu Bakr ﷺ brought his father to Rasúlullāh ﷺ, his hair was as white as the *Thaghāmah* tree; So, Rasulullāh ﷺ said: Dye his hair.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawāid)

Note: *Thaghāmah* is a tree, which is as white as snow.

(Majma Bihār-ul-Anwār)

﴿ 5 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا اَنْزَلَ اللهُ عَزَّوَجَلَّ: "وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ" اَتَى النَّبِيُّ ﷺ الصَّفَا فَصَعِدَ عَلَيْهِ، ثُمَّ نَادٰى: يَا صَبَاحَاه، فَاجْتَمَعَ النَّاسُ اِلَيْهِ بَيْنَ رَجُلٍ يَجِيءُ اِلَيْهِ وَبَيْنَ رَجُلٍ يَبْعَثُ رَسُوْلَهُ، فَقَالَ رَسُوْلُ اللهِ ﷺ: يَا بَنِيْ عَبْدِ الْمُطَّلِبِ، يَا بَنِيْ فِهْرٍ، يَا بَنِيْ كَعْبٍ، اَرَاَيْتُمْ لَوْ اَخْبَرْتُكُمْ اَنَّ خَيْلًا بِسَفْحِ هٰذَا الْجَبَلِ تُرِيْدُ اَنْ تُغِيْرَ عَلَيْكُمْ صَدَّقْتُمُوْنِيْ؟ قَالُوْا: نَعَمْ! قَالَ: فَاِنِّيْ نَذِيْرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ فَقَالَ اَبُوْ لَهَبٍ - لَعَنَهُ اللهُ - تَبًّا لَكَ سَائِرَ الْيَوْمِ! اَمَا دَعَوْتَنَا اِلَّا لِهٰذَا؟ وَاَنْزَلَ اللهُ عَزَّوَجَلَّ: "تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ". رواه احمد ١٧/٥

5. Ibne-'Abbas Radiyallāhu 'anhuma narrates that when Allāh revealed this verse: "Warn your close relation" . Nabí ﷺ climbed the mount Safa and called loudly: O people! The enemy is going to attack by dawn. So everyone gathered near him; some came themselves, some sent their representatives. Then, Rasúlullāh ﷺ said: O Banú 'Abdul Muttalib, O Banú Fihr. O you of such and such tribe! Tell me if I give you the news that there is a cavalry behind the mountain ready to charge at you; would you believe me? All of them replied: Yes! He said: So indeed I am a warner for you, about a terrible punishment before it comes. Abu Lahab

reacted: May you be perished, forever? Did you call us only for this? At this, Allāh ﷻ revealed *Surah* Al Masad: (Perish the two hands of Abu Lahab, and perish he).

(Musnad Ahmad, Al-Bidaya wan-Nihāya)

﴿ 6 ﴾ عَنْ مُنِيبٍ الْأَزْدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُوْلَ اللهِ ﷺ فِي الْجَاهِلِيَّةِ وَهُوَ يَقُوْلُ: يَأَيُّهَا النَّاسُ قُوْلُوْا "لَآ اِلٰهَ اِلَّا اللهُ تُفْلِحُوْا" فَمِنْهُمْ مَنْ تَفَلَ فِيْ وَجْهِهِ، وَمِنْهُمْ مَنْ حَثَا عَلَيْهِ التُّرَابَ، وَمِنْهُمْ مَنْ سَبَّهُ حَتّٰى انْتَصَفَ النَّهَارُ، فَأَقْبَلَتْ جَارِيَةٌ بِعُسٍّ مِنْ مَاءٍ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَقَالَ: يَا بُنَيَّةُ! لَا تَخْشَيْ عَلٰى أَبِيْكِ غِيْلَةً وَلَا ذِلَّةً، فَقُلْتُ: مَنْ هٰذِهِ؟ قَالُوْا: زَيْنَبُ بِنْتُ رَسُوْلِ اللهِ ﷺ وَهِيَ جَارِيَةٌ وَضِيْئَةٌ. رواه الطبراني وفيه: منيب بن مدرك ولم اعرفه، وبقيه رجاله ثقات مجمع الزوائد ٦/١٨ وفي الحاشية: منيب بن مدرك ترجمه البخاري في تاريخه وابن ابي حاتم ولم يذكرا فيه جرحاً ولا تعديلاً.

6. Munib Al Azdi ﷺ narrates that during my days of ignorance before achieving (Islam), I saw Rasúlulláh ﷺ, who said: O people! Say *Lā Ilāha illallāh* and be successful. Some of them spat on his face and someone threw dust at him and some abused him till mid-day. Then a girl brought a bowl of water with which he washed his face and hands, and said: O my little daughter! Do not fear of your father's sudden murder, nor disgrace. I enquired: Who is this girl? People said: She is Zainab, daugther of Rasúlulláh ﷺ. She was a beautiful girl. (Tabarāní, Majma-'uz-Zawāid)

﴿ 7 ﴾ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ حَوْشَبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا أَنْ أَظْهَرَ اللهُ مُحَمَّدًا أَرْسَلْتُ إِلَيْهِ أَرْبَعِيْنَ فَارِسًا مَعَ عَبْدِ شَرٍّ فَقَدِمُوْا عَلَيْهِ بِكِتَابِيْ فَقَالَ لَهُ: مَا اسْمُكَ؟ قَالَ: عَبْدُ شَرٍّ قَالَ: بَلْ أَنْتَ عَبْدُ خَيْرٍ فَبَايَعَهُ عَلَى الْإِسْلَامِ وَكَتَبَ مَعَهُ الْجَوَابَ إِلٰى حَوْشَبٍ ذِيْ ظُلَيْمٍ فَآمَنَ حَوْشَبٌ. الاصابة ١/٣٨٢

7. Muhammad ibne-'Uthman ibne-Haushab narrates from his grandfather ﷺ that when Allāh blessed Muhammad with supremacy, I sent to him a group of forty riders under 'Abde Sharr. They reached him with my letter. Rasúlulláh ﷺ asked him: What is your name? He replied: *'Abdu Sharr* (slave of evil). Rasúlulláh said: No, but you are *'Abdu Khair* (slave of good). Rasúlulláh ﷺ took his oath of allegiance in Islam and sent the

reply of the letter to Hawshab Zee Zulaim through him. So Haushab accepted Islam. (Isâbah)

﴾ 8 ﴿ عَنْ اَبِیْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ رَاَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهٖ، فَاِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِهٖ، فَاِنْ لَّمْ يَسْتَطِعْ فَبِقَلْبِهٖ، وَذٰلِكَ اَضْعَفُ الْاِيْمَانِ. رواه مسلم، باب بيان كون النهي عن المنكر من الايمان..... رقم:١٧٧

8. Abu Sa'íd Al Khudrí ﷺ narrates: I heard Rasúlulláh ﷺ saying: Anybody amongst you who sees an evil should change it with his hands; if he is unable to do so, then with his tongue; if he is unable to do this (even), then by his heart and this is the weakest form of *Ímān*. (Muslim)

Note: To change it by his heart means that one should at least consider it a vice in his heart and should supplicate for its change.

﴾ 9 ﴿ عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْقَائِمِ عَلٰى حُدُوْدِ اللهِ وَالْوَاقِعِ فِيْهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوْا عَلٰى سَفِيْنَةٍ، فَاَصَابَ بَعْضُهُمْ اَعْلَاهَا وَبَعْضُهُمْ اَسْفَلَهَا، فَكَانَ الَّذِيْنَ فِيْ اَسْفَلِهَا اِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوْا عَلٰى مَنْ فَوْقَهُمْ فَقَالُوْا: لَوْاَنَّا خَرَقْنَا فِيْ نَصِيْبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَاِنْ يَتْرُكُوْهُمْ وَمَا اَرَادُوْا هَلَكُوْا جَمِيْعًا، وَاِنْ اَخَذُوْا عَلٰى اَيْدِيْهِمْ نَجَوْا وَنَجَوْا جَمِيْعًا.

رواه البخاری، باب هل يقرع فی القسمة والاستهام فيه؟ رقم:٢٤٩٣

9. Nu'man ibne-Bashir Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: The example of the person abiding by Allāh's orders and restrictions and the one who is not, is like those who drew lots for their position in a ship. Some of them settled in the upper part and others in the lower. When those who were in the lower part needed water, they had to pass by those (with water) who were on the upper part. So they said: Let us make a hole in our part of the ship and save troubling those who are above us. So, if the people in the upper part let them do what they intended, they would all perish. And if they stopped them with their hands, they would be saved and all would be saved. (Bukhari)

﴿ 10 ﴾ عَنِ الْعُرْسِ بْنِ عَمِيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتّٰى تَعْمَلَ الْخَاصَّةُ بِعَمَلٍ تَقْدِرُ الْعَامَّةُ اَنْ تُغَيِّرَهُ، وَلَا تُغَيِّرُهُ، فَذَاكَ حِيْنَ يَاْذَنُ اللهُ فِيْ هَلَاكِ الْعَامَّةِ وَالْخَاصَّةِ۔ رواه الطبراني ورجاله ثقات، مجمع الزوائد ٧/٥٢٨

10. 'Urs ibne-'Umairah ﷺ narrates that Rasúlullāh ﷺ said: Indeed. Allāh does not punish everyone for the faults of a few disobedient people, until these disobedient people continue to disobey and those who are obedient, despite being able to stop them, do not stop them at this Allāh orders for the destruction of all, the obedient and the disobedient. (Tabarani, Majma-'uz-Zawāid)

﴿ 11 ﴾ عَنْ اَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ (فِيْ حَدِيْثٍ طَوِيْلٍ) عَنِ الرَّسُوْلِ ﷺ قَالَ: اَلَا هَلْ بَلَّغْتُ؟ قُلْنَا: نَعَمْ! قَالَ: اَللّٰهُمَّ اشْهَدْ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَاِنَّهُ رُبَّ مُبَلَّغٍ يُبَلِّغُهُ مَنْ هُوَ اَوْعٰى لَهُ. رواه البخاري، باب قول النبي ﷺ لاترجعوا بعدي كفارا......، رقم:٧٠٧٨

11. Abu Bakrah ﷺ narrates that (at the conclusion of the sermon of *Hajj*, on 10 *Dhil Hajj*ah, at Mina) Rasúlullāh ﷺ said: Have I conveyed to you the commandments of Allāh? We all said: Yes. He said: O Allāh! Be witness to this, then he said: Let him who is present here convey to him who is absent; for verily its so happens that one to whom a message is conveyed will preserve it (that is understand and remember it with all its implications including *Da'wat*) more than he who conveys it. (Bukhari)

Note: This *Hadith* clearly stresses that whoever hears (knows) a command of Allāh and His Messenger. he should not withhold this to himself, but he must convey it to others. Perhaps, the people who are conveyed will fulfil the obligation of the message better than the person who has conveyed it to them. (Fathul Bāri)

﴿ 12 ﴾ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَتَاْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ اَوْ لَيُوْشِكَنَّ اللهُ اَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوْنَهُ فَلَا يَسْتَجِيْبُ لَكُمْ. رواه الترمذي وقال: هذا حديث حسن، باب ماجاء في الامر بالمعروف والنهي عن المنكر، رقم:٢١٦٩

12. Hudhaifah ibnil-Yaman ﷺ narrates that Nabí ﷺ said: By

Him, in Whose Hand is my life, undoubtedly you must enjoin what is good and forbid what is evil or else Allāh will certainly send upon you a Punishment; then you will supplicate to him and He will not accept it. (Tirmidhī)

﴿ 13 ﴾ عَنْ زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُوْلَ اللهِ! اَفَنَهْلِكُ وَفِيْنَا الصَّالِحُوْنَ؟ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبَثُ. رواه البخاري، باب ياجوج وما جوج، رقم: ٧١٣٥

13. Zainab binte Jahsh Radiyallāhu 'anha narrates: I asked: O Rasúlullāh! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails. (Bukhari)

﴿ 14 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُوْدِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ فَاَتَاهُ النَّبِيُّ ﷺ يَعُوْدُهُ، فَقَعَدَ عِنْدَ رَاْسِهِ فَقَالَ لَهُ: اَسْلِمْ، فَنَظَرَ إِلَى اَبِيْهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: اَطِعْ اَبَا الْقَاسِمِ ﷺ، فَاَسْلَمَ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُوْلُ: اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَنْقَذَهُ مِنَ النَّارِ.

رواه البخاري، باب اذا اسلم الصبي فمات......، رقم: ١٣٥٦

14. Anas ﷺ narrates that a young Jew, who used to serve Nabí ﷺ, fell ill, Nabí ﷺ visited him and sat by his head and said to him: Accept Islam. He looked at his father, who was beside him. His father said: Obey Abul Qasim. So he accepted Islam. At this Rasúlullāh ﷺ came out saying: All praise be to Allāh. Who has saved him from the Fire. (Bukhari)

﴿ 15 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ هٰذَا الْخَيْرَ خَزَائِنُ، وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيْحُ فَطُوْبٰى لِعَبْدٍ جَعَلَهُ اللهُ مِفْتَاحًا لِلْخَيْرِ مِغْلَاقًا لِلشَّرِّ وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللهُ مِفْتَاحًا لِلشَّرِّ مِغْلَاقًا لِلْخَيْرِ. رواه ابن ماجه، باب من كان مفتاحا للخير، رقم: ٢٣٨

15. Sahl ibne-Sa'd ﷺ narrates that Rasúlullāh ﷺ said: Indeed, this *Khair* (*Deen* of Islam) is treasures, and these treasures have keys. Glad tidings for a slave (of Allāh) whom Allāh has made a key for good and a lock for evil; and woe to a slave (of Allāh) whom Allāh has made a key for evil and a lock for good. (Ibne-Mājah).

﴿ 16 ﴾ عَنْ جَرِيْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: وَلَقَدْ شَكَوْتُ إِلَى النَّبِيِّ ﷺ اَنِّيْ لَا اَثْبُتُ عَلَى

الْخَيْلِ فَضَرَبَ بِيَدِهِ فِيْ صَدْرِيْ وَقَالَ: اَللّٰهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا.

رواه البخاري، باب من لا يثبت على الخيل ١١٠٤/٣ دار ابن كثير، دمشق

16. Jarír ﷺ says: I complained to Nabí ﷺ that I cannot ride a horse well. He stroked my chest with his hand and said: O Allāh! Make him a good rider, let him guide others to the right path and keep him on the right path. (Bukhārí)

﴿ 17 ﴾ عَنْ اَبِيْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَحْقِرْ اَحَدُكُمْ نَفْسَهُ قَالُوْا: يَا رَسُوْلَ اللهِ! كَيْفَ يَحْقِرُ اَحَدُنَا نَفْسَهُ؟ قَالَ: يَرَى اَمْرًا، لِلّٰهِ عَلَيْهِ فِيْهِ مَقَالٌ، ثُمَّ لَا يَقُوْلُ فِيْهِ، فَيَقُوْلُ اللهُ عَزَّوَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ اَنْ تَقُوْلَ فِيْ كَذَا وَكَذَا؟ فَيَقُوْلُ: خَشْيَةُ النَّاسِ، فَيَقُوْلُ: فَاِيَّايَ، كُنْتَ اَحَقُّ اَنْ تَخْشٰى.

رواه ابن ماجه، باب الامر بالمعروف والنهي عن المنكر رقم:٤٠٠٨

17. Abu Sa'íd ﷺ narrates that Rasúlullāh ﷺ said: None of you should belittle himself. The Sahabah asked: O Rasúlullāh! How can anyone of us belittle himself? He said: He, who sees a matter concerning Allāh about which he should say something, but he does not speak - Allāh, the Almighty and Majestic, will ask him on the Day of Resurrection: What prevented you from saying anything about such and such'? He would say: Out of fear of people. Then Allāh will say: Rather it is I whom you should have feared more. (Ibne-Mājah)

Note: The responsibility placed by Allāh ﷻ to curb evil, if not exercised out of fear of people, is belittling oneself.

﴿ 18 ﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ اَوَّلَ مَا دَخَلَ النَّقْصُ عَلٰى بَنِيْ اِسْرَائِيْلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُوْلُ: يَا هٰذَا! اتَّقِ اللهَ وَدَعْ مَا تَصْنَعُ، فَاِنَّهُ لَا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ، فَلَا يَمْنَعُهُ ذٰلِكَ اَنْ يَكُوْنَ اَكِيْلَهُ وَشَرِيْبَهُ وَقَعِيْدَهُ، فَلَمَّا فَعَلُوْا ذٰلِكَ ضَرَبَ اللهُ قُلُوْبَ بَعْضِهِمْ بِبَعْضٍ، ثُمَّ قَالَ: "لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْ اِسْرَآئِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى بْنِ مَرْيَمَ" اِلٰى قَوْلِهِ "فٰسِقُوْنَ" [المائدة: ٧٨-٨١] ثُمَّ قَالَ: كَلَّا وَاللهِ! لَتَاْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، وَلَتَاْخُذُنَّ عَلٰى يَدَيِ الظَّالِمِ، وَلَتَاْطِرُنَّهُ عَلَى الْحَقِّ اَطْرًا، وَلَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا.

رواه ابوداؤد، باب الامر والنهي، رقم:٤٣٣٦

18. 'Abdullāh ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ said: The decline of Banī Isrā'īl stailed when a (pious) man among them met any other man (involved in sin), the former said to latter: O you! Fear Allāh. and refrain from what you are committing, since it is not allowed for you. Then when he met him the next day this would not stop him (pious man) from eating, drinking, and sitting with the sinner. When this happened frequently, (and also enjoining good and forbidding from evil was given up), Allāh made the hearts of the obedient similar to the hearts of the disobedient. Rasúlullāh ﷺ then recited the verse:

Those among the children of Israel who disbelieved were cursed by the tongue of Dāwúd and 'Ísā son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from *Al-Munkar* (wrong, evil-doing, sins, polytheism, disbelief), which they committed. Bad indeed was what they used to do. You see many of them taking the disbelievers as their *Auliyā'* (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide. And had they believed in Allāh and in the prophet (Muhammad ﷺ) and in what has been revealed to him, never would they taken them (the disbelievers) as *Auliyā'* (protectors and helpers); but many of them are the *Fāsiqún* (rebellious, disobedient) to Allāh. (Al-Māida:78-81)

Thereafter, he commanded: Certainly I swear by Allāh, you must indeed enjoin unto good and you must indeed forbid from evil, and you must indeed catch hold of the hand of the oppressor and you must indeed persuade him to act justly, and you must indeed withhold him to the truth. (Abu Dāwúd)

﴿ 19 ﴾ عَنْ اَبِیْ بَكْرِ الصِّدِّيْقِ رَضِیَ اللهُ عَنْهُ اَنَّهُ قَالَ: يٰاَيُّهَا النَّاسُ! اِنَّكُمْ تَقْرَءُوْنَ هٰذِهِ الْاٰيَةَ: ﴿يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ﴾ [المائدة:١٠٥]، وَاِنِّیْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِنَّ النَّاسَ اِذَا رَاَوُا الظَّالِمَ فَلَمْ يَاْخُذُوْا عَلٰى يَدَيْهِ اَوْشَكَ اَنْ يَّعُمَّهُمُ اللهُ بِعِقَابٍ مِّنْهُ. رواه الترمذی وقال: حديث صحيح، باب ماجاء فی نزول العذاب إذا لم يغير المنكر، رقم:٢١٦٨

19. Abu Bakr Siddeeq ﷺ said: O people! Verily you recite this verse: O you who believe! You guard your own souls. He who has gone astray cannot harm you, if you are rightly guided. And I heard Rasúlullāh ﷺ saying: Indeed when people see an oppressor but do not stop him, then it is likely that Allāh will overtake them with an all-encompassing Punishment. (Tirmidhi)

Note: Abu Bakr ﷺ meant that if anyone assumes from the above verse that "when a man is on the right path, then it is not necessary for him to enjoin unto good and forbid from evil; because he will not be questioned about others", then this is a wrong interpretation of this verse. As far as possible, one should forbid evil and this is the responsibility of every individual of the *Ummah*. The right meaning of the verse is: "O you who believe! Care for your own reformation; you follow your *Deen* in such a way that you are reforming yourself and also endeavouring to reform others. If someone, despite your efforts to reform him, goes astray, then there is no harm for you". (Bayān-ul-Qur'ān)

﴿ 20 ﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوْبِ كَالْحَصِيْرِ عُوْدًا عُوْدًا، فَاَىُّ قَلْبٍ اُشْرِبَهَا نُكِتَ فِيْهِ نُكْتَةٌ سَوْدَاءُ، وَاَىُّ قَلْبٍ اَنْكَرَهَا نُكِتَ فِيْهِ نُكْتَةٌ بَيْضَاءُ، حَتّٰى تَصِيْرَ عَلٰى قَلْبَيْنِ، عَلٰى اَبْيَضَ مِثْلَ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَادَامَتِ السَّمٰوٰتُ وَالْاَرْضُ، وَالْآخَرُ اَسْوَدُ مِرْبَادًّا كَالْكُوْزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوْفًا وَلَا يُنْكِرُ مُنْكَرًا اِلَّا مَا اُشْرِبَ مِنْ هَوَاهُ.

رواه مسلم، باب رفع الامانة والايمان من بعض القلوب......، رقم:٣٦٩

20. Hudhaifah ﷺ narrates: I heard Rasúlullāh ﷺ saying: Hearts will be exposed to temptations as a mat is woven stick-by-stick. Any heart that accepts these temptations gets a black spot; and any heart that rejects these, gets a white spot. As a result, hearts will become of two kinds; one white like marble. So no temptation could harm it as long as the heavens and the earth stand. And the other heart is black and dusty like an overturned bowl - (the

heart gets blackened by excessive sins and, as an overturned bowl cannot retain anything in it, similarly there will be no hatred for sins, and the light of *Ímân* will not remain in this heart). Neither will it recognize good as good nor evil as evil, but will pursue its desires. (Muslim)

﴿ 21 ﴾ عَنْ اَبِيْ اُمَيَّةَ الشَّعْبَانِيِّ رَحِمَهُ اللهُ قَالَ: سَاَلْتُ اَبَا ثَعْلَبَةَ الْخُشَنِيَّ رَضِيَ اللهُ عَنْهُ: فَقُلْتُ: يَا اَبَا ثَعْلَبَةَ! كَيْفَ تَقُوْلُ فِيْ هٰذِهِ الْآيَةِ؟(عَلَيْكُمْ اَنْفُسَكُمْ) قَالَ: اَمَا وَاللهِ لَقَدْ سَاَلْتَ عَنْهَا خَبِيْرًا،سَاَلْتُ عَنْهَا رَسُوْلَ اللهِ ﷺ فَقَالَ: بَلِ ائْتَمِرُوْا بِالْمَعْرُوْفِ، وَتَنَاهَوْا عَنِ الْمُنْكَرِ، حَتّٰى اِذَا رَاَيْتَ شُحًّا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤْثَرَةً، وَاِعْجَابَ كُلِّ ذِيْ رَاْيٍ بِرَاْيِهِ، فَعَلَيْكَ يَعْنِيْ بِنَفْسِكَ، وَدَعْ عَنْكَ الْعَوَامَّ، فَاِنَّ مِنْ وَّرَآئِكُمْ اَيَّامَ الصَّبْرِ، الصَّبْرُ فِيْهِ مِثْلُ قَبْضٍ عَلَى الْجَمَرِ، لِلْعَامِلِ فِيْهِمْ مِثْلُ اَجْرِ خَمْسِيْنَ رَجُلًا يَعْمَلُوْنَ مِثْلَ عَمَلِهِ فَقَالَ (اَبُوْثَعْلَبَةَ) : يَا رَسُوْلَ اللهِ! اَجْرُ خَمْسِيْنَ مِنْهُمْ، قَالَ: اَجْرُ خَمْسِيْنَ مِنْكُمْ.

رواه ابوداؤد، باب الامر و النهي، رقم:٤٣٤١

21. Abu Umayyah Sha'baní Rahimahullâhu says that he asked Abu Tha'labah Al Khushaní ﷺ: O Abu Tha'labah! What do you say about this verse (guard yourselves)? He replied: I swear by Allāh! You have indeed asked a man who knows about it very well. I asked Rasúlullāh ﷺ about this verse. So. he said: But enjoin one another to do good and forbid from evil, until you see miserliness being obeyed; passions being followed; worldly matters being preferred; every person assuming his own opinion to be the only right one; then care for yourself, and leave what people in general are doing. For, surely, thereafter shall come days which will require endurance when holding to *Deen* will be like grasping a burning coal. The one amongst them, who acts rightly (during that period), will get the reward equal to that of fifty persons. Abu Tha'labah asked: O Rasúlullāh! The reward of fifty of them! He replied: The reward of fifty of you. (Abu Dawúd)

Note: This certainly does not mean that those in the later part of the *Ummah* can excel the Sahābah, because the Sahâbah are undoubtedly superior to the whole *Ummah*. From this

Hadith, it is evident that enjoining good and forbidding from evil is essential. However, if such a time comes when the ability to accept the truth is totally lost, then it is ordained to remain in seclusion. However, by the grace of Allāh ﷻ that time has not come as yet, and the *Ummah* has ample ability to accept the truth.

﴿ 22 ﴾ عَنْ اَبِىْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: اِيَّاكُمْ وَالْجُلُوْسَ بِالطُّرُقَاتِ فَقَالُوْا: يَا رَسُوْلَ اللهِ! مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيْهَا، فَقَالَ: فَاِذَا اَبَيْتُمْ اِلَّا الْمَجْلِسَ فَاَعْطُوْا الطَّرِيْقَ حَقَّهُ قَالُوْا: وَمَا حَقُّ الطَّرِيْقِ يَا رَسُوْلَ اللهِ؟ قَالَ: غَضُّ الْبَصَرِ، وَكَفُّ الْاَذٰى، وَرَدُّ السَّلَامِ، وَالْاَمْرُ بِالْمَعْرُوْفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ.

رواه البخاري، باب قول الله تعالى: يايها الذين آمنوا لا تدخلوا بيوتا.....،رقم:٦٢٢٩

22. Abu Sa'id Al Khudri ﷺ narrates that Nabi ﷺ said: Avoid sitting on the ways. The Sahabah said: O Rasúlullāh! It is difficult for us to avoid this, as we sit there and discuss matters. He said: If you have no other alternative but to sit, then fulfil the rights of the way. Sahabah asked: What are the rights of the way, O Rasúlullāh! He replied: Lowering the eyes. Removing harmful things, replying to *Salām*, and enjoining good and forbidding from evil. (Bukhārī)

Note: Sahabah Radiyallāhu 'anhum meant that it was very difficult for them to avoid sitting on the ways, as they did not have any other place where they could sit together. Therefore, when some of them used to get together, they would sit on the ways to consult each other about their worldly and religious matters and enquired about one another's welfare. If someone was ill, they would advise treatment; should there be some unpleasantness between them, they would make a reconciliation. (Mazāhir-e-Haque)

﴿ 23 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيْرَنَا وَيُوَقِّرْ كَبِيْرَنَا وَيَاْمُرْ بِالْمَعْرُوْفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في رحمة الصبيان،رقم:١٩٢١

23. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He is not one of us who does not show kindness to our youngsters, does not show respect to our elders, and does not enjoin unto good and does not forbid from evil. (Tirmidhi)

﴿ 24 ﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: فِتْنَةُ الرَّجُلِ فِيْ أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ.

(الحديث)۔ رواه البخاري، باب الفتنة التي تموج كموج البحر، رقم: ٧٠٩٦

24. Hudhaifah ؓ narrates that Rasúlullāh ﷺ said: A man's wrongdoing regarding his family, his property, his children, and his neighbours may be atoned by offering *Salāt*, *Sadaqah* and enjoining good and forbidding from evil. (Bukhāri)

﴿ 25 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَوْحَى اللهُ عَزَّوَجَلَّ إِلَى جِبْرِيْلَ عَلَيْهِ السَّلَامُ أَنِ اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِأَهْلِهَا قَالَ: يَارَبِّ إِنَّ فِيْهِمْ عَبْدَكَ فُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ قَالَ: فَقَالَ: اِقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ.

مشكاة المصابيح، رقم: ٥١٥٢

25. Jābir ؓ narrates that Rasúlullāh ﷺ said: Allāh ﷻ commanded Jibrail to overturn such and such city with its inhabitants. Jibrail ؑ submitted: O my *Rabb*! Amongst them is your slave who has never disobeyed You, even to the blinking of an eye. Rasúlullāh ﷺ said that Allāh Subhanah wa Ta'ālā commanded Jibrail: Overturn the city on him and on all the inhabitants; for his face did not ever change colour for a while on My disobediences. (Mishkāt-ul-Masabīh)

Note: The order of Allāh to "overturn the city on him," implies that, though this slave of mine did not disobey Me, but is this any small crime that people continued to sin in front of him and he remained satisfied and unconcerned. People continued to disobey Allāh and evil spread despite which he did not even frown in displeasure. (Mirqāt)

﴿ 26 ﴾ عَنْ دُرَّةَ ابْنَةِ أَبِيْ لَهَبٍ قَالَتْ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ:

يَارَسُوْلَ اللهِ! اَىُّ النَّاسِ خَيْرٌ؟ قَالَ: خَيْرُ النَّاسِ اَقْرَؤُهُمْ وَاَتْقَاهُمْ وَآمَرُهُمْ بِالْمَعْرُوْفِ وَاَنْهَاهُمْ عَنِ الْمُنْكَرِ وَاَوْصَلُهُمْ لِلرَّحِمِ. رواه احمد وهذا لفظه، والطبراني ورجالهما ثقات وفي بعضهم كلام لا يضر، مجمع الزوائد ٧/ ٥٢٠

26. Durrah binte-Abí Lahab Radiyallāhu 'anha narrates that a man stood before Nabí ﷺ when he was seated on the pulpit and asked: O Rasúlullāh! Who is the best amongst the people? He replied: The best amongst the people is he who recites the Qur'ān, the most; and fears Allāh, the most; and enjoins unto good and forbids from evil, the most; and strengthens the ties of kinship, the most. (Musnad Ahmad, Tabarāní, Majma-'uz-Zawāid)

﴿ 27 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ اَنَّ نَبِيَّ اللهِ ﷺ كَتَبَ اِلٰى كِسْرٰى، وَاِلٰى قَيْصَرَ، وَاِلَى النَّجَاشِيِّ، وَاِلٰى كُلِّ جَبَّارٍ، يَدْعُوْهُمْ اِلَى اللهِ تَعَالٰى، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِىْ صَلّٰى عَلَيْهِ النَّبِيُّ ﷺ. رواه مسلم، باب كتب النبي ﷺ الى ملوك الكفار...، رقم: ٤٦٠٩

27. Anas ﷺ narrates that Nabí ﷺ wrote to the Persian emperor, Kisrā, to the Roman emperor, Qaisar, to the king of Ethiopia, An-Najāshí, and to every mighty dictator, inviting them to Allāh. This Najāshí was not the same for whom Nabí ﷺ offered funeral *Salāt*. (Muslim)

﴿ 28 ﴾ عَنِ الْعُرْسِ بْنِ عَمِيْرَةَ الْكِنْدِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: قَالَ: اِذَاعُمِلَتِ الْخَطِيْئَةُ فِي الْاَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا. رواه ابوداؤد باب الامر والنهى رقم: ٤٣٤٥

28. 'Urs ibne-'Umairah Al Kindí ﷺ narrates that Nabí ﷺ said: When a sin is committed on the earth; he who sees it and disapproves it, will be like the one who was not present. And the one who was not present when the sin was committed but approves of it, will be like the one who was present there. (Abu Dāwúd)

﴿ 29 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَثَلِيْ وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اَوْقَدَ نَارًا، فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيْهَا، وَهُوَ يَذُبُّهُنَّ عَنْهَا، وَاَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، وَاَنْتُمْ تُفَلِّتُوْنَ مِنْ يَدِىْ. رواه مسلم، باب شفقته ﷺ على امته...، رقم: ٥٩٥٨

29. Jabir ﷺ narrates that Rasúlulläh ﷺ said: my example and that of yours is like that of a person who ignites a fire and moths and other insects start falling into it. He tries to prevent them from falling in the fire. Similarly, I am grasping your waists and holding you back from the fire, and you are trying to escape from my hands (into the fire). (Muslim)

Note: This *Hadíth* reflects the intense desire in the heart of Rasúlulläh ﷺ to save the *Ummah* from Hell Fire.

﴿ 30 ﴾ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: كَاَنِّيْ اَنْظُرُ اِلَى النَّبِيِّ ﷺ يَحْكِيْ نَبِيًّا مِنَ الْاَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَاَدْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُوْلُ: اَللّٰهُمَّ اغْفِرْ لِقَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ. رواه البخاري، كتاب احاديث الانبياء، رقم:٣٤٧٧

30. 'Abdulläh ﷺ narrates that it is as fresh in my memory as if I am looking at Nabí ﷺ when he narrated about an apostle from amongst the apostles. His people beat him so severely that he was blood stained; he was cleaning the blood from his face and saying: O Alläh! Forgive my people for indeed they do not know. (Rasúlulläh ﷺ also experienced such an incident, on Youmal Aqba at Taif). (Bukhärí)

﴿ 31 ﴾ عَنْ هِنْدِ بْنِ اَبِيْ هَالَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ مُتَوَاصِلَ الْاَحْزَانِ دَائِمَ الْفِكْرَةِ لَيْسَتْ لَهُ رَاحَةٌ طَوِيْلَ السَّكْتِ لَا يَتَكَلَّمُ فِيْ غَيْرِ حَاجَةٍ.

(وهو طرف من الرواية) الشمائل المحمدية والخصائل المصطفوية رقم:٢٢٦

31. Hind ibne-Abu Hala ﷺ (while explaining the qualities of Rasúlulläh ﷺ) narrated that Rasúlulläh ﷺ was continually grief-stricken; all the time thoughtful and concerned; there was no comfort for him; he had prolonged periods of silence and he would not speak unless necessary. (Tirmidhi)

﴿ 32 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالُوْا: يَا رَسُوْلَ اللهِ! اَحْرَقَتْنَا نِبَالُ ثَقِيْفٍ فَادْعُ اللهَ عَلَيْهِمْ فَقَالَ: اَللّٰهُمَّ اهْدِ ثَقِيْفًا. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب في ثقيف و بني حنيفة رقم:٣٩٤٢

32. Jäbir ﷺ narrates that Sahabah complained: O Rasúlulläh!

The arrows of (tribe of) Thaqíf have tortured us, so curse them. He said: O Allāh! Bless the tribe of Thaqíf with *Hidayat* (Guidance). (Tirmidhi)

﴿ 33 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرِوبْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللهِ تَعَالٰى فِيْ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ ﴿ رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ج فَمَنْ تَبِعَنِيْ فَاِنَّهُ مِنِّيْ﴾ [ابراهيم:٣٦] وَقَالَ عِيْسٰى عَلَيْهِ السَّلَامُ ﴿ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ج وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ﴾ [المائدة:١١٨] فَرَفَعَ يَدَيْهِ وَقَالَ: اَللّٰهُمَّ اُمَّتِيْ اُمَّتِيْ، وَبَكٰى، فَقَالَ اللهُ عَزَّوَجَلَّ: يَا جِبْرِيْلُ! اِذْهَبْ اِلٰى مُحَمَّدٍ، وَرَبُّكَ اَعْلَمُ، فَاسْاَلْهُ مَا يُبْكِيْكَ؟ فَاَتَاهُ جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَسَاَلَهُ: فَاَخْبَرَهُ رَسُوْلُ اللهِ ﷺ بِمَا قَالَ، وَهُوَ اَعْلَمُ، فَقَالَ اللهُ: يَا جِبْرِيْلُ! اِذْهَبْ اِلٰى مُحَمَّدٍ فَقُلْ: اِنَّا سَنُرْضِيْكَ فِيْ اُمَّتِكَ وَلَا نَسُوْءُكَ.

رواه مسلم، باب دعاء النبي ﷺ لامته......،رقم:٤٩٩

33. Abdullāh ibne-'Amr ibnil 'Aas Radiyallāhu 'anhuma narrates that Nabi ﷺ recited the verses of Al-Qur'an in which Allāh Ta'ālā mentions the supplication of Ibrāhím عليه السلام:

O My *Rabb*! They (idols) have led many of mankind astray. But whosoever followed me, he verily is of me. And whosoever disobeyed me. Indeed, You are Forgiving, Merciful. (Ibrāhím: 36)

He also recited the verse that mentions the suplication of 'Ísā عليه السلام:

If You punish them, they are Your slaves, and if You forgive them, verily You are the Mighty, the Wise. (Al-Mā'idah:118)

Then he raised his hands and prayed "O Allāh! My *Ummah*! My *Ummah*!" and wept. So, Allāh the Almighty and Majestic said: O Jibraíl! Go to Muhammad, though Your *Rabb* knows everything; still ask, what makes you weep? Jibrail عليه السلام came to him and asked the same. Rasfilullah ﷺ told Jibraíl (about his anxiety for his *Ummah*). (Jibraíl عليه السلام went to Allāh *Ta'ālā* Who knows everthing and conveyed that to Him). Allāh said: O Jibraíl! Go to Muhammad and say that, verily We will please you soon in respect of your *Ummah* and would not grieve you. (Muslim)

Note: In certain narrations it is mentioned, that upon listening

to the message of Allāh ﷻ from Jibrail عليه السلام, Rasúlullāh ﷺ said: I would be satisfied and pleased only when none of my followers remains in Hell. Sending Jibrail 'Alaihis *Salām* to Rasúlullāh ﷺ, and asking the reason of his weeping, while Allāh ﷻ knows each and everything, was just for honouring and comforting him. (Ma'āriful *Hadīth*)

﴿ 34 ﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا رَأَيْتُ مِنَ النَّبِيِّ ﷺ طِيْبَ نَفْسٍ قُلْتُ: يَارَسُوْلَ اللهِ! أُدْعُ اللهَ لِيْ، قَالَ: اَللّٰهُمَّ اغْفِرْ لِعَائِشَةَ مَا تَقَدَّمَ مِنْ ذَنْبِهَا وَمَا تَأَخَّرَ، وَمَا أَسَرَّتْ وَمَا أَعْلَنَتْ فَضَحِكَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا حَتّٰى سَقَطَ رَأْسُهَا فِيْ حِجْرِهَا مِنَ الضَّحِكِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: أَيَسُرُّكِ دُعَائِيْ؟ فَقَالَتْ: وَمَا لِيْ لَا يَسُرُّنِيْ دُعَاؤُكَ؟ فَقَالَ: وَاللهِ إِنَّهَا لَدَعْوَتِيْ لِأُمَّتِيْ فِيْ كُلِّ صَلَاةٍ. رواه البزار و رجاله رجال الصحيح غير احمد بن منصور الرمادى وهو ثقة، مجمع الزوائد ٩/ ٣٩٠

34. 'A'isha Radiyallāhu 'anha narrates that once I saw Nabi ﷺ delighted, I said: O Rasúlullāh! Supplicate to Allāh for me. He supplicated: "O Allāh! Forgive 'A'ishah, all her past sins and future sins, and her secret sins and her open sins." Hearing this 'A'ishah Radiyallāhu 'anha laughed so much in pleasure that her head touched her lap. Rasúlullāh ﷺ said: Are you very happy with my *du'ā*? She replied: Why should I not be happy with your *du'ā* for me! He said: I swear by Allāh! This is my *du'ā* for my *Ummah* in every *Salāt*. (Bazzar. Majma- 'uz-Zawāid)

﴿ 35 ﴾ عَنْ عَمْرِوبْنِ عَوْفٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ الدِّيْنَ بَدَأَ غَرِيْبًا وَيَرْجِعُ غَرِيْبًا فَطُوْبٰى لِلْغُرَبَاءِ الَّذِيْنَ يُصْلِحُوْنَ مَاأَفْسَدَ النَّاسُ مِنْ بَعْدِيْ مِنْ سُنَّتِيْ. (وهو بعض الحديث). رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء ان الاسلام بدا غريبا......رقم: ٢٦٣٠

35. 'Amr ibne-'Auf رضي الله عنه narrates that Rasúlullāh ﷺ said: Indeed, *Deen* (Islām) started as a stranger and will again become a stranger. So, glad tidings for those who would be considered as strangers, because of *Deen*. They would revive my Sunnah which had been spoiled by the people after me. (Tirmidhi)

﴿ 36 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قِيْلَ: يَا رَسُوْلَ اللهِ! اُدْعُ عَلَى الْمُشْرِكِيْنَ، قَالَ: اِنِّيْ لَمْ اُبْعَثْ لَعَّانًا وَاِنَّمَا بُعِثْتُ رَحْمَةً.

رواه مسلم، باب النهي عن لعن الدواب وغيرها، رقم:٦٦١٣

36. Abu Hurairah ﷺ narrates that it was requested: O Rasúlulláh! Curse the polytheists. He said: I have not been sent as one who curses; Indeed, I have been sent only as a mercy. (Muslim)

﴿ 37 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَسِّرُوْا وَلَا تُعَسِّرُوْا، وَسَكِّنُوْا وَلَا تُنَفِّرُوْا.

رواه مسلم، باب في الامر بالتيسير......، رقم:٤٥٢٨

37. Anas ibne-Malik ﷺ narrates that Rasúlulláh ﷺ said: Make things easy and do not make them difficult. Comfort people and do not scare them (from *Deen*). (Muslim)

﴿ 38 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ رَجُلٍ يَنْعَشُ لِسَانَهُ حَقًّا يُعْمَلُ بِهِ بَعْدَهُ اِلَّا اَجْرَى اللهُ عَلَيْهِ اَجْرَهُ اِلٰى يَوْمِ الْقِيَامَةِ ثُمَّ وَفَّاهُ اللهُ عَزَّوَجَلَّ ثَوَابَهُ يَوْمَ الْقِيَامَةِ.

رواه احمد ٣/٢٦٦

38. Anas ibne-Malik ﷺ narrates that Rasúlulláh ﷺ said: He who calls towards the right path, and people act upon it (even) after him. Alláh ﷻ continues his reward till the Day of Resurrection, then Alláh ﷻ would give him his total reward on the Day of Resurrection. (Musnad Ahmad)

﴿ 39 ﴾ عَنْ اَبِيْ مَسْعُوْدٍ الْبَدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ دَلَّ عَلٰى خَيْرٍ فَلَهُ مِثْلُ اَجْرِ فَاعِلِهِ. (وهو جزء من الحديث) رواه ابوداؤد، باب في الدال على الخير، رقم:٥١٢٩

39. Abu Mas'úd Badrí ﷺ narrates that Rasúlulláh ﷺ said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dáwúd)

﴿ 40 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ دَعَا اِلٰى هُدًى كَانَ لَهُ مِنَ الْاَجْرِ مِثْلُ اُجُوْرِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذٰلِكَ مِنْ اُجُوْرِهِمْ شَيْئًا، وَمَنْ دَعَا اِلٰى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْاِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذٰلِكَ مِنْ آثَامِهِمْ شَيْئًا.

رواه مسلم، باب من سنّ سنة حسنة......، رقم:٦٨٠٤

40. Abu Hurairah ﷺ narrates that Rasúlulláh ﷺ said: Whoever invites towards righteousness, his reward would be equal to the rewards of all those who followed him, without diminishing their reward in any respect. And whoever invites towards wrongdoing, the sin of which he is guilty would be equal to the sins of all those who followed him, without diminishing their sins in any respect. (Muslim)

﴿ 41 ﴾ عَنْ عَلْقَمَةَ بْنِ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَبَ رَسُوْلُ اللهِ ﷺ ذَاتَ يَوْمٍ فَأَثْنَى عَلَى طَوَائِفَ مِنَ الْمُسْلِمِيْنَ خَيْرًا، ثُمَّ قَالَ: مَا بَالُ أَقْوَامٍ لَا يُفَقِّهُوْنَ جِيْرَانَهُمْ، وَلَا يُعَلِّمُوْنَهُمْ، وَلَا يَعِظُوْنَهُمْ، وَلَا يَأْمُرُوْنَهُمْ، وَلَا يَنْهَوْنَهُمْ، وَمَا بَالُ أَقْوَامٍ لَا يَتَعَلَّمُوْنَ مِنْ جِيْرَانِهِمْ، وَلَا يَتَفَقَّهُوْنَ، وَلَا يَتَّعِظُوْنَ وَاللهِ لَيُعَلِّمَنَّ قَوْمٌ مِنْ جِيْرَانِهِمْ، وَيَتَفَقَّهُوْنَ، وَيَتَّعِظُوْنَ أَوْ لَأُعَاجِلَنَّهُمُ الْعُقُوْبَةَ، ثُمَّ نَزَلَ فَقَالَ قَوْمٌ: مَنْ تَرَوْنَهُ عَنَى بِهٰؤُلَاءِ؟ قَالُوا: الْأَشْعَرِيِّيْنَ، هُمْ قَوْمٌ فُقَهَاءُ، وَلَهُمْ جِيْرَانٌ جُفَاةٌ مِنْ أَهْلِ الْمِيَاهِ وَالْأَعْرَابِ فَبَلَغَ ذٰلِكَ الْأَشْعَرِيِّيْنَ، فَأَتَوْا رَسُوْلَ اللهِ ﷺ فَقَالُوْا: يَارَسُوْلَ اللهِ! ذَكَرْتَ قَوْمًا بِخَيْرٍ، وَذَكَرْتَنَا بِشَرٍّ، فَمَا بَالُنَا؟ فَقَالَ: لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانَهُمْ، وَلَيَعِظُنَّهُمْ، وَلَيَأْمُرُنَّهُمْ، وَلَيَنْهَوُنَّهُمْ، وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيْرَانِهِمْ، وَيَتَّعِظُوْنَ، وَيَتَفَقَّهُوْنَ أَوْ لَأُعَاجِلَنَّهُمُ الْعُقُوْبَةَ فِي الدُّنْيَا، فَقَالُوْا: يَا رَسُوْلَ اللهِ! أَنُفَطِّنُ غَيْرَنَا، فَأَعَادَ قَوْلَهُ عَلَيْهِمْ وَأَعَادُوْا قَوْلَهُمْ، أَنُفَطِّنُ غَيْرَنَا، فَقَالَ ذٰلِكَ أَيْضًا، فَقَالُوْا: أَمْهِلْنَا سَنَةً، فَأَمْهَلَهُمْ سَنَةً لِيُفَقِّهُوْهُمْ، وَيُعَلِّمُوْهُمْ، وَيَعِظُوْهُمْ ثُمَّ قَرَأَ رَسُوْلُ اللهِ ﷺ هٰذِهِ الْآيَةَ: ﴿لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْ إِسْرَآئِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ﴾ الْآيَةَ. رواه الطبراني في الكبير عن بكير بن معروف عن علقمة،

الترغيب ١/١٢٢، بكير بن معروف صدوق فيه لين، تقريب التهذيب

41. 'Alqamah ibne-Sa'íd ﷺ narrates that one day Rasúlulláh ﷺ delivered a sermon praising certain Muslim tribes and then said: What has happened to certain tribes who neither inculcate an understanding of *Deen* in their neighbours; nor do they teach them, nor advise them, nor enjoin them to do good, nor forbid them from evil. And what has happened to certain tribes who neither acquire knowledge from their neighbours, nor attain an understanding of *Deen*, nor accept any advice. I swear by Alláh!

These people must teach knowledge to their neighbours, and must inculcate an understanding of *Deen* in them, and advise them, enjoin them what is right, and forbid them from what is wrong. And the other people must acquire knowledge of *Deen* from their neighbours, and attain an understanding of *Deen* and accept advice. If this does not happen, I would soon give them a strong punishment in this world. Then he came down. People began talking as to who are referred to? Some said: These are the people of Al Ash'arí tribe. They have understanding of *Deen* while the villagers living in their vicinity are ignorant of *Deen*. This news reached the Al Ash'arí people. They came to Rasúlullāh ﷺ and said: O Rasúlullāh! You have praised certain tribes and have shown displeasure about us. What is our fault? He said: That people should teach their neighbours knowledge of *Deen*, advise them, enjoin them to do good, and forbid them from evil. And, others must acquire knowledge from their neighbours, receive advice from them, inculcate an understanding of *Deen*; If this does not happen, I will soon punish all of them strongly in this world. The Al Ash'arí people said: O Rasúlullāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasúlullāh ﷺ repeated his statement. They repeated: O Rasúlullāh ﷺ! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasúlullāh ﷺ again reiterated his words. At this, the Al Ash'arí people said: Give us one year for this work. He granted them a year to inculcate an understanding of *Deen* in them, teach them and advise them.

Then Rasúlullāh ﷺ recited this verse of AlQur' ān:

Curses were pronounced on those among Baní Isrā'íl who rejected faith by Dāwúd (عليه السلام), and 'Ísā (عليه السلام) Ibne-Maryam. They disobeyed and persisted in transgression, and did not forbid one another. Verily, this was an evil on their part. (Tabrānī, Targhíb)

﴿ 42 ﴾ عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: يُجَاءُ

فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُوْلُوْنَ: يَا فُلَانُ! مَا شَأْنُكَ، أَلَيْسَ كُنْتَ تَأْمُرُ بِالْمَعْرُوْفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوْفِ وَلَا آتِيْهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيْهِ.

رواه البخاري، باب صفة النار وانها مخلوقة، رقم: ٣٢٦٧

42. Usama ibne-Zaid Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: A man will be brought on the Day of Resurrection and cast into the Fire, and his intestines will come out in Fire, and he will go around them as a donkey goes around a mill-stone. The inhabitants of Hell will gather around him and ask: O you so and so, what happened to you? Were you not enjoining us to do good and forbidding us from evil? He would reply: I, was enjoining upon you to do good, but was not doing it myself; and I was forbidding you from evil, but was doing it myself. (Bukhāri)

﴿ 43 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَرَرْتُ لَيْلَةَ أُسْرِيَ بِيْ عَلَى قَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيْضَ مِنْ نَارٍ قَالَ: قُلْتُ: مَنْ هٰؤُلَاءِ؟ قَالُوْا: خُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا كَانُوْا يَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ وَهُمْ يَتْلُوْنَ الْكِتَابَ أَفَلَا يَعْقِلُوْنَ.

رواه احمد ٣/١٢٠

43. Anas ibne-Malik رضي الله عنه narrates that Rasúlullāh ﷺ said: I passed on the night of ascension *(Mai'rāj)* by a people whose lips were being cut with scissors of fire. I asked Jibrail: Who are they? He told me: They are the religious orators from amongst the people of the world, who enjoined upon others to do good but were neglectful of themselves, though they read the Book of Allāh. Were they not sensible? (Musnad Ahmad)

VIRTUES OF GOING OUT IN THE PATH OF ALLÁH TA'ÁLÁ

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالٰى: ﴿وَالَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ﴾ [الانفال:٧٤]

Allāh ﷻ says: Those who believed and left their homes, and strove for the cause of Allāh, and those who gave them shelter, and helped them; these are the believers in truth. For them. is forgiveness, and a bountiful provision.

(Al-Anfāl: 74)

وَقَالَ تَعَالٰى: ﴿اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللهِ ؕ وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ○ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ○ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ اِنَّ اللهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ﴾

[التوبة:٢٠-٢٢]

Allāh ﷻ says: Those who believe, and have migrated, and striven hard with their wealth and their lives in Allāh's way, have the highest rank in Allāh's sight. These are those who are successful. Their *Rabb* gives them good tidings of Mercy from Him, and pleasurable acceptance, and gardens where everlasting delights will be theirs. They will dwell therein forever. Verily, with Allāh is a great reward.(At-Taubah:20-22)

وَقَالَ تَعَالٰى: ﴿وَالَّذِيْنَ جٰهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ؕ وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ﴾

[العنكبوت:٦٩]

Allāh ﷻ says: As for those who strive hard in Us (For Our Cause), We will surely guide them to Our paths (such guidance which is above the imagination of others), and Verily! Allāh is with the good doers. (Al-'Ankabot: 69)

وَقَالَ تَعَالٰى: ﴿وَمَنْ جٰهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ؕ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ﴾

[العنكبوت: ٦]

Allāh ﷻ says: And whosoever strives hard (in Allāh 's cause), does so only for his own good; for, verily! Allāh does not stand in need of anything in all the worlds. (Al-Ankabút: 6)

وَقَالَ تَعَالٰى: ﴿ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ﴾ [الحجرات:١٥]

Allāh ﷻ says: The (true) believers are those who only believe in Allāh and His Messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allāh. Such are the truthful. (Al-Hujurāt: 15)

وَقَالَ تَعَالٰى: ﴿ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ﴾

[الصف: ١٠-١٢]

Allāh ﷻ says: O you who believe! Shall I tell you about a bargain that will save you from a painful punishment? You should believe in Allāh and His Messenger. and should strive for the cause of Allāh with your wealth and your lives. That

is better for you, if you but knew it. He will forgive your sins and enter you into gardens underneath which rivers flow, and pleasant dwellings in everlasting gardens of. That is the supreme triumph.

As-Ṣaff 61: 10-12

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

[التوبة: ٢٤]

Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you have acquired, and the commerce in which you fear a decline and your homes which are dear to you, are more beloved to you than Allāh and His Messenger and striving in His way, then wait till Allāh brings His decision (of punishment). Allāh does not guide the sinful disobedient.

At-Taubah 9: 24

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ وَأَحْسِنُوٓا۟ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾ [البقرة: ١٩٥]

Spend your wealth for the cause of Allāh, and do not throw yourself into destruction by your own hands (by not striving for the cause of Allāh); and do good. Indeed! Allāh loves the beneficent.

Al-Baqarah 2: 195

AḤĀDĪTH

٤٤ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَقَدْ أُخِفْتُ فِي اللهِ وَمَا يُخَافُ أَحَدٌ، وَلَقَدْ أُوْذِيْتُ فِي اللهِ لَمْ يُؤْذَ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُوْنَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَا لِيْ وَلِبِلَالٍ طَعَامٌ يَأْكُلُهُ ذُوْ كَبِدٍ إِلَّا شَيْءٌ يُوَارِيْهِ إِبِطُ بِلَالٍ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب أحاديث عائشة وأنس ....، رقم: ٢٤٧٢

44. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, I have been so much frightened in the cause of Allāh, that no one has ever been frightened as much. And indeed, I have been troubled so much in the cause of Allāh that no one has been troubled so much. Thirty days and thirty nights passed on me, when myself and Bilal had no food which anyone could eat, except something that could be hidden under Bilal's armpit. (Tirmidhī)

٤٥ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَبِيْتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا وَأَهْلُهُ لَا يَجِدُوْنَ عَشَاءً، وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيْرِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى معيشة النبى ﷺ وأهله، رقم: ٢٣٦٠

45. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam and his family passed many nights consecutively in hunger. His family did not find anything to eat at night, and generally their bread was made from barley. (Tirmidhī)

٤٦ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ شَعِيْرٍ، يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُوْلُ اللهِ ﷺ. رواه مسلم، باب الدنيا سجن للمؤمن وجنة للكافر، رقم: ٧٤٤٥

46. 'Ā'ishah Raḍiyallāhu 'anha narrates that until the death of Rasūlullāh Ṣallallāhu 'alaihi wasallam, his family did not have enough barley bread to satisfy them for two consecutive days. (Muslim)

٤٧ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا نَاوَلَتِ النَّبِيَّ ﷺ كِسْرَةً مِنْ خُبْزِ شَعِيْرٍ فَقَالَ: هٰذَا أَوَّلُ طَعَامٍ أَكَلَهُ أَبُوْكِ مُنْذُ ثَلَاثَةِ أَيَّامٍ. رواه احمد

والطبراني وزاد فَقَالَ: مَاهٰذِهٖ؟ فَقَالَتْ: قُرْصٌ خَبَزْتُهُ، فَلَمْ تَطِبْ نَفْسِيْ حَتّٰى اٰتِيَكَ بِهٰذِهِ الْكِسْرَةِ. ورجالهما ثقات، مجمع الزوائد ١٠/٥٦٢

47. Anas ibne-Mālik ﷺ narrates that Fatima Radiyallāhu 'anha presented a piece of barley bread to Nabí ﷺ. He said: This is the first eatable, which your father has eaten in three days. In another narration, it is said that he asked: What is this? She said: I baked bread, and I did not want to eat it without you.

(Musnad Ahmad, Tabarāni, Majma-uz-Zawaid)

﴿ 48 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُوْلِ اللهِ ﷺ بِالْخَنْدَقِ وَهُوَ يَحْفِرُ وَنَحْنُ نَنْقُلُ التُّرَابَ، وَبَصُرَ بِنَا فَقَالَ: اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشُ الْآخِرَةِ فَاغْفِرْ لِلْاَنْصَارِ وَالْمُهَاجِرَةِ. رواه البخاري، باب الصحة والفراغ......،رقم:٦٤١٤

48. Sahl ibne-Sa'd As Sā'idí ﷺ narrates that we were with Rasúlullāh ﷺ in the Battle of the Trench, and he was digging the trench, and we were removing the earth. He observed us and said: O Allāh! Life is the life in the Hereafter; forgive the *Ansār* (helpers) and *Muhājirín* (emigrants). (Bukhārí)

﴿ 49 ﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: اَخَذَ رَسُوْلُ اللهِ ﷺ بِمَنْكِبِيْ فَقَالَ: كُنْ فِي الدُّنْيَا كَاَنَّكَ غَرِيْبٌ اَوْ عَابِرُ سَبِيْلٍ

رواه البخاري، باب قول النبي ﷺ كن في الدنيا كأنك غريب......،رقم:٦٤١٦

49. Abdullah Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ held my shoulder (to emphasize the importance of the advice and said: Live in the world, as if you are a stranger or a moving traveller. (Bukhārí)

﴿ 50 ﴾ عَنْ عَمْرِو بْنِ عَوْفٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: فَوَاللهِ مَاالْفَقْرَ اَخْشٰى عَلَيْكُمْ، وَلٰكِنْ اَخْشٰى عَلَيْكُمْ اَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلٰى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوْهَا كَمَا تَنَافَسُوْهَا وَتُلْهِيَكُمْ كَمَا اَلْهَتْهُمْ. (وهو بعض الحديث) رواه البخاري، باب ما يحذر من زهرة الدنيا......،رقم:٦٤٢٥

50. 'Amr ibne-'Auf ﷺ narrates that Rasúlullāh ﷺ said: I swear by Allāh, it is not poverty that I fear for you. but I fear that worldly

things maybe given to you in abundance, as were given to the people before you; and you may compete with one another in striving to achieve them, as they did to excel each other; and then the world would make you forgetful, as it made them forgetful. (Bukhārī)

Note: Rasúlullāh ﷺ saying; "it is not poverty that I fear", means that, poverty is not so stressing and harmful, as the abundance of worldly things. (Fath-ul-Bārī)

﴿ 51 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللهِ جَنَاحَ بَعُوْضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ. رواه الترمذي وقال: هذا حديث صحيح غريب، باب ماجاء في هوان الدنيا على الله عزوجل برقم: ٢٣٢٠

51. Sahl ibne-Sa'd ﷺ narrates that Rasúlullāh ﷺ said: If the world was worth a mosquito's wing to Allāh, He would not have given the disbeliever even a sip of water. (Tirmidhī)

﴿ 52 ﴾ عَنْ عُرْوَةَ رَحِمَهُ اللهُ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّهَا كَانَتْ تَقُوْلُ: وَاللهِ! يَا ابْنَ أُخْتِيْ! إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهِلَّةٍ فِيْ شَهْرَيْنِ، وَمَا أُوْقِدَ فِيْ أَبْيَاتِ رَسُوْلِ اللهِ ﷺ نَارٌ، قَالَ: قُلْتُ: يَاخَالَةُ! فَمَا كَانَ يُعَيِّشُكُمْ؟ قَالَتِ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. (وهو طرف من الرواية) رواه مسلم، باب الدنيا سجن للمؤمن......، رقم: ٧٤٥٢

52. 'Urwah Rahimahullāh narrates that 'A'ishah Radiyallāhu 'anha used to say: I swear by Allāh, O son of my sister! We used to see a new moon, then would see a second new moon, and then the third new moon; this way we would see three moons in two consecutive months; but fire (for cooking) was not burnt in the houses of Rasúlullāh ﷺ. 'Urwah said: O Aunt! Then what were your means of sustenance? She said: Two black things, dates and water. (Muslim)

Note: The majority of the dates of Madínah are black. Among the Arabs, if two things are beloved to them together then they give both of them one name, taking the more well known of the two into consideration. For this reason, dates and water have been called two black things.

﴿ 53 ﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَاخَالَطَ قَلْبَ امْرِئٍ مُسْلِمٍ رَهَجٌ فِيْ سَبِيْلِ اللهِ إِلَّا حَرَّمَ اللهُ عَلَيْهِ النَّارَ.

رواه احمد والطبراني في الاوسط ورجال احمد ثقات، مجمع الزوائد ٥/٢٠٥

53. 'A'ishah Radiyallāhu 'anha narrates: I heard Rasúlullāh ﷺ saying: When the dust of the Path of Allāh enters the body of a Muslim, Allāh prohibits Hell-Fire on him.

(Musnad Ahmad, Tabarāni, Majma- 'uz-Zawāid)

﴿ 54 ﴾ عَنْ اَبِيْ عَبْسٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اغْبَرَّتْ قَدَمَاهُ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ حَرَّمَهُمَا اللهُ عَزَّوَجَلَّ عَلَى النَّارِ. رواه احمد ٣/٤٧٩

54. Abu 'Abs ﷺ narrates that Rasúlullāh ﷺ said: Whosoever's feet become dusty in the Path of Allāh ﷻ; Allāh ﷻ will prohibit those feet from Hell-Fire. (Musnad Ahmad)

﴿ 55 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَجْتَمِعُ غُبَارٌ فِيْ سَبِيْلِ اللهِ وَدُخَانُ جَهَنَّمَ فِيْ جَوْفِ عَبْدٍ اَبَدًا وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِيْ قَلْبِ عَبْدٍ اَبَدًا. رواه النسائي، باب فضل من عمل في سبيل الله على قدمه، رقم: ٣١١٢

55. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The dust of the Path of Allāh and the smoke of Hell can never be together in the stomach of a slave of Allāh; also miserliness and perfect *Imān* can never be together in the heart of a slave of Allāh.

(Nasai)

﴿ 56 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَجْتَمِعُ غُبَارٌ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ، وَدُخَانُ جَهَنَّمَ فِيْ مَنْخَرَيْ مُسْلِمٍ اَبَدًا.

رواه النسائي، باب فضل من عمل في سبيل الله على قدمه، رقم: ٣١١٥

56. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The dust of the Path of Allāh and the smoke of Hell can never be together in the nostrils of any Muslim. (Nasai)

﴿ 57 ﴾ عَنْ اَبِيْ اُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ: اَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ رَجُلٍ يَغْبَارُّ وَجْهُهُ فِيْ سَبِيْلِ اللهِ إِلَّا اَمَّنَ اللهُ وَجْهَهُ يَوْمَ الْقِيَامَةِ، وَمَا مِنْ رَجُلٍ يَغْبَارُّ قَدَمَاهُ فِيْ سَبِيْلِ اللهِ إِلَّا اَمَّنَ اللهُ قَدَمَيْهِ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ. رواه البيهقي في شعب الايمان ٤/٤٣

57. Abu Umāma Bāhilī ﷺ narrates that Rasúlullāh ﷺ said: Anyone whose face gets dusty in the Path of Allāh, Allāh will safeguard his face from Hell-Fire on the Day of Resurrection. And for him whose feet get dusty in the Path of Allāh. Allāh will safeguard his feet on the Day of Resurrection from Hell-Fire. (Baihaqī)

﴿ 58 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: يَوْمٌ فِيْ سَبِيْلِ اللهِ خَيْرٌ مِنْ اَلْفِ يَوْمٍ فِيْمَا سِوَاهُ. رواه النسائي، باب فضل الرباط، رقم:٣١٧٢

58. 'Uthmān ibne-'Affān ﷺ narrates: I heard Rasúlullāh ﷺ saying: A day spent in the Path of Allāh is better than a thousand other days. (Nasaī)

﴿ 59 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: غَدْوَةٌ فِيْ سَبِيْلِ اللهِ اَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا.

(وهو بعض الحديث) رواه البخاري، باب صفة الجنة والنار، رقم:٦٥٦٨

59. Anas ﷺ narrates that Rasúlullāh ﷺ said: A morning or an evening spent in the Path of Allāh is better than the world and all that it contains. (Bukhārī)

Note: It means that if the world and all that it contains is spent in the Path of Allāh, the reward of one morning or an evening in the Path of Allāh will be much more. (Mirqāt)

﴿ 60 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ رَاحَ رَوْحَةً فِيْ سَبِيْلِ اللهِ، كَانَ لَهُ بِمِثْلِ مَا اَصَابَهُ مِنَ الْغُبَارِ مِسْكًا يَوْمَ الْقِيَامَةِ.

رواه ابن ماجه، باب الخروج في النفير، رقم:٢٧٧٥

60. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: He who goes out for an evening in the Path of Allāh will be awarded musk on the Day of Resurrection, equal to the dust that had touched his body. (Ibne-Mājah)

﴿ 61 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ رَجُلٌ مِنْ اَصْحَابِ النَّبِيِّ ﷺ بِشِعْبٍ فِيْهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٌ فَاَعْجَبَتْهُ لِطِيْبِهَا، فَقَالَ: لَوِاعْتَزَلْتُ النَّاسَ فَاَقَمْتُ فِيْ هٰذَا الشِّعْبِ

وَلَنْ اَفْعَلَ حَتّٰى اَسْتَاْذِنَ رَسُوْلَ اللّٰهِ ﷺ، فَذَكَرَ ذٰلِكَ لِرَسُوْلِ اللّٰهِ ﷺ فَقَالَ: لَاتَفْعَلْ، فَاِنَّ مَقَامَ اَحَدِكُمْ فِيْ سَبِيْلِ اللّٰهِ اَفْضَلُ مِنْ صَلَاتِهٖ فِيْ بَيْتِهٖ سَبْعِيْنَ عَامًا، اَلَا تُحِبُّوْنَ اَنْ يَغْفِرَ اللّٰهُ لَكُمْ، وَيُدْخِلَكُمُ الْجَنَّةَ؟ اغْزُوْا فِيْ سَبِيْلِ اللّٰهِ مَنْ قَاتَلَ فِيْ سَبِيْلِ اللّٰهِ فُوَاقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ.

رواه الترمذي وقال: هذا حديث حسن، باب ماجاء في الغدو...... رقم: ١٦٥٠

61. Abu Hurairah ﷺ narrates that a Sahābi of Nabi ﷺ passed by a valley having a small spring of sweet water. He liked it because it was good, and said: Perhaps if I could get separated from the people and stay in this valley, but I would never do so, unless permitted by Rasûlullāh ﷺ. So, he mentioned this to Rasûlullāh ﷺ, who said: Do not do so, because indeed standing of anyone from amongst you in the Path of Allāh for a short while is more virtuous than his offering *Salāt* for seventy years in his home. Do you not want that Allāh should for gives you, and sends you to Paradise? Go out for *Jihad* in the Path of Allāh. He who fought in the Path of Allāh, even for the duration of a pause in the process of milking a she-camel, is assured of Paradise. (Tirmidhi)

﴿ 62 ﴾ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ صُدِعَ رَاْسُهُ فِيْ سَبِيْلِ اللّٰهِ فَاحْتَسَبَ، غُفِرَ لَهُ مَا كَانَ قَبْلَ ذٰلِكَ مِنْ ذَنْبٍ.

رواه الطبراني في الكبير و اسناده حسن، مجمع الزوائد ٣/٣٠

62. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who suffers a headache in the Path of Allāh, and hopes for a reward, then all his past sins are forgiven. (Tabarāni, Majma-'uz-Zawāid)

﴿ 63 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيْمَا يَحْكِيْ عَنْ رَبِّهٖ تَبَارَكَ وَتَعَالٰى قَالَ: اَيُّمَا عَبْدٍ مِنْ عِبَادِيْ خَرَجَ مُجَاهِدًا فِيْ سَبِيْلِيْ ابْتِغَاءَ مَرْضَاتِيْ ضَمِنْتُ لَهُ اَنْ اَرْجِعَهُ بِمَا اَصَابَ مِنْ اَجْرٍ وَغَنِيْمَةٍ، وَاِنْ قَبَضْتُهُ اَنْ اَغْفِرَ لَهُ، وَاَرْحَمَهُ، وَاُدْخِلَهُ الْجَنَّةَ.

رواه احمد ٢/١١٧

63 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma reported from Nabi ﷺ in one of *Hadith Qudsi* narrated by him that his *Rabb Tabāraka wa Ta'ālā* has said: Any slave from amongst My slaves goes out as

a *Mujāhid* in My Path, only to please Me, I guarantee that either I shall return him' back with a reward and captured enemy assets, or if I recall his soul, then I will forgive him, bless him and send him to Paradise. (Musnad Ahmad)

﴿ 64 ﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَضَمَّنَ اللهُ لِمَنْ خَرَجَ فِیْ سَبِيْلِهٖ، لَا يُخْرِجُهٗ اِلَّا جِهَادًا فِیْ سَبِيْلِیْ، وَاِيْمَانًا بِیْ وَتَصْدِيْقًا بِرُسُلِیْ، فَهُوَ عَلَیَّ ضَامِنٌ اَنْ اُدْخِلَهُ الْجَنَّةَ اَوْ اَرْجِعَهٗ اِلٰی مَسْكَنِهِ الَّذِیْ خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ اَجْرٍ اَوْ غَنِيْمَةٍ، وَالَّذِیْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ! مَامِنْ كَلْمٍ يُكْلَمُ فِیْ سَبِيْلِ اللهِ تَعَالٰی، اِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهٖ حِيْنَ كُلِمَ، لَوْنُهٗ لَوْنُ دَمٍ وَرِيْحُهٗ مِسْكٌ، وَالَّذِیْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْلَا اَنْ يَشُقَّ عَلَی الْمُسْلِمِيْنَ، مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُوْ فِیْ سَبِيْلِ اللهِ اَبَدًا، وَلٰكِنْ لَا اَجِدُ سَعَةً فَاَحْمِلَهُمْ، وَلَا يَجِدُوْنَ سَعَةً وَيَشُقُّ عَلَيْهِمْ اَنْ يَتَخَلَّفُوْا عَنِّیْ، وَالَّذِیْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ! لَوَدِدْتُ اَنِّیْ اَغْزُوْ فِیْ سَبِيْلِ اللهِ فَاُقْتَلُ، ثُمَّ اَغْزُوْ فَاُقْتَلُ، ثُمَّ اَغْزُوْ فَاُقْتَلُ.

رواه مسلم، باب فضل الجهاد...... رقم: ٤٨٥٩

64. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Allāh guarantees that he who goes in His Path, solely for *Jihad* in His Path believing in Him and affirming the truth of His Prophets, for him I guarantee to send him to Paradise or return him to his home from where he came out with reward and captured enemy assets. (Then he said:) By Him, In whose Hand is Muhammad's life, any person who gets wounded in the Path of Allāh, will come on the Day of Resurrection, with his wound as fresh as if it had been inflicted today, its colour would be the colour of blood, but its smell would be the smell of musk. By Him, in Whose Hand is Muhammad's life, had it not been hard upon the Muslims I would have never stayed behind any expedition, which was going out to fight in the Path of Allāh. But, I do not have the means to provide all of them with conveyance nor do the Muslims have the means. And it will be hard on them to remain behind, when I go forth. By Him, in Whose Hand is Muhammad's life, I love to fight in the Path of Allāh and get martyred, to fight again and be martyred, to fight again and be martyred. (Muslim)

﴿ 65 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِذَا تَبَايَعْتُمْ بِالْعِيْنَةِ وَاَخَذْتُمْ اَذْنَابَ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ وَتَرَكْتُمُ الْجِهَادَ، سَلَّطَ اللهُ عَلَيْكُمْ ذُلاًّ لَايَنْزِعُهُ حَتّٰى تَرْجِعُوْا اِلٰى دِيْنِكُمْ.

رواه ابوداؤد، فى النهى عن العينة،رقم:٣٤٦٢

65. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: When you devote yourselves exclusively to trading, and deploy your oxen for farming, and be satisfied with farming, and give up *Jihad*, then Allāh will impose disgrace upon you. This disgrace will not be removed until you return to your *Deen* (which also includes struggle in the Path of Allāh).

(Abu Dāwúd)

﴿ 66 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَقِيَ اللهَ بِغَيْرِ اَثَرٍ مِنْ جِهَادٍ لَقِيَ اللهَ وَفِيْهِ ثُلْمَةٌ.

رواه الترمذى وقال: هذا حديث غريب، باب ماجاء فى فضل المرابط،رقم:١٦٦٦

66. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: One who meets Allāh, without a mark of *Jihad*, he will meet Allāh with a flaw in him. (Tirmidhi)

Note: The mark of *Jihad* includes, for example, a wound on the body, or dust settled in the Path of Allāh, or marks on the body while rendering his services. (Sharh-ut-Tibi)

﴿ 67 ﴾ عَنْ سُهَيْلٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَقَامُ اَحَدِكُمْ فِيْ سَبِيْلِ اللهِ سَاعَةً خَيْرٌ لَهُ مِنْ عَمَلِهِ عُمْرَهُ فِيْ اَهْلِهِ.

رواه الحاكم ٢٨٢/٣

67. Suhail ؓ narrates: I heard Rasúlullāh ﷺ saying: Your striving in the Path of Allāh for a short while, is far better than your good deeds of the whole life staying with your family.

(Mustadrak Hākim)

﴿ 68 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ عَبْدَ اللهِ بْنَ رَوَاحَةَ فِيْ سَرِيَّةٍ فَوَافَقَ ذٰلِكَ يَوْمَ الْجُمُعَةِ، فَغَدَا اَصْحَابُهُ فَقَالَ: اَتَخَلَّفُ فَاُصَلِّيْ مَعَ رَسُوْلِ اللهِ ﷺ ثُمَّ اَلْحَقُهُمْ، فَلَمَّا صَلّٰى مَعَ النَّبِيِّ ﷺ رَآهُ فَقَالَ لَهُ: مَا مَنَعَكَ اَنْ تَغْدُوَ مَعَ اَصْحَابِكَ؟

فَقَالَ: اَرَدْتُ اَنْ اُصَلِّيَ مَعَكَ ثُمَّ اَلْحَقَهُمْ ، فَقَالَ: لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيْعًا مَا اَدْرَكْتَ فَضْلَ غَدْوَتِهِمْ.

رواه الترمذي وقال: هذا حديث غريب، باب ماجاء في السفر يوم الجمعة،رقم:٥٢٧

68. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ deputed 'Abdullāh ibne-Rawíha ﷺ on an expedition and that was on Friday. His companions set out in the morning, but he decided to stay back and offer *Salāt* with Rasúlullāh ﷺ, and join them later. When he offered *Salāt* with Nabí ﷺ, he was seen by Nabí ﷺ. He enquired: What prevented you from going out in the morning with your companions. He replied: I intended to offer *Salāt-ul-Jumu 'ah* with you and then join them. Rasúlullāh ﷺ said: Even if you spend whatever is in the world, you will not be able to achieve the reward of those who left in the morning. (Tirmidhí)

﴿ 69 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اَمَرَ رَسُوْلُ اللهِ ﷺ بِسَرِيَّةٍ تَخْرُجُ، فَقَالُوْا: يَا رَسُوْلَ اللهِ! اَنَخْرُجُ اللَّيْلَةَ اَمْ نَمْكُثُ حَتّٰى نُصْبِحَ؟ فَقَالَ: اَوَلَا تُحِبُّوْنَ اَنْ تَبِيْتُوْا فِيْ خَرِيْفٍ مِنْ خَرَائِفِ الْجَنَّةِ وَالْخَرِيْفُ الْحَدِيْقَةُ. السنن الكبرى ٩/١٥٨

69. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ ordered a contingent to go in the Path of Allāh. They asked: O Rasúlullāh! Should we leave tonight, or stay till the morning? He said: Would you not like to spend this night in one of the gardens of Paradise. (Sunan Kubrā)

﴿ 70 ﴾ عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَجُلًا سَاَلَ النَّبِيَّ ﷺ : اَيُّ الْاَعْمَالِ اَفْضَلُ؟ قَالَ: الصَّلَاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِيْ سَبِيْلِ اللهِ.

رواه البخاري، باب و سمّى النبي ﷺ الصلاة عملا،رقم:٧٥٣٤

70. Ibne-Mas'úd ﷺ narrates that a man asked Nabí ﷺ, what deeds are the best? He replied: Offering *Salāt* on time; kindness to parents; and *Jihad* in the Path of Allāh. (Bukhāri)

﴿ 71 ﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللهِ، اِنْ عَاشَ رُزِقَ وَكُفِيَ ، وَاِنْ مَاتَ اَدْخَلَهُ اللهُ الْجَنَّةَ: مَنْ دَخَلَ بَيْتَهُ فَسَلَّمَ فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ اِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ فِيْ سَبِيْلِ اللهِ فَهُوَ ضَامِنٌ عَلَى اللهِ.

رواه ابن حبان، قال المحقق: الحديث صحيح ٢/٢٥٢

71. Abu Umamah ﷺ narrates that Rasúlullāh ﷺ said: Three people and who are under Allāh's protection. If alive, they are sustained and looked after, and if they die, Allāh will send them to Paradise. 1. One who enters his house and offers Salam, he is under Allāh's guarantee; 2.One who goes to the masjid, he is under Allāh's guarantee; 3.One who goes out in the Path of Allāh, he is under Allāh's guarantee. (Ibne-Hibbān)

﴿ 72 ﴾ عَنْ حُمَيْدِ بْنِ هِلَالٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَجُلٌ مِنَ الطُّفَاوَةِ، طَرِيْقُهُ عَلَيْنَا، يَاْتِيْ عَلَى الْحَيِّ، فَيُحَدِّثُهُمْ، قَالَ: اَتَيْتُ الْمَدِيْنَةَ فِيْ عِيْرٍ لَنَا، فَبِعْنَا بِضَاعَتَنَا، ثُمَّ قُلْتُ: لَاَنْطَلِقَنَّ اِلَى هٰذَا الرَّجُلِ، فَلَآتِيَنَّ مَنْ بَعْدِيْ بِخَبَرِهٖ، قَالَ: فَانْتَهَيْتُ اِلَى رَسُوْلِ اللهِ ﷺ، فَاِذَا هُوَيُرِيْنِيْ بَيْتًا، قَالَ: اِنَّ امْرَاَةً كَانَتْ فِيْهِ، فَخَرَجَتْ فِيْ سَرِيَّةٍ مِنَ الْمُسْلِمِيْنَ، وَتَرَكَتْ ثِنْتَيْ عَشْرَةَ عَنْزَةً وَ صِيْصَتَهَا الَّتِيْ تَنْسِجُ بِهَا، فَفَقَدَتْ عَنْزًا مِنْ غَنَمِهَا وَ صِيْصَتَهَا، قَالَتْ: يَا رَبِّ! (اِنَّكَ) قَدْ ضَمِنْتَ لِمَنْ خَرَجَ فِيْ سَبِيْلِكَ اَنْ تَحْفَظَ عَلَيْهِ، وَاِنِّيْ قَدْ فَقَدْتُ عَنْزًا مِنْ غَنَمِيْ وَصِيْصَتِيْ، وَاِنِّيْ اَنْشُدُكَ عَنْزِيْ وَ صِيْصَتِيْ، قَالَ: فَجَعَلَ رَسُوْلُ اللهِ ﷺ يَذْكُرُ لَهُ شِدَّةَ مُنَاشَدَتِهَا لِرَبِّهَا تَبَارَكَ وَتَعَالٰى، قَالَ رَسُوْلُ اللهِ ﷺ: فَاَصْبَحَتْ عَنْزُهَا وَمِثْلُهَا، وَصِيْصَتُهَا وَمِثْلُهَا، وَهَاتِيْكَ، فَأْتِهَا، فَاسْاَلْهَا اِنْ شِئْتَ، قَالَ: قُلْتُ: بَلْ اُصَدِّقُكَ.

رواه احمد، ورجاله رجال الصحيح، مجمع الزوائد٥/٤٠٥

72. Humaid ibne-Hilal ﷺ narrates that there was a man from Tafawāh, whose way was through us. He used to come to our tribe (while travelling) and relate Ahādíth. He said: I went to Madínah once with my trading caravan. We sold our merchandise; then I thought that I must go to that man (Rasúlullāh ﷺ) and find out about him and tell my tribe about him. When I met Rasúlullāh ﷺ, he showed me a house and said: There. is a woman in that house. She went out in the Path of Allāh with a group of Muslims. She left behind, twelve goats, and one weaving tool with which she used to weave cloth. One of her goats and her weaving tool got lost. The woman prayed: O my *Rabb* ! You have undoubtedly guaranteed safety of the one, who goes out in Your Path. Whereas I have lost one of my goats and my weaving tool. I adjure you about my goat and my weaving tool. The narrator says, Rasúlullāh

ﷺ mentioned about how profoundly the woman implored her *Rabb Tabaraka wa Ta 'ālā*. Rasúlullāh ﷺ said: She got her goat and one additional similar to that, her weaving tool and one additional similar to that (from the treasures of Allāh). And there she is! Go and ask her if you wish. The Túfāwi man replied: No, I testify to what you say. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿ 73 ﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَلَيْكُمْ بِالْجِهَادِ فِيْ سَبِيْلِ اللهِ، فَإِنَّهُ بَابٌ مِنْ اَبْوَابِ الْجَنَّةِ، يُذْهِبُ اللهُ بِهِ الْهَمَّ وَالْغَمَّ (وَزَادَ فِيْهِ غَيْرُهُ:) وَجَاهِدُوْا فِيْ سَبِيْلِ اللهِ الْقَرِيْبَ وَالْبَعِيْدَ، وَاَقِيْمُوْا حُدُوْدَ اللهِ فِي الْقَرِيْبِ وَالْبَعِيْدِ، وَلَا تَاْخُذْكُمْ فِي اللهِ لَوْمَةُ لَائِمٍ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه، ووافقه الذهبي ٢/ ٧٤

73. 'Ubadah ibne-Samit ﷺ narrates that Rasúlullāh ﷺ said: You must do *Jihad* in the Path of Allāh, for this is one of the doors of Paradise. Through this Allāh removes anxiety and grief. There is an addition in a narration: And strive far and near in the Path of Allāh, and establish Divine ordinances far and near among the inhabitants; and do not be influenced by the criticism of those who criticise in matters relating to Allāh. (Mustadrak Hakim)

﴿ 74 ﴾ عَنْ اَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَجُلًا قَالَ: يَا رَسُوْلَ اللهِ! ائْذَنْ لِيْ بِالسِّيَاحَةِ، قَالَ النَّبِيُّ ﷺ: إِنَّ سِيَاحَةَ اُمَّتِيَ الْجِهَادُ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ.

رواه ابو داؤد، باب في النهي عن السياحة، رقم: ٢٤٨٦

74. Abu Umama ﷺ narrates that a man asked: O Rasúlullāh! Please allow me to travel as tourist. Nabi ﷺ replied: The tourism of my *Ummah* is to strive in the Path of Allāh, ﷻ. (Abu Dāwúd)

﴿ 75 ﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَقْرَبُ الْعَمَلِ إِلَى اللهِ عَزَّوَجَلَّ الْجِهَادُ فِيْ سَبِيْلِ اللهِ، وَلَا يُقَارِبُهُ شَيْءٌ.

رواه البخاري في التاريخ وهو حديث حسن، الجامع الصغير: ١/ ٢٠١

75. Fadālah ibne-'Ubaid ﷺ narrates that Rasúlullāh ﷺ said: The deed which brings one closest to Allāh ﷻ is to strive in the

Path of Allāh. No other good deed can be better than *Jihad* itself in getting Allāh's closeness. (Bukhārī, Jāma-'us-Saghīr)

﴿ 76 ﴾ عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللهُ عَنْهُ قَالَ: سُئِلَ رَسُوْلُ اللهِ ﷺ: اَیُّ النَّاسِ اَفْضَلُ؟ قَالَ: رَجُلٌ یُجَاهِدُ فِیْ سَبِیْلِ اللهِ قَالُوْا: ثُمَّ مَنْ؟ قَالَ: ثُمَّ مُؤْمِنٌ فِیْ شِعْبٍ مِنَ الشِّعَابِ یَتَّقِیْ رَبَّهُ وَیَدَعُ النَّاسَ مِنْ شَرِّهٖ.

رواه الترمذی وقال: هذا حدیث حسن صحیح، باب ماجاء ای الناس افضل، رقم: ١٦٦٠

76. Abu Sa'íd Al-Khudhri ؓ narrates that Rasúlullāh ﷺ was asked: Who is the best amongst the people? He replied: The man who strives in the Path of Allāh. The Sahabah asked: Who is next? He replied: *Mu'min* who lives in a valley amongst the valleys and fears his *Rabb* and people are saved from his mischief. (Tirmidhi)

﴿ 77 ﴾ عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ اَنَّهُ سُئِلَ: اَیُّ الْمُؤْمِنِیْنَ اَکْمَلُ اِیْمَانًا؟ قَالَ: رَجُلٌ یُجَاهِدُ فِیْ سَبِیْلِ اللهِ بِنَفْسِهٖ وَ مَالِهٖ، وَرَجُلٌ یَعْبُدُ اللهَ فِیْ شِعْبٍ مِنَ الشِّعَابِ، قَدْ کَفَی النَّاسَ شَرَّهٗ.

رواه ابو داؤد، باب فی ثواب الجهاد، رقم: ٢٤٨٥

77. Abu Sa'íd Al Khudhrí ؓ narrates that Nabí ﷺ was asked: Who amongst the *Mu'minín* has the most perfect *Ímān*? He replied: A man who strives in the Path of Allāh with his life and wealth and the man who worships Allāh in a valley from amongst the valleys and saves people from his evil. (Abu Dawúd)

﴿ 78 ﴾ عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ یَقُوْلُ: مَوْقِفُ سَاعَةٍ فِیْ سَبِیْلِ اللهِ خَیْرٌ مِنْ قِیَامِ لَیْلَةِ الْقَدْرِ عِنْدَ الْحَجَرِ الْاَسْوَدِ.

رواه ابن حبان، قال المحقق: اسناده صحیح، ١٠/٤٦٢

78. Abu Hurairah ؓ narrates: I heard Rasúlullāh ﷺ saying: To be in the Path of Allāh, for a short while, is better than worshipping on the night of *Al-Qadr* in front of *Hajaril-Aswad* (the Black Stone). (Ibne-Hibban)

Note: Worshipping on the Night of *Al-Qadr* is more virtuous then worshipping for a thousand months as mentioned in *Suratul Qadr*

﴿ 79 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هٰذِهِ الْاُمَّةِ الْجِهَادُ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ. رواه احمد ٣/٢٦٦

79. Anas ibne-Malik ﷺ narrates that Nabi ﷺ said: For every prophet there is monasticism. - The monasticism of my *Ummah* is striving in the Path of Allāh ﷻ. (Musnad Ahmad)

Note: Monasticism *(Rahbāniyah)* means a life of abstinence and self-denial from worldly pleasures.

﴿ 80 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَثَلُ الْمُجَاهِدِ فِيْ سَبِيْلِ اللهِ، وَاللهُ اَعْلَمُ بِمَنْ يُجَاهِدُ فِيْ سَبِيْلِهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْخَاشِعِ الرَّاكِعِ السَّاجِدِ. رواه النسائى، باب مثل المجاهد فى سبيل الله عزوجل، رقم: ٣١٢٩

80. Abu Huraira ﷺ narrates: I heard Rasúlullāh ﷺ saying: The example of a *Mujahid* in the Path of Allāh - and Allāh knows well who is striving in His Path - is like the man who keeps fasting, worshipping by night, from fear of Allāh, completely submitting to Him, bowing and prostrating. (Nasai)

﴿ 81 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَثَلُ الْمُجَاهِدِ فِيْ سَبِيْلِ اللهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللهِ لَا يَفْتُرُ مِنْ صَوْمٍ وَلَا صَدَقَةٍ حَتّٰى يَرْجِعَ الْمُجَاهِدُ اِلٰى اَهْلِهِ. (وهو بعض الحديث) رواه ابن حبان، قال المحقق: اسناده صحيح ١٠/٤٨٦

81. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The example of a *Mujāhid* in the Path of Allāh, is like a man who fasts, spends the night reciting the Qur'ān in *Salāt*, and does not give up fasting and giving *Sadaqah* until the *Mujāhid* returns to his family. (Ibne-Hibbān)

﴿ 82 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اِذَا اسْتُنْفِرْتُمْ فَانْفِرُوْا.

رواه ابن ماجه، باب الخروج فى النفير، رقم: ٢٧٧٣

82. Ibne- 'Abbas Radiyallāhu 'anhuma narrates that Nabi ﷺ said: Whenever you are asked to go out in the Path of Allāh, you must go out. (Ibne-Mājah)

﴿ 83 ﴾ عَنْ اَبِیْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَا اَبَا سَعِيْدٍ مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِيْنًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَجَبَتْ لَهُ الْجَنَّةُ فَعَجِبَ لَهَا اَبُوْ سَعِيْدٍ فَقَالَ: اَعِدْهَا عَلَيَّ، يَا رَسُوْلَ اللهِ! فَفَعَلَ ثُمَّ قَالَ: وَاُخْرٰى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَابَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْاَرْضِ قَالَ: وَمَا هِيَ؟ يَا رَسُوْلَ اللهِ! قَالَ: الْجِهَادُ فِيْ سَبِيْلِ اللهِ، الْجِهَادُ فِيْ سَبِيْلِ اللهِ.

رواه مسلم، باب بيان ما اعدّه الله تعالى للمجاهد......رقم:٤٨٧٩

83. Abu Sa'íd Al-Khudhri ﷺ narrates that Rasúlullāh ﷺ said: O Abu Sa'íd! Whosoever has most willingly acknowledge Allāh as his *Rabb* , Islam as his religion, and Muhammad ﷺ His Messenger; Paradise is incumbent for him. Abu Sa'id ﷺ liked this, and said: O Rasúlullāh! Repeat it for me. He repeated it and then said: There is yet another thing that elevates the status of a man in Paradise by one hundred ranks - the distance between two ranks is like the distance between the heavens and the earth. Abu Sa'íd asked: O Rasúlullāh! What is that? He replied: Striving in the Path of Allāh, striving in the Path of Allāh. (Muslim)

﴿ 84 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: مَاتَ رَجُلٌ بِالْمَدِيْنَةِ مِمَّنْ وُلِدَ بِهَا فَصَلّٰى عَلَيْهِ رَسُوْلُ اللهِ ﷺ ثُمَّ قَالَ: يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهِ قَالُوْا: وَلِمَ ذَاكَ يَا رَسُوْلَ اللهِ؟ قَالَ: اِنَّ الرَّجُلَ اِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيْسَ لَهُ مِنْ مَوْلِدِهِ اِلٰى مُنْقَطَعِ اَثَرِهِ فِي الْجَنَّةِ.

رواه النسائي، باب الموت بغير مولده، رقم:١٨٣٣

84. Abdullāh ibne-Amr Radiyallāhu 'anhuma narrates that a man died in *Madinah*, he was one of those who were born in Madínah. Rasúlullāh ﷺ offered his funeral *Salāt*, then said: Alas! He would have died somewhere else other than his place of birth! The Sahabah said: O Rasúlullāh! Why so? He replied:

When a person dies at a place other than his birthplace , he is given abode in Paradise by measuring the distance from his place of birth to the place where he died. (Nasai)

﴿ 85 ﴾ عَنْ اَبِيْ قِرْصَافَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَا اَيُّهَا النَّاسُ هَاجِرُوْا وَتَمَسَّكُوْا بِالْإِسْلَامِ، فَاِنَّ الْهِجْرَةَ لَا تَنْقَطِعُ مَا دَامَ الْجِهَادُ.

رواه الطبراني ورجاله ثقات، مجمع الزوائد ٩/٦٥٨

85. Abu Qirsafah ﷺ narrates that Rasúlulláh ﷺ said: O people! Migrate in the Path of Alláh and hold to Islām firmly; for migration will not end as long as *Jihad* continues. (Tabarāní, Majma-'uz-Zawāid)

Note: Just as *Jihad* will continue till the Day of Resurrection, so will migration; which includes, leaving one's home for the sake of spreading, learning and guarding Islam.

﴿ 86 ﴾ عَنْ مُعَاوِيَةَ وَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمْ اَنَّ النَّبِيَّ ﷺ قَالَ: الْهِجْرَةُ خَصْلَتَانِ، اِحْدَاهُمَا: هَجْرُ السَّيِّئَاتِ، وَالْاُخْرٰى: يُهَاجِرُ اِلَى اللهِ وَرَسُوْلِهِ، وَلَا تَنْقَطِعُ الْهِجْرَةُ مَا تُقُبِّلَتِ التَّوْبَةُ، وَلَا تَزَالُ التَّوْبَةُ مَقْبُوْلَةً حَتّٰى تَطْلُعَ الشَّمْسُ مِنَ الْمَغْرِبِ، فَاِذَا طَلَعَتْ طُبِعَ عَلٰى كُلِّ قَلْبٍ بِمَا فِيْهِ، وَكُفِيَ النَّاسُ الْعَمَلَ. رواه احمد و الطبراني في الاوسط والصغير ورجال احمد ثقات، مجمع الزوائد ٥/٤٥٦

86. Mu'awiyah, 'Abdur Rahman ibne-'Auf and 'Abdullāh ibne'Amr ibnil 'As Radiyallāhu 'anhum narrate that Rasúlullāh ﷺ said: Migration is of two types. The first is to give up evils. The second is to migrate towards Allāh and His Messenger. Migration will not end till *Taubah* (turning in repentance) is acceptable; and the acceptance of *Taubah* (repentance will not end until the sun rises from the West. When the sun will rise from the West, the state of all the hearts will be sealed; and the prior deeds of people will suffice. (Musnad Ahmad, Tabarani, Majma-'uz-Zawāid)

﴿ 87 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! اَيُّ الْهِجْرَةِ اَفْضَلُ؟ قَالَ: اَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ عَزَّوَجَلَّ وَ قَالَ رَسُوْلُ اللهِ ﷺ: الْهِجْرَةُ هِجْرَتَانِ هِجْرَةُ الْحَاضِرِ وَهِجْرَةُ الْبَادِيْ، فَاَمَّا الْبَادِيْ فَيُجِيْبُ اِذَا دُعِيَ وَيُطِيْعُ اِذَا اُمِرَ، وَاَمَّا الْحَاضِرُ فَهُوَ اَعْظَمُهُمَا بَلِيَّةً وَاَعْظَمُهُمَا اَجْرًا. رواه النسائي باب هجرة البادي، رقم: ٤١٧٠

87. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that a man said: O Rasúlullāh! Which migration is the best? He replied: You give up all those things that are disliked by Your *Rabb* ﷻ. And Rasúlullāh ﷺ said: Migration is of two types; migration of city dweller and migration of villagers. Migration of a villager is that, whenever he is called, he comes, and whenever he is commanded, he obeys. And the migration of a city dweller is

greater in trial, and more rewarding. (Nasaī)

Note: The reward for one who lives in the city is more because of his pre-occupations and abundant belongings; which he must leave to migrate in the Path of Allāh.

٨٨– عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: وَتُهَاجِرُ؟ قُلْتُ: نَعَمْ، قَالَ: هِجْرَةُ الْبَادِيَةِ أَوْ هِجْرَةُ الْبَاتَّةِ ؟ قُلْتُ: أَيُّهُمَا أَفْضَلُ؟ قَالَ: هِجْرَةُ الْبَاتَّةِ، وَهِجْرَةُ الْبَاتَّةِ: أَنْ تَثْبُتَ مَعَ رَسُوْلِ اللهِ ﷺ، وَهِجْرَةُ الْبَادِيَةِ: أَنْ تَرْجِعَ إِلَى بَادِيَتِكَ، وَعَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمَكْرَهِكَ وَمَنْشَطِكَ وَأَثَرَةٍ عَلَيْكَ. (وهو بعض الحديث) رواه الطبراني ورجاله ثقات، مجمع الزوائد٥/٤٥٨

88. Wāthilah ibnil Asqa' Raḍiyallāhu 'anhu narrates that: Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me: Would you migrate? I replied: Yes. He asked: Acceptable (*Bādiyah*) migration or obligatory (*Bāttah*) migration? I asked him: Which is more rewarding? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: Obligatory migration, and obligatory migration is that you live with Rasūlullāh Ṣallallāhu 'alaihi wasallam, and acceptable migration is that you return to your place and make it imperative on yourself to listen to *Amīr* and obey him, in adverse and favourable conditions, whether you like it or not, and despite others being preferred over you. (Tabaranī, Majma-'uz-Zawāid)

Note: Obligatory migration (*Bāttah*) from Makkah to Madīnah was observed during the time of Rasūlullāh Ṣallallāhu 'alaihi wasallam prior to the victory of Makkah. Acceptable migration (*Bādiyah*) is to go out for a cause of Allāh and return to your place.

٨٩– عَنْ أَبِي فَاطِمَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَلَيْكَ بِالْهِجْرَةِ فَإِنَّهُ لَا مِثْلَ لَهَا.

رواه النسائي، باب الحث على الهجرة، رقم: ٤١٧٢

89. Abu Fāṭima Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: keep migrating in the Path of Allāh, for definitely there is no deed like it. (Nasaī)

٩٠– عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِيْ سَبِيْلِ اللهِ، وَمَنِيْحَةُ خَادِمٍ فِيْ سَبِيْلِ اللهِ. أَوْ طَرُوْقَةُ فَحْلٍ فِيْ سَبِيْلِ اللهِ. رواه الترمذي وقال: هذا حديث حسن غريب صحيح، باب ما جاء في فضل الخدمة في سبيل الله، رقم: ١٦٢٧

90. Abu Umama ﷺ narrates that Rasúlullāh ﷺ said: The best *Sadaqah* is to arrange for a tent so that people may benefit from its shade in the Path of Allāh, to gift a servant in the Path of Allāh, or to provide a camel (to serve as conveyance) in the Path of Allāh. (Tirmidhi)

﴿ 91 ﴾ عَنْ اَبِىْ اُمَامَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ لَمْ يَغْزُ اَوْ يُجَهِّزْ غَازِيًا اَوْ يَخْلُفْ غَازِيًا فِىْ اَهْلِهِ بِخَيْرٍ، اَصَابَهُ اللهُ بِقَارِعَةٍ. قَالَ يَزِيْدُ بْنُ عَبْدِ رَبِّهِ فِىْ حَدِيْثِهِ: قَبْلَ يَوْمِ الْقِيَامَةِ.

رواه ابو داؤد، باب كراهية ترك الغزو، رقم:٢٥٠٣

91. Abu Umamah ﷺ narrates that Nabí ﷺ said: He who did not participate in *Jihad*; or equipped a *Mujahid* (the man who strives in the Path of Allāh); or looked after the family of one who is in *Jihad*, Allāh will inflict him with some calamity. The narrator of *Hadíth*, Yazíd ibne-'Abde *Rabb* ih refers to a calamity prior to the Day of Resurrection. (Abu Dāwúd)

﴿ 92 ﴾ عَنْ اَبِىْ سَعِيْدٍ الْخُدْرِيِّ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ بَعَثَ اِلٰى بَنِىْ لِحْيَانَ فَقَالَ: لِيَخْرُجْ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ ثُمَّ قَالَ لِلْقَاعِدِ: اَيُّكُمْ خَلَفَ الْخَارِجَ فِىْ اَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلُ نِصْفِ اَجْرِ الْخَارِجِ.

رواه مسلم، باب فضل اعانة الغازى فى سبيل الله، رقم:٤٩٠٧

92. Abu Sa'íd Al-Khudhri ﷺ narrates that Rasúlullāh ﷺ sent a message to Banú Lihyān that said: From every two men, one man should go out in the Path of Allāh. Then he said to those who stayed behind: Any of you who looks well after the family and belongings of those who are in the Path of Allāh, for him will be half the reward. (Muslim)

﴿ 93 ﴾ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ جَهَّزَ حَاجًّا، اَوْ جَهَّزَ غَازِيًا، اَوْ خَلَفَهُ فِىْ اَهْلِهِ، اَوْ فَطَّرَ صَائِمًا، فَلَهُ مِثْلُ اَجْرِهِ مِنْ غَيْرِ اَنْ يَنْقُصَ مِنْ اَجْرِهِ شَيْئًا.

رواه البيهقى فى شعب الايمان ٣/ ٤٨٠

93. Zaid ibne-Khalid Juhaní ﷺ narrates that Rasúlullāh ﷺ said: He who assists one going for *Hajj*, or in the Path of Allāh; or looks after his family in his absence; or helps break the fast of one fasting;

for him the reward is like those going for *Hajj*, or in the Path of Allāh, or fasting; without in any way reducing the reward of those who did these actions. (Baihaqi)

﴿ 94 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ جَهَّزَ غَازِيًا فِيْ سَبِيْلِ اللهِ فَلَهُ مِثْلُ اَجْرِهِ وَمَنْ خَلَفَ غَازِيًا فِيْ اَهْلِهِ بِخَيْرٍ، وَاَنْفَقَ عَلٰى اَهْلِهِ فَلَهُ مِثْلُ اَجْرِهِ.

رواه الطبرانی فی الاوسط و رجاله رجال الصحیح، مجمع الزوائد ٥/٥١٥

94. Zaid ibne-Thabit ﷺ narrates that Nabí ﷺ said: He who helps prepare for the journey of one going in the Path of Allāh, for him is the same reward. And he who looks after the families of those in the Path of Allāh in their absence, and spends on their families, for him also is the same reward.

(Tabarāní. Majma-'uz-Zawāid)

﴿ 95 ﴾ عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: حُرْمَةُ نِسَاءِ الْمُجَاهِدِيْنَ عَلَى الْقَاعِدِيْنَ كَحُرْمَةِ اُمَّهَاتِهِمْ، وَاِذَا خَلَفَهُ فِيْ اَهْلِهِ فَخَانَهُ قِيْلَ لَهُ يَوْمَ الْقِيَامَةِ: هٰذَا خَانَكَ فِيْ اَهْلِكَ فَخُذْ مِنْ حَسَنَاتِهِ مَاشِئْتَ، فَمَا ظَنُّكُمْ؟

رواه النسائی، باب من خان غازیا فی اهله،رقم:٣١٩٢

95. Buraidah ﷺ narrates that Rasúlullāh ﷺ said: The respect of the women folk of the people who go out in the Path of Allāh, on those who stay behind, is similar to the respect of their own mothers. If anyone is entrusted to look after such a family but betrays (his trust), it will be said on the Day of Resurrection that this is that man who, betrayed your family; so take as many good deeds of his as you wish. Rasúlullāh ﷺ then said: What do you think? (will this man leave any good deeds behind?). (Nasaí)

﴿ 96 ﴾ عَنْ اَبِيْ مَسْعُوْدٍ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُوْمَةٍ فَقَالَ: هٰذِهِ فِيْ سَبِيْلِ اللهِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: لَكَ بِهَا، يَوْمَ الْقِيَامَةِ، سَبْعُ مِائَةِ نَاقَةٍ، كُلُّهَا مَخْطُوْمَةٌ.

رواه مسلم، باب فضل الصدقة فی سبیل الله...، رقم:٤٨٩٧

96. Abu Mas'úd Al-Ansarí ﷺ narrates that a man came with a she-camel with a rope through its nose-ring, and said: I want to give this in the Path of Allāh. Rasúlullāh ﷺ said: On the Day of

Resurrection, in lieu of this you will be rewarded with seven hundred she-camels, all with a rope through their nose-rings. (Muslim)

Note: A she-camel with a nose-ring remains in control which facilitates riding on it.

﴿ 97 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُوْلَ اللهِ! إِنِّي أُرِيْدُ الْغَزْوَ وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ، قَالَ: إِئْتِ فُلاَنًا فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضَ، فَأَتَاهُ فَقَالَ: إِنَّ رَسُوْلَ اللهِ ﷺ يُقْرِئُكَ السَّلَامَ وَيَقُوْلُ: أَعْطِنِي الَّذِيْ تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلاَنَةُ! أَعْطِيْهِ الَّذِيْ تَجَهَّزْتُ بِهِ، وَلَا تَحْبِسِيْ عَنْهُ شَيْئًا، فَوَاللهِ! لَا تَحْبِسِيْ مِنْهُ شَيْئًا فَيُبَارَكَ لَكِ فِيْهِ.

رواه مسلم، باب فضل اعانة الغازى......رقم: ٤٩٠١

97. Anas ibne-Malik ﷺ narrates that a young man from the tribe of Aslam said: O Rasúlulläh! I wish to go in the Path of Allāh, but I do not have anything to equip myself with. He said: Go to such and such person, for he equipped himself but has fallen sick. So, he went to that person: and said: Rasúlulläh ﷺ sends you his *Salāt* and says that you give me all that stuff that you have prepared for *Jihad*. (The man asked his wife): So and so! Give him all I have prepared for *Jihad* and do not withhold anything from it. I swear by Allāh! Do not withhold anything from it. as there will be no blessing in it for you. (Muslim)

﴿ 98 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ حَبَسَ فَرَسًا فِيْ سَبِيْلِ اللهِ كَانَ سِتْرَهُ مِنْ نَارٍ.

رواه عبد بن حميد، المسند الجامع ٥/٥٤٧

98. Zaid ibne-Thabit ﷺ narrates: I heard Rasúlulläh ﷺ saying: He who donates a horse for the cause of Allāh, this deed will become a barrier for him from the Hell-Fire.

('Abd Ibne-Humaid, Musnad Jāmi')

THE ETIQUETTES AND DEEDS OF THE PATH OF ALLĀH TA'ÁLÁ

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالٰى: ﴿اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِىْ وَلَا تَنِيَا فِىْ ذِكْرِىْ ۝ اِذْهَبَآ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ۝ فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْيَخْشٰى ۝ قَالَا رَبَّنَآ اِنَّنَا نَخَافُ اَنْ يَّفْرُطَ عَلَيْنَآ اَوْ اَنْ يَّطْغٰى ۝ قَالَ لَا تَخَافَآ اِنَّنِىْ مَعَكُمَآ اَسْمَعُ وَاَرٰى﴾

[طه:٤٢-٤٦]

Allāh ﷻ says: sent Músā and Harún ﷷ for *Dawat* to Fir'aun and said to them: Go, you and your brother, with My signs, and never be lethargic in remembering Me. Go, both of you, to Fir'aun. He, indeed, has transgressed (the bounds). And speak to him politely and gently that perhaps, he may accept the advice or may have fear (of the Punishment). They said: O our *Rabb!* We indeed fear that he may hasten (to harm us) or he may transgress excessively. He (Allāh) said: Fear not. Verily! I am with both of you, I will be Hearing and Seeing (meaning thereby I will guard you and put fear in the heart of Fir'aun, so you may convey my message fully).

(Ta hā: 42-46)

وَقَالَ تَعَالٰى: ﴿فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْلَهُمْ وَشَاوِرْهُمْ فِى الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ۗ اِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ﴾

[آل عمران:١٥٩]

Allāh ﷻ said to His Prophet ﷺ: And by the Mercy of Allāh, you dealt with them gently. And had you been stern and hard-hearted, they would have broken away from you; so over look (their faults), and ask (Allāh's) forgiveness for them, and consult them in the conduct of (important) affairs. Then when you have resolved, put your trust in Allāh. Certainly! Allāh loves those who put their trust (in Him). (Aal Imrān:159)

وَقَالَ تَعَالَى: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ ۝ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ۚ إِنَّهٗ سَمِيْعٌ عَلِيْمٌ﴾ [الاعراف: ١٩٩-٢٠٠]

Allāh ﷻ said to His Prophet ﷺ: Hold firmly to the habit of forgiveness, and enjoin what is good and (he who does not accept this order of goodness because of ignorance, then) turn away from (such) ignorant people (that is avoid quarrelling with them) And if an incitement from the *Shaitān* incites you, then seek refuge from Allāh. Verily! He (Allāh) is All-Hearer, All-Knower. (Al-Aaraf: 199-200)

وَقَالَ تَعَالَى: ﴿وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِيْلًا﴾ [المزمل: ١٠]

Allāh ﷻ said to His Prophet ﷺ: And bear patiently with what they say, and leave their company with grace and dignity. (Al-Muzzammil: 10)

AHĀDĪTH

﴿99﴾ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ حَدَّثَتْ أَنَّهَا قَالَتْ لِرَسُوْلِ اللّٰهِ ﷺ: يَا رَسُوْلَ اللّٰهِ! هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ فَقَالَ: لَقَدْ لَقِيْتُ مِنْ قَوْمِكِ، وَكَانَ أَشَدُّ مَا لَقِيْتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِيْ عَلَى ابْنِ عَبْدِ يَالِيْلَ بْنِ عَبْدِ كُلَالٍ، فَلَمْ يُجِبْنِيْ إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُوْمٌ عَلَى وَجْهِيْ فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِيْ فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِيْ، فَنَظَرْتُ فَإِذَا فِيْهَا جِبْرِيْلُ عَلَيْهِ السَّلَامُ، فَنَادَانِيْ، فَقَالَ: إِنَّ اللّٰهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوْا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيْهِمْ، قَالَ: فَنَادَانِيْ مَلَكُ الْجِبَالِ وَسَلَّمَ

عَلَيَّ، ثُمَّ قَالَ: يَامُحَمَّدُ! إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَاشِئْتَ؟ (إِنْ شِئْتَ) أَطْبَقْتُ عَلَيْهِمُ الْأَخْشَبَيْنِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ تَعَالَى مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا. رواه مسلم، باب مالقي النبي ﷺ من اذى المشركين والمنافقين، رقم: ٤٦٥٣

99. 'A'ishah Radiyallāhu 'anha wife of Nabí ﷺ narrates that she asked Rasúlullāh ﷺ: O Rasúlullāh! Did you have any other day harder than the day of the battle of Uhud? He answered: I have experienced much more at the hands of your people. The hardest was the day of Aqabah (Taif). I presented myself to Ibne 'Abd Yā Lail ibne- Abd Kalal and offered to him Islam, but he did not accept what I offered. I left with deep sorrow the signs of which were visible on my face and did not feel relieved till I reached Qarn Tha'ālib (name of a place). I raised my head and saw a cloud shadowing me. When I looked up I saw Jibrail ﷺ in it. He called me and said:

Indeed Allāh ﷻ has heard what your people have said to you and their rejection to your offer. An angel in-charge of the mountains has been deputed to you. Command him whatever you like for them. The angel of the mountains called and greeted me with *Salam* and said: O Muhammad! Allāh has heard what your people have said to you, and I am the angel of the mountains; and your *Rabb* has sent me to you so that I may carry out your orders. What do you want? (if you like) May I join the two mountains on them. Rasúlullāh ﷺ replied: No, but I do hope that Allāh may bring forth from their progeny, those who would worship Allāh the One, without ascribing anything as partners to Him. (Muslim)

﴿ 100 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَأَقْبَلَ أَعْرَابِيٌّ فَلَمَّا دَنَا قَالَ لَهُ النَّبِيُّ ﷺ: أَيْنَ تُرِيْدُ؟ قَالَ: إِلَى أَهْلِيْ قَالَ: هَلْ لَكَ فِيْ خَيْرٍ؟ قَالَ: وَمَاهُوَ؟ قَالَ: تَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَاشَرِيْكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، قَالَ: مَنْ شَاهِدٌ عَلَى مَاتَقُوْلُ؟ قَالَ: هٰذِهِ الشَّجَرَةُ فَدَعَا هَا رَسُوْلُ اللهِ ﷺ وَهِيَ بِشَاطِئِ الْوَادِي فَأَقْبَلَتْ تَخُدُّ الْأَرْضَ خَدًّا حَتّٰى جَاءَتْ بَيْنَ يَدَيْهِ فَاسْتَشْهَدَهَا ثَلَاثًا فَشَهِدَتْ أَنَّهُ

كَمَا قَالَ، ثُمَّ رَجَعَتْ إِلَى مَنْبِتِهَا وَرَجَعَ الْأَعْرَابِيُّ إِلَى قَوْمِهِ وَقَالَ: إِنْ يَتَّبِعُوْنِيْ آتِيْكَ بِهِمْ وَإِلَّا رَجَعْتُ إِلَيْكَ فَكُنْتُ مَعَكَ۔

رواه الطبراني ورجاله رجال الصحيح ، رواه ابويعلى ايضا والبزار مجمع الزوائد ٥١٧/٨

100. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that we were in a journey with Rasúlullāh ﷺ, when we met a villager. When he came closer, Nabí ﷺ asked him: Where do you intend to go? He said: To my family. Rasúlullāh ﷺ said: Should I tell you a good thing? He asked: What is that? Rasúlullāh ﷺ said: Testify:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

I witness that none is worthy of worship but Allāh, Who has no partner; and I witness that Muhammad is His slave and Messenger.

He said: Who is witness to your saying? Rasúlullāh ﷺ said: This tree. So Rasúlullāh ﷺ called it which was at the end of the valley. That tree came forward tearing the earth, and stood before him. Rasúlullāh ﷺ ordered for its testimony thrice. And it testified, whatever Rasúlullāh ﷺ had said. And then the tree returned to its place. The villager returned to his tribe, saying to Rasúlullāh ﷺ: If my people follow me, I will come back to you with all of them, or else I will come back and live with you.

(Tabarāni. Majma-'uz-Zawāid)

﴿101﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِعَلِيٍّ يَوْمَ خَيْبَرَ: انْفُذْ عَلَى رِسْلِكَ، حَتّٰى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللّٰهِ فِيْهِ، فَوَاللّٰهِ! لَأَنْ يَهْدِيَ اللّٰهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُوْنَ لَكَ حُمْرُ النَّعَمِ۔ (وهو جزء من الحديث) رواه مسلم،باب من فضائل علي بن ابي طالب رضي الله عنه، رقم: ٦٢٢٣

101. Sahl ibne-Sa'd ﷺ narrates that Rasúlullāh ﷺ said to 'Ali on the day of Khyber: Advance with contentment till you reach their camping place. Then invite them towards Islam, and inform them of the rights of Allāh that have been imposed upon them. I swear by Allāh, if even a single person through your efforts is blessed with guidance, it is better for you than to have red camels.

(Muslim)

Note: Arabs consider red camels as one of the most valuable possessions.

﴿102﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ قَالَ: بَلِّغُوْا عَنِّيْ وَلَوْ آيَةً۔ (الحديث) رواه البخاري،باب ماذكر عن بني اسرائيل، رقم: ٣٤٦١

102. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Convey from me even if it be a single verse. (Bukhārī)

Note: The objective of this *Hadīth* is to endeavour as much as possible to convey the teachings of *Deen*. If the things that you are conveying are very brief, even so, others may be blessed with guidance by it. You will be rewarded for this, and blessed with numerous virtues.

(Mazāhir-e- Haque)

﴿103﴾ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ رَضِيَ اللهُ عَنْهُ: كَانَ النَّبِيُّ ﷺ إِذَا بَعَثَ بَعْثًا قَالَ: تَأَلَّفُوا النَّاسَ، وَتَأَنَّوْا بِهِمْ، وَلَا تُغِيْرُوْا عَلَيْهِمْ حَتّٰى تَدْعُوْهُمْ فَمَا عَلَى الْاَرْضِ مِنْ اَهْلِ بَيْتِ مَدَرٍ وَلَا وَبَرٍ اِلَّا وَاَنْ تَأْتُوْنِيْ بِهِمْ مُسْلِمِيْنَ اَحَبُّ اِلَيَّ مِنْ اَنْ تَقْتُلُوْا رِجَالَهُمْ، وَتَأْتُوْنِيْ بِنِسَائِهِمْ۔ المطالب العالية ٢/١٦٦،وذكر صاحب الاصابة بنحوه ٣/١٥٢

103. 'Abdur Rahmān ibne-'Aidh ﷺ narrates that whenever Rasúlullāh ﷺ sent any expedition, he told them: Develop good relation with people. and treat them kindly. Do not attack them until you have invited them to Islam. All people on this earth, whether living in mud or concrete houses, villages or cities, if you bring them to me as Muslims, it will be much dearer to me than killing them and bringing their women to me.

(Matālib-ul-'Āliyah, Isābah)

﴿104﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَسْمَعُوْنَ وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مِمَّنْ يَسْمَعُ مِنْكُمْ۔ رواه ابوداؤد،باب فضل نشر العلم،رقم: ٣٦٥٩

104. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Today you listen to me about *Deen* (religion); tomorrow you will be heard. And then it will be heard from those, who heard from you. (Abu Dawúd)

﴿105﴾ عَنِ الْاَحْنَفِ بْنِ قَيْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا اَنَا اَطُوْفُ بِالْبَيْتِ فِيْ زَمَنِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ اِذْ جَاءَ رَجُلٌ مِنْ بَنِيْ لَيْثٍ وَاَخَذَ بِيَدِيْ فَقَالَ: اَلَا اُبَشِّرُكَ؟ قُلْتُ: بَلٰى! فَقَالَ: هَلْ تَذْكُرُ اِذْ بَعَثَنِيْ رَسُوْلُ اللهِ ﷺ اِلٰى قَوْمِكَ بَنِيْ سَعْدٍ فَجَعَلْتُ اَعْرِضُ عَلَيْهِمُ الْاِسْلَامَ وَ اَدْعُوْهُمْ اِلَيْهِ فَقُلْتَ اَنْتَ اَنَّكَ تَدْعُوْ اِلَى الْخَيْرِ وَتَاْمُرُ بِالْخَيْرِ وَاِنَّهُ لَيَدْعُوْ اِلَى الْخَيْرِ وَيَاْمُرُ بِالْخَيْرِ فَبَلَّغْتُ ذٰلِكَ اِلَى النَّبِيِّ ﷺ فَقَالَ: اَللّٰهُمَّ اغْفِرْ لِلْاَحْنَفِ بْنِ قَيْسٍ، فَكَانَ الْاَحْنَفُ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: مَا مِنْ عَمَلِيْ شَيْءٌ اَرْجٰى لِيْ مِنْهُ.

رواه الحاكم فى المستدرك ٣/٦١٤

105. Ahnaf ibne-Qais ﷺ narrates that when I was performing *Tawâf* of Ka'bah (to go around the house of Allãh) during the time of 'Uthman ibne-'Affan ﷺ, a man of Banu Laith came to me, and held my hand and said: May I not give you a glad tiding? I said: Do tell me. He said: Do you remember when Rasúlullāh ﷺ sent me to your people, Bani Sa'ad? I started presenting and inviting them to Islam. You said: You are inviting us to good and enjoining us to do good and Rasúlullãh is also inviting us to good and enjoining us to do good. I conveyed this to Nabi ﷺ. He said:

اَللّٰهُمَّ اغْفِرْ لِلْاَحْنَفِ بْنِ قَيْسٍ "O Allãh! Forgive Ahnaf ibne-Qais Ahnaf ﷺ used to say: I have greater hopes with this *Du'ā* (of Rasúlullāh ﷺ) than any of my good deeds. (Mustadrak Hakim)

﴿106﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: اَرْسَلَ رَسُوْلُ اللهِ ﷺ رَجُلًا مِنْ اَصْحَابِهٖ اِلٰى رَاْسٍ مِنْ رُؤُوْسِ الْمُشْرِكِيْنَ يَدْعُوْهُ اِلَى اللهِ فَقَالَ: هٰذَا الْاِلٰهُ الَّذِيْ تَدْعُوْ اِلَيْهِ اَمِنْ فِضَّةٍ هُوَ؟ اَمْ مِنْ نُحَاسٍ هُوَ؟ فَتَعَاظَمَ مَقَالَتُهُ فِيْ صَدْرِ رَسُوْلِ رَسُوْلِ اللهِ ﷺ فَرَجَعَ اِلَى النَّبِيِّ ﷺ فَاَخْبَرَهُ فَقَالَ: ارْجِعْ اِلَيْهِ فَادْعُهُ اِلَى اللهِ، فَرَجَعَ فَقَالَ لَهُ مِثْلَ مَقَالَتِهٖ فَاَتٰى رَسُوْلَ اللهِ ﷺ فَاَخْبَرَهُ فَقَالَ: ارْجِعْ اِلَيْهِ فَادْعُهُ اِلَى اللهِ، وَرَسُوْلُ اللهِ ﷺ فِي الطَّرِيْقِ لَا يَعْلَمُ فَاَتَى النَّبِيَّ ﷺ فَاَخْبَرَهُ اَنَّ اللهَ قَدْ اَهْلَكَ صَاحِبَهُ وَنَزَلَتْ عَلَى النَّبِيِّ ﷺ "وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِي اللهِ". رواه ابويعلى، قال المحقق: اسناده حسن ٣/٣٥١

106. Anas ﷺ narrates that Rasúlullāh ﷺ deputed a Sahabi to one of the chiefs from the chiefs of the polytheists to invite him to Allāh. The chief said: Is the deity, towards whom you are inviting me, made of silver or copper? His remark displeased the heart of

Rasúlulláh ﷺ envoy. He returned to Nabí ﷺ and informed him. He asked the Sahabí to go back and invite him to Allãh. So, he went back and invited him again. The chief repeated his earlier remark. The Sahabí again came to Rasúlulláh and told him about his remark. He said: Go and invite him to Allãh again. Rasúlulláh ﷺ was on his way, and did not know (what happened) when that Sahabi came to Nabí ﷺ and informed him that Allãh had killed him (by lightning), and Allãh revealed this verse to Rasúlulláh ﷺ

وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِي اللهِ

He (Allãh) sends down lightning on the earth, to strike whomsoever He wills, and these people dispute concerning Allãh.

(Musnad Abu Yala)

﴿107﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ حِيْنَ بَعَثَهُ إِلَى الْيَمَنِ: إِنَّكَ سَتَأْتِيْ قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَّشْهَدُوْا أَنْ لَآ إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ،فَإِنْ هُمْ أَطَاعُوْا لَكَ بِذٰلِكَ فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِيْ كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوْا لَكَ بِذٰلِكَ فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوْا لَكَ بِذٰلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ.

رواه البخاري،باب اخذ الصدقة من الاغنياء......رقم: ١٤٩٦

107. Ibne- 'Abbās Radiyallāhu 'anhuma narrates that Rasúlulláh ﷺ told Mu'ādh ibne-Jabal ﷺ while sending him to Yemen: You are going to such a nation who are the people of the Book. When you reach them invite them to testify: "None is worthy of worship but Allãh and Muhammad is His Messenger." If they accept this, tell them Allãh has made obligatory for them five times *Salãt* in a day and night. If they accept that too, then tell them Allãh has made *Zakãt* obligatory for them, which is to be taken from their rich and given to their poor. If they accept that too, then refrain from taking the best of their property. Protect yourself from the curse of the oppressed, for there is no barrier between him and Allãh. (Bukhãri)

﴿108﴾ عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ بَعَثَ خَالِدَ بْنَ الْوَلِيْدِ إِلَى أَهْلِ الْيَمَنِ يَدْعُوْهُمْ إِلَى الْإِسْلَامِ، قَالَ الْبَرَاءُ: فَكُنْتُ فِيْمَنْ خَرَجَ مَعَ خَالِدِ بْنِ الْوَلِيْدِ فَأَقَمْنَا سِتَّةَ أَشْهُرٍ يَدْعُوْهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُجِيْبُوْهُ، ثُمَّ إِنَّ رَسُوْلَ اللهِ ﷺ بَعَثَ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ وَأَمَرَهُ أَنْ يُقْفِلَ خَالِدًا إِلَّا رَجُلًا كَانَ مِمَّنْ مَعَ خَالِدٍ فَأَحَبَّ أَنْ يُعَقِّبَ مَعَ عَلِيٍّ فَلْيُعَقِّبْ مَعَهُ، قَالَ الْبَرَاءُ: فَكُنْتُ فِيْمَنْ عَقَّبَ مَعَ عَلِيٍّ فَلَمَّا دَنَوْنَا مِنَ الْقَوْمِ خَرَجُوْا إِلَيْنَا ثُمَّ تَقَدَّمَ فَصَلَّى بِنَا عَلِيٌّ ثُمَّ صَفَّنَا صَفًّا وَاحِداً ثُمَّ تَقَدَّمَ بَيْنَ أَيْدِيْنَا وَقَرَأَ عَلَيْهِمْ كِتَابَ رَسُوْلِ اللهِ ﷺ فَأَسْلَمَتْ هَمْدَانُ جَمِيْعًا، فَكَتَبَ عَلِيٌّ إِلَى رَسُوْلِ اللهِ ﷺ بِإِسْلَامِهِمْ، فَلَمَّا قَرَأَ رَسُوْلُ اللهِ ﷺ الْكِتَابَ خَرَّ سَاجِدًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: "السَّلَامُ عَلَى هَمْدَانَ، السَّلَامُ عَلَى هَمْدَانَ" قال البيهقي: رواه البخاري مختصرا من وجه آخر عن ابراهيم بن يوسف، البداية والنهاية ١٠١/٥

108. Bara ﷺ narrates that Rasúlullāh ﷺ deputed Khalid ibne-Walíd ﷺ to the people of Yemen to invite them to Islam. Bara says: I was included in that group accompanying Khalid. We stayed there for six months. He invited them to Islām but they did not accept Islām. Then, Rasúlullāh ﷺ sent 'Ali ibne-Abi Tālib ﷺ and ordered him to send Khalid back and those accompanying him, but those who wanted to stay with 'Ali, could stay with him. Bara says: I was among those who stayed with 'Ali. When we reached close to the people of Yemen, they came out facing us. 'All advanced and led the *Salāt*. Then, he lined us in a row and then stepped forward from us and read to them the letter of Rasúlullāh ﷺ. The entire tribe of Hamadān accepted Islam and Ali wrote a letter to Rasúlullāh ﷺ about their accepting Islam. The letter was read before Rasúlullāh ﷺ who then went into prostration. Then raising his head, he prayed: Peace be on Hamadān, peace be on Hamadān.

(Bukhāri, Baihaqi, Bidayah-wan-Nihātyah)

﴿109﴾ عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَنْفَقَ نَفَقَةً فِيْ سَبِيْلِ اللهِ كُتِبَتْ لَهُ سَبْعُمِائَةِ ضِعْفٍ۔ رواه الترمذي وقال: هذا حديث حسن،باب ماجاء في فضل النفقة في سبيل الله، رقم: ١٦٢٥

109. Khuraim ibne-Fatik ﷺ narrates that Rasúlullāh ﷺ said: He

who spends in the Path of Allãh, seven hundred times of that is recorded in his book of deeds. (Tirmidhí)

﴿110﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الصَّلَاةَ وَالصِّيَامَ وَالذِّكْرَ يُضَاعَفُ عَلَى النَّفَقَةِ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ بِسَبْعِ مِائَةِ ضِعْفٍ۔

رواه ابو داؤد،باب في تضعيف الذكر في سبيل الله عزّوجلّ رقم: ٢٤٩٨

110. Mu'ãdh ﷺ narrates that Rasúlullãh ﷺ said: Verily, the reward of offering *Salãt*, *Siyam* and *Dhikr*, in the Path of Allãh is enhanced, seven hundred times over the spending in the Path of Allãh. (Abu Dãwúd)

﴿111﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: إِنَّ الذِّكْرَ فِيْ سَبِيْلِ اللهِ يُضَعَّفُ فَوْقَ النَّفَقَةِ بِسَبْعِ مِائَةِ ضِعْفٍ۔ قال يحيىٰ في حديثه: بِسَبْعِمِائَةِ أَلْفِ ضِعْفٍ.

رواه احمد ٣/٤٣٨

111. Mu'ãdh ﷺ narrates that Rasúlullãh ﷺ said: Verily, the reward of remembrance of Allãh, in the Path of Allãh is enhanced seven hundred times over the spending thereof. In another narration the reward is increased seven hundred thousand times. (Musnad Ahmad)

﴿112﴾ عَنْ مُعَاذٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَرَأَ أَلْفَ آيَةٍ فِيْ سَبِيْلِ اللهِ كَتَبَهُ اللهُ مَعَ النَّبِيِّيْنَ، وَ الصِّدِّيْقِيْنَ، وَ الشُّهَدَاءِ، وَالصَّالِحِيْنَ۔

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٢/٨٧

112. Mu'ãdh Al Juhaní ﷺ narrates that Rasúlullãh ﷺ said: He who recites a thousand verses (of the Qur'ãn) in the Path of Allãh, Allãh will reckon him amongst Prophets, truthful followers, martyrs, and righteous. (Mustadrak Hakim)

﴿113﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: مَاكَانَ فِيْنَا فَارِسٌ يَوْمَ بَدْرٍ غَيْرَ الْمِقْدَادِ وَلَقَدْ رَأَيْتُنَا وَمَا فِيْنَا إِلاَّ نَائِمٌ إِلَّا رَسُوْلُ اللهِ ﷺ تَحْتَ شَجَرَةٍ يُصَلِّيْ وَ يَبْكِيْ حَتّٰى أَصْبَحَ

رواه احمد ١/١٢٥

113. 'Alí ﷺ narrates that no one was riding a horse on the day of Badar except Miqdad. I observed that we were all asleep except

Rasúlullāh ﷺ, who was offering *Salāt* under a tree, and weeping till it dawned. (Musnad Ahmad)

﴾114﴿ عَنْ اَبِىْ سَعِيْدٍ الْخُدْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَامَ يَوْمًا فِىْ سَبِيْلِ اللهِ بَاعَدَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ بِذٰلِكَ الْيَوْمِ سَبْعِيْنَ خَرِيْفًا۔

رواه النسائى،باب ثواب من صام......رقم: ٢٢٤٧

114. Abu Sa'íd Al Khudri ﷺ narrates that Rasúlullāh ﷺ said: He who fasts for a day in the Path of Allāh, Allāh will keep him away from Hell by a distance of seventy years of journey. (Nasai)

﴾115﴿ عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَامَ يَوْمًا فِىْ سَبِيْلِ اللهِ بَعُدَتْ مِنْهُ النَّارُ مَسِيْرَةَ مِائَةِ عَامٍ۔

رواه الطبرانى فى الكبير والاوسط ورجاله موثقون، مجمع الزوائد ٣/٤٤٤

115. 'Amr ibne-'Abasah ﷺ narrates that Rasúlullāh ﷺ said: He who fasts for a day in the Path of Allāh, the Hell-Fire will be kept away from him by a distance of hundred years of journey. (Tabarānī, Majma-'uz-Zawaid)

﴾116﴿ عَنْ اَبِىْ اُمَامَةَ الْبَاهِلِىِّ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: مَنْ صَامَ يَوْمًا فِىْ سَبِيْلِ اللهِ جَعَلَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْاَرْضِ۔ رواه الترمذى ،وقال:

هذا حديث غريب، باب ماجاء فى فضل الصوم فى سبيل اللّٰه رقم: ١٦٢٤

116. Abu Umāmah Bahilí ﷺ narrates that Nabí ﷺ said: If anyone fasts for a day in the Path of Allāh; Allāh puts a trench between him and Hell, which is as wide as the distance between the heavens and the earth. (Tirmidhí)

﴾117﴿ عَنْ اَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِىِّ ﷺ اَكْثَرُنَا ظِلًّا مَنْ يَسْتَظِلُّ بِكِسَائِهِ، وَاَمَّا الَّذِيْنَ صَامُوْا فَلَمْ يَعْمَلُوْا شَيْئًا، وَاَمَّا الَّذِيْنَ اَفْطَرُوْا فَبَعَثُوا الرِّكَابَ وَامْتَهَنُوْا وَعَالَجُوْا، فَقَالَ النَّبِىُّ ﷺ: ذَهَبَ الْمُفْطِرُوْنَ الْيَوْمَ بِالْاَجْرِ۔

رواه البخارى،باب فضل الخدمة فى الغزو، رقم: ٢٨٩٠

117. Anas ﷺ narrates that we were with Nabí ﷺ; the one amongst us who used his own sheet for shade had the maximum

shade. Those who were fasting could not do any work. And those who were not fasting, arose and set up the tents, watered the animals, and did all the painstaking hard work. Nabi ﷺ said: Those not fasting have earned all the reward today. (Bukhārī)

﴿118﴾ عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نَغْزُوْ مَعَ رَسُوْلِ اللهِ ﷺ فِيْ رَمَضَانَ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، فَلاَ يَجِدُ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ، يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةً فَصَامَ، فَإِنَّ ذٰلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ، فَإِنَّ ذٰلِكَ حَسَنٌ.

رواه مسلم،باب جواز الصوم والفطرفي شهررمضان......رقم: ٢٦١٨

118. Abu Sa'íd Al-Khudri ﷺ narrates that we used to go on expeditions with Rasúlullāh ﷺ during the month of Ramadan. Some of us fasted, and some of us did not fast. Those fasting were not displeased With the ones who were not fasting, nor those who were not fasting displeased with those who were fasting. They knew that those who had strength enough kept fast and that was good for them. Those who felt weak did not fast, and that was good for them. (Muslim)

﴿119﴾ عَنْ عَبْدِاللهِ الْخَطْمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ: أَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ.

رواه ابو داؤد،باب في الدعاء عند الوداع، رقم: ٢٦٠١

119. 'Abdullāh. Al-Khatimí ﷺ narrates that when Nabí ﷺ wanted to bid farewell to the troops, he used to say:

أَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ

I hand over to Allāh your *Deen*, your *Amānah* and your final deeds, (in Whose custody things are not lost).

Note: The *Amānah* includes the members of the family, wealth and belongings, and all the things that are given to a person these are entrusted from Allāh ﷻ. Similarly, this includes *Amānah* (belongings) of people entrusted with one who is going on a journey or his belongings entrusted with the people. What a comprehensive *Du'ā* is made in this brief phrase that is: May Allāh take care of your

religion, your family, your wealth and property, and give a good end to your deeds.

﴿120﴾ عَنْ عَلِيِّ بْنِ رَبِيْعَةَ رَحِمَهُ اللهُ قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ وَأُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللهِ، فَلَمَّا اسْتَوٰى عَلٰى ظَهْرِهَا قَالَ: الْحَمْدُ لِلّٰهِ، ثُمَّ قَالَ: سُبْحَانَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ، ثُمَّ قَالَ: الْحَمْدُ لِلّٰهِ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: اَللهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحٰنَكَ إِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْلِيْ إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ، فَقِيْلَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ! مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَالَ: رَأَيْتُ رَسُوْلَ اللهِ ﷺ فَعَلَ كَمَا فَعَلْتُ، ثُمَّ ضَحِكَ فَقُلْتُ: يَا رَسُوْلَ اللهِ! مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَالَ: إِنَّ رَبَّكَ تَعَالٰى يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: اِغْفِرْلِيْ ذُنُوْبِيْ، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوْبَ غَيْرِيْ.

رواه ابوداؤد، باب مايقول الرجل اذا ركب برقم: ٢٦٠٢

120. 'Ali ibne-Rabi'ah Rahmatullahi 'alaihi narrates: I was present with Ali ﷺ when an animal was brought him for riding. As he put his foot in the stirrup, he said: *Bismillāh* (In the name of Allāh). When he sat on its back he said: *Alhamdulillāh* (Praise be to Allāh). and then said:

سُبْحَانَ الَّذِيْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

Glory to Him, Who has made this subservient to us, for we had not the strength to control it, and verily to our *Rabb* we are to return.

He then said thrice: *Alhamdulillāh* (Praise be to Allāh) and thrice *Allāhu Akbar* (Allāh is the Greatest). Then he said:

سُبْحٰنَكَ إِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْلِيْ إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ

Glory be to You, I have wronged myself, so forgive me, as none except You can forgive.

Then he smiled. It was asked O *Amirul Mu'minin* (Commander of Faithful): What makes you smile? He said: I saw Rasúlullāh ﷺ doing as I have done and when he smiled,

I asked: O Rasúlullāh! What makes you smile? He replied: Your

Rabb Ta'ālā, is pleased with His servant, when he says: Forgive my sins; as he is well aware that none except Him forgives sins.

(Abu Dāwúd)

Note: Stirrup is a ring made of iron, which hangs on the two sides of the saddle of the horse, and the rider mounts on the horse by putting his foot in it.

﴿121﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ كَانَ إِذَا اسْتَوٰى عَلٰى بَعِيْرِهٖ خَارِجًا اِلٰى سَفَرٍ، كَبَّرَ ثَلاَثًا، قَالَ: سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ، وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ، اَللّٰهُمَّ! اِنَّا نَسْأَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ وَ التَّقْوٰى، وَمِنَ الْعَمَلِ مَا تَرْضٰى، اَللّٰهُمَّ! هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا،وَاطْوِ عَنَّا بُعْدَهٗ، اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ، وَالْخَلِيْفَةُ فِى الْاَهْلِ، اَللّٰهُمَّ! اِنِّىْ اَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ، وَاِذَا رَجَعَ قَالَهُنَّ، وَزَادَ فِيْهِنَّ: آئِبُوْنَ، تَائِبُوْنَ، عَابِدُوْنَ، لِرَبِّنَا حَامِدُوْنَ.

رواه مسلم، باب استحباب الذكر اذا ركب دابته...... رقم: ٣٢٧٥

121. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that when Rasúlullāh ﷺ used to mount his animal for setting out on a journey, he would say *Allahu Akbar* (Allāh is the Greatest) three times and then pray:

سُبْحَانَ الَّذِى سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ، وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ، اَللّٰهُمَّ! اِنَّا نَسْأَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ وَ التَّقْوٰى، وَمِنَ الْعَمَلِ مَا تَرْضٰى، اَللّٰهُمَّ! هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا،وَاطْوِ عَنَّا بُعْدَهٗ، اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ، وَالْخَلِيْفَةُ فِى الْاَهْلِ، اَللّٰهُمَّ! اِنِّىْ اَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ

Glory to Him Who has made this subservient to us, for we had no strength to control it, and verily to our *Rabb* do we return. O Allāh! We seek virtue and piety from You in this journey and those acts that please You. O Allāh! Make easy for us this journey and fold up its length for us. O Allāh! You are our companion in the journey, and the One Who looks after the family. O Allāh! I seek refuge with You from the hardships of this journey and of witnessing undesirable events and finding undesirable changes in property and family on return.

And when he would returned from the journey, he used to say the same words and made this addition:

آيِبُوْنَ، تَائِبُوْنَ، عَابِدُوْنَ، لِرَبِّنَا حَامِدُوْنَ

We are returning, repenting, worshipping and praising our *Rabb*. (Muslim)

﴿122﴾ عَنْ صُهَيْبٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَرَ قَرْيَةً يُرِيْدُ دُخُوْلَهَا إِلاَّ قَالَ حِيْنَ يَرَاهَا: اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرَضِيْنَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِيْنِ وَمَا أَضْلَلْنَ وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ فَإِنَّا نَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيْهَا.

رواه الحاكم وقال هذا حديث صحيح الإسناد ووافقه الذهبي ٢/١٠٠

122. Sohaib ﷺ narrates that whenever Nabí ﷺ intended to enter into a town, he invoked on seeing the town:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرَضِيْنَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِيْنِ وَمَا أَضْلَلْنَ وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ فَإِنَّا نَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيْهَا

O Allāh! The *Rabb* of seven skies and of all the things which the seven skies shade; and the *Rabb* of seven earths and of all the things which the seven earths contain; and the *Rabb* of *Shaitāns* and of those who were led astray by them; and the *Rabb* of winds and those things which blow by these winds, we ask You of the good of this town and the good of its inhabitants and the good which is there in this town; and seek refuge with You, from the evil of this town, and of the evil of its inhabitants and the evil of everything that is in this town. (Mustadrak Hākim)

﴿123﴾ عَنْ خَوْلَةَ بِنْتِ حَكِيْمٍ السُّلَمِيَّةِ رَضِيَ اللهُ عَنْهَا تَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ، حَتّٰى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذٰلِكَ.

رواه مسلم باب في التعوذ من سوء القضاء ...... رقم: ٦٨٧٨

123. Khawlah binte Hakím As-Sulamiyyah Radiyallāhu 'anhā

narrates: I heard Rasúlullāh ﷺ saying: 'Whoever on arrival somewhere says:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I suck refuge' in Allāh's perfect words from the evil of what He has created.

Then no evil will befall him, till he departs from where he arrived. (Muslim)

﴿124﴾ عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ رَضِىَ اللهُ عَنْهُ قَالَ: قُلْنَا يَوْمَ الْخَنْدَقِ يَا رَسُوْلَ اللهِ! هَلْ مِنْ شَيْءٍ نَقُوْلُهُ فَقَدْ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ قَالَ: نَعَمْ! اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا قَالَ: فَضَرَبَ اللهُ عَزَّوَجَلَّ وُجُوْهَ اَعْدَائِهِ بِالرِّيْحِ فَهَزَمَهُمُ اللهُ عَزَّوَجَلَّ بِالرِّيْحِ.

رواه احمد ٣/٣

124. Abu Sa'id Al-Khudri ؓ narrates that at the Battle of Trench, we asked: O Rasúlullāh! Is there anything to invoke as our hearts are in our mouth. He said: Yes. (Say this):

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

O Allāh! Hide our weaknesses and give us security from fear. Abu Sa'id Al-Khudri says: (We started saying these words and with it's blessing Allāh ﷻ sent a wind on the faces of the enemies, and Allāh ﷻ defeated them by the wind. (Musnad Ahmad)

﴿125﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ اَنْفَقَ زَوْجَيْنِ فِى سَبِيْلِ اللهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةِ بَابٍ: اَىْ فُلُ هَلُمَّ، قَالَ اَبُوْبَكْرٍ: يَا رَسُوْلَ اللهِ ذَاكَ الَّذِىْ لَاتَوَى عَلَيْهِ، فَقَالَ النَّبِيُّ ﷺ: اِنِّى لَاَرْجُوْ اَنْ تَكُوْنَ مِنْهُمْ.

رواه البخارى،باب فضل النفقة فى سبيل الله،رقم: ٢٨٤١

125. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: He who contributes a pair of anything (for instance-two clothes or two horses) in the Path of Allāh, he would be invited by the warden of Paradise to enter. Every warden will invite him from his door: O such and such! Come in. Abu Bakr said: O Rasúlullāh! That

person shall have no fear. Nabí ﷺ said: I do hope that you will be one of those. (Bukhārí)

﴿126﴾ عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَفْضَلُ دِيْنَارٍ دِيْنَارٌ يُنْفِقُهُ الرَّجُلُ عَلٰى عِيَالِهٖ، وَدِيْنَارٌ يُنْفِقُهُ عَلٰى فَرَسِهٖ فِيْ سَبِيْلِ اللهِ، وَدِيْنَارٌ يُنْفِقُهُ الرَّجُلُ عَلٰى اَصْحَابِهٖ فِيْ سَبِيْلِ اللهِ. رواه ابن حبان، قال المحقق: اسناده صحيح ١٠/٥٠٣

126. Thawbān ؓ narrates that Rasúlullāh ﷺ said: The most rewarding dinār, is that dinār a man spends on his family, and the dinār he spends on his horse in the Path of Allāh, and the dinār he spends on his colleagues in the Path of Allāh. (Dinār is the name of a golden coin). (Ibne Hibban)

﴿127﴾ وَيُرْوٰى عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَا رَاَيْتُ اَحَدًا اَكْثَرَ مَشْوَرَةً لِاَصْحَابِهٖ مِنْ رَسُوْلِ اللهِ ﷺ. رواه الترمذى،باب ماجاء فى المشورة، رقم: ١٧١٤

127. It is narrated by Abu Hurairah ؓ that I did not see anyone consulting so frequently with his companions, as Rasúlullāh ﷺ did. (Tirmidhí)

﴿128﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَارَسُوْلَ اللهِ! اِنْ نَزَلَ بِنَا اَمْرٌ لَيْسَ فِيْهِ بَيَانُ اَمْرٍ وَلَا نَهْيٍ فَمَا تَاْمُرُنَا؟ قَالَ: شَاوِرُوْا فِيْهِ الْفُقَهَاءَ وَالْعَابِدِيْنَ وَلَا تُمْضُوْا فِيْهِ رَاْيَ خَاصَّةٍ.

رواه الطبراني في الاوسط ورجاله موثقون من اهل الصحيح،مجمع الزوائد١/٤٢٨

128. Alí ؓ narrates that he asked: O Rasúlullāh! If we have a matter in which we do not have any specific order, to do or not to do, what do you order in this regard to us? He said: Consult those who have good understanding of *Deen* and are devout worshippers, and do not decide on an individual opinion.
(Tabarāni, Majma-'uz-Zawāid)

﴿129﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ ﴿وَشَاوِرْهُمْ فِى الْاَمْرِ﴾ الآية قَالَ رَسُوْلُ اللهِ ﷺ: اَمَا اِنَّ اللهَ وَرَسُوْلَهٗ غَنِيَّانِ عَنْهَا وَلٰكِنْ جَعَلَهَا اللهُ رَحْمَةً لِاُمَّتِيْ، فَمَنْ شَاوَرَ مِنْهُمْ لَمْ يَعْدِمْ رُشْدًا وَمَنْ تَرَكَ الْمَشْوَرَةَ مِنْهُمْ لَمْ يَعْدِمْ عَنَاءً.

رواه البيهقي ٦/٧٦

129. Ibne-Abbās Radiyallāhu 'anhuma narrates that when this verse was revealed: (And consult them in affairs) then Rasúlullāh ﷺ said: Behold! Allāh and His Messenger are above consultation. However, Allāh has made this a source of blessing for my *Ummah*. So, anyone of my *Ummah* who consults others, he remains on the straight path, and anyone who gives up consultation he remains in distress. (Baihaqí)

﴿130﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: حَرْسُ لَيْلَةٍ فِيْ سَبِيْلِ اللهِ تَعَالٰى اَفْضَلُ مِنْ اَلْفِ لَيْلَةٍ يُقَامُ لَيْلُهَا وَيُصَامُ نَهَارُهَا۔ رواه احمد ١/٦١

130. 'Uthman ibne-'Affan ؓ narrates: I heard Rasúlullāh ﷺ saying: To be a guard a single night in the Path of Allāh Ta'ālā, is better than a thousand nights of worship standing by night and fasting in the day. (Musnad Ahmad)

﴿131﴾ عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ (يَوْمَ حُنَيْنٍ): مَنْ يَحْرُسُنَا اللَّيْلَةَ؟ قَالَ اَنَسُ بْنُ اَبِي مَرْثَدِ الْغَنَوِيُّ رَضِيَ اللهُ عَنْهُمَا: اَنَا يَا رَسُوْلَ اللهِ! قَالَ: فَارْكَبْ، فَرَكِبَ فَرَسًا لَهُ وَجَاءَ اِلٰى رَسُوْلِ اللهِ ﷺ فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: اِسْتَقْبِلْ هٰذَا الشِّعْبَ حَتّٰى تَكُوْنَ فِي اَعْلَاهُ، وَلَا نُغَرَّنَّ مِنْ قِبَلِكَ اللَّيْلَةَ، فَلَمَّا اَصْبَحْنَا خَرَجَ رَسُوْلُ اللهِ ﷺ اِلٰى مُصَلَّاهُ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ قَالَ: هَلْ اَحْسَسْتُمْ فَارِسَكُمْ؟ قَالُوا: يَا رَسُوْلَ اللهِ! مَا اَحْسَسْنَاهُ، فَثُوِّبَ بِالصَّلَاةِ، فَجَعَلَ رَسُوْلُ اللهِ ﷺ يُصَلِّيْ وَهُوَ يَتَلَفَّتُ اِلَى الشِّعْبِ حَتّٰى اِذَا قَضٰى صَلَاتَهُ وَسَلَّمَ فَقَالَ: اَبْشِرُوْا فَقَدْ جَاءَكُمْ فَارِسُكُمْ، فَجَعَلْنَا نَنْظُرُ اِلٰى خِلَالِ الشَّجَرِ فِي الشِّعْبِ فَاِذَا هُوَ قَدْ جَاءَ حَتّٰى وَقَفَ عَلٰى رَسُوْلِ اللهِ ﷺ فَسَلَّمَ وَقَالَ: اِنِّي انْطَلَقْتُ حَتّٰى كُنْتُ فِي اَعْلٰى هٰذَا الشِّعْبِ حَيْثُ اَمَرَنِيْ رَسُوْلُ اللهِ ﷺ، فَلَمَّا اَصْبَحْتُ اطَّلَعْتُ الشِّعْبَيْنِ كِلَيْهِمَا، فَنَظَرْتُ فَلَمْ اَرَ اَحَدًا، فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: هَلْ نَزَلْتَ اللَّيْلَةَ؟ قَالَ: لَا، اِلَّا مُصَلِّيًا اَوْقَاضِيًا حَاجَةً، فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: قَدْ اَوْجَبْتَ فَلَا عَلَيْكَ اَنْ لَا تَعْمَلَ بَعْدَهَا.

رواه ابوداؤد، باب في فضل الحرس في سبيل الله عزوجل، رقم: ٢٥٠١

131. Sahl ibne-Hanzaliyah ؓ narrates that Rasúlullāh ﷺ (on the day of Hunain) asked: Who will be our guard tonight? Anās ibne-Abi Marthad Al-Ghanawi Radiyallāhu 'anhuma said: I, O Rasúlullāh! Rasúlullāh ﷺ said: Mount your horse. He mounted

his horse and came to Rasúlulláh ﷺ. Rasúlulláh ﷺ told him: Go to that mountain path till you reach its top. (Stand and guard there and be very alert) lest tonight through your negligence we get deceived. In the morning Rasúlulláh ﷺ went to his place of *Salāt* and offered two *raka'āt*, he then said: Do you know about your horseman? The Sahabah said: O Rasúlulláh! We do not know. Then an announcement was made for *Salāt-ul-Fajr*. During the *Salāt* the attention of Rasúlulláh ﷺ was towards the mountain path. When he completed the *Salat* and on *Salām* said:

Be happy, your horseman has come. We began to look between the trees in the mountain path from where Anas ibne-Abi Marthad was coming, until he stood before Rasúlulláh ﷺ and offered his *Salām* and said: I went till I reached the top of the mountain path as Rasúlulláh ﷺ had commanded me (I stood guard the whole night). In the morning, I looked down at both sides of the mountain but saw no one. Rasúlulláh ﷺ asked him: Did you dismount during the night? He replied: No, except for *Salāt* or to relieve myself. Rasúlulláh ﷺ said: You have made Paradise certain for yourself. Henceforth you will not be blamed if you do not offer any optional deeds. (Abu Dāwúd)

﴿132﴾ عَنِ ابْنِ عَائِذٍ رَضِيَ اللهُ عَنْهُ خَرَجَ رَسُوْلُ اللهِ ﷺ فِي جَنَازَةِ رَجُلٍ فَلَمَّا وُضِعَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَا تُصَلِّ عَلَيْهِ يَارَسُوْلَ اللهِ فَإِنَّهُ رَجُلٌ فَاجِرٌ، فَالْتَفَتَ رَسُوْلُ اللهِ ﷺ إِلَى النَّاسِ فَقَالَ: هَلْ رَآهُ اَحَدٌ مِنْكُمْ عَلٰى عَمَلِ الْإِسْلَامِ، فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُوْلَ اللهِ، حَرَسَ لَيْلَةً فِيْ سَبِيْلِ اللهِ، فَصَلّٰى عَلَيْهِ رَسُوْلُ اللهِ ﷺ وَحَثٰى التُّرَابَ عَلَيْهِ وَقَالَ: اَصْحَابُكَ يَظُنُّوْنَ اَنَّكَ مِنْ اَهْلِ النَّارِ وَاَنَا اَشْهَدُ اَنَّكَ مِنْ اَهْلِ الْجَنَّةِ، وَقَالَ: يَا عُمَرُ! اِنَّكَ لَا تُسْاَلُ عَنْ اَعْمَالِ النَّاسِ وَلٰكِنْ تُسْاَلُ عَنِ الْفِطْرَةِ. رواه البيهقي في شعب الايمان ٤/٤٣

132. Ibne-Á'idh رضي الله عنه narrates that Rasúlulláh ﷺ came out to a man's funeral. When the bier was laid down, 'Umar ibnil-Khattab رضي الله عنه said: Do not offer his funeral *Salāt*, O Rasúlulláh, for he was sinful. Rasúlulláh ﷺ turned towards the people and inquired whether any of them had seen him doing any deed of Islam. A man replied: Yes; O Rasúlulláh! He guarded one night in the Path

of Allāh. Rasúlullāh ﷺ offered his funeral *Salāt* and spread dust over his grave. Then he said (to the demised):

Your companions think that you are one of those who will go to Hell but I testify that you are one of those who will go to Paradise.

(Baihaqí)

﴿133﴾ حَدَّثَنَا سَعِيْدُ بْنُ جُمْهَانَ قَالَ: سَأَلْتُ سَفِيْنَةَ عَنِ اسْمِهٖ، فَقَالَ: اِنِّيْ مُخْبِرُكَ بِاسْمِيْ، سَمَّانِيْ رَسُوْلُ اللهِ ﷺ سَفِيْنَةَ، قُلْتُ: لِمَ سَمَّاكَ سَفِيْنَةَ؟ قَالَ: خَرَجَ وَمَعَهُ اَصْحَابُهُ، فَثَقُلَ عَلَيْهِمْ مَتَاعُهُمْ فَقَالَ: اُبْسُطْ كِسَاءَكَ فَبَسَطْتُهُ فَجَعَلَ فِيْهِ مَتَاعَهُمْ، ثُمَّ حَمَلَهُ عَلَيَّ فَقَالَ: احْمِلْ مَااَنْتَ اِلَّا سَفِيْنَةٌ قَالَ: فَلَوْ حَمَلْتُ يَوْمَئِذٍ وِقْرَ بَعِيْرٍ اَوْ بَعِيْرَيْنِ اَوْ خَمْسَةٍ اَوْ سِتَّةٍ، مَاثَقُلَ عَلَيَّ.

حلية الاولياء ١/٣٦٩ وذكره في الاصابة بنحوه ٢/٢٥٨

133. Sa'íd ibne-Jumhan Rahmatullāh says: I asked *Safínah* " about his name. He replied: I will tell you about my name. Rasúlullāh ﷺ named me *Safínah* I asked: Why did he give you the name of *Safínah*? He said: Once Rasúlullāh ﷺ came on a journey along with his Sahabah. Their luggage was heavy for them, so Rasúlullāh ﷺ asked me to spread my sheet, which I spread. He put all their luggage on the sheet, then put it over me, and said: Carry it. You are a *Safínah* (a sailing boat). He says: Regardless of one or two camel loads, that day, if it were five or six camel loads, it would not had been heavy for me. (Hilyah, Isābah)

﴿134﴾ عَنْ اَحْمَرَ مَوْلٰى اُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا فِي غَزَاةٍ فَجَعَلْتُ اُعَبِّرُ النَّاسَ فِي وَادٍ اَوْنَهْرٍ فَقَالَ لِيَ النَّبِيُّ ﷺ: مَاكُنْتَ فِي هٰذَا الْيَوْمِ اِلَّا سَفِيْنَةً. الاصابة ١/٢٣

134. Ahmar ﷺ, the freed slave of Umme-*Salam*ah Radiyallāhu 'anha narrates that we were on an expedition. (We passed by a valley or a stream) I started helping people in crossing the stream or valley. Nabí ﷺ told me: You have become a *Safínah* (a sailing boat) today. (Isābah)

﴿135﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلٰى بَعِيْرٍ قَالَ: فَكَانَ اَبُوْلُبَابَةَ وَعَلِيُّ بْنُ اَبِيْ طَالِبٍ زَمِيْلَيْ رَسُوْلِ اللهِ ﷺ قَالَ: فَكَانَتْ اِذَا جَاءَتْ عُقْبَةُ رَسُوْلِ اللهِ ﷺ قَالَا: نَحْنُ نَمْشِيْ عَنْكَ، قَالَ: مَااَنْتُمَا بِاَقْوٰى مِنِّيْ وَمَا اَنَا بِاَغْنٰى عَنِ الْاَجْرِ مِنْكُمَا.

رواه البغوي في شرح السنة، قال المحقق: اسناده حسن ١١/٣٥

135. 'Abdulllāh ibne-Masúd " narrates that on the day of Badr, there was one camel for every three men. He says: Abu Lubābah and 'Alí ibne-Abi Talib were the travelling mates of Rasúlullāh ﷺ. He says: When it was the turn of Rasúlullāh ﷺ to dismount, they both said: We would walk for you. Rasúlullāh ﷺ replied: You two are not stronger than me, and I am in no less need for reward then you. (Sharh hus *Sunnah* lil Baghawi)

﴿136﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَمْ يَسْبِقُوْهُ بِعَمَلٍ إِلَّا الشَّهَادَةُ.

رواه البيهقي في شعب الايمان ٦/٣٣٤

136. Sahl ibne-Sa'íd ؓ narrates that Rasúlullāh ﷺ said: During a journey the *Amír* of the *Jamā'at* is the one who serves the most. He who excels his companions in service cannot be excelled by anyone, on account of his deeds, except by martyrdom. (Baihaqi)

﴿137﴾ عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَلْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ. (وهو بعض الحديث) رواه عبد الله بن احمد والبزارو

الطبراني ورجالهم ثقات، مجمع الزوائد ٥/٩٢

137. Nu'man ibne-Bashír Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: (To be attached to) the *Jamā'at* is a blessing and separating (from the *Jamā'at*) is a punishment.

(Musnad Ahmad, Bazzār Tabarāní)

﴿138﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا اَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ. رواه البخاري، باب السير وحده، رقم: ٢٩٩٨

138. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: If people knew, what I know, of travelling alone, no rider would ever travel alone at night. (Bukhāri)

﴿139﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَلَيْكُمْ بِالدُّلْجَةِ، فَإِنَّ الْاَرْضَ تُطْوَى بِاللَّيْلِ. رواه ابوداؤد، باب في الدلجة، رقم: ٢٥٧١

139. Anas ؓ narrates that Rasúlullāh ﷺ said: Do travel in the early part of the night, for the earth is folded. during the night.

(Abu Dāwúd)

Note: It means that when you go out on a journey, do not restrict travelling by day only, but travel at night also, for there are not as many hurdles as there are in the daytime, and travelling becomes easy. This is what the folding of the earth means. (Mazāhir-e- Haque)

﴿140﴾ عَنْ عَمْرِوبْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ۔ رواه الترمذی وقال: حدیث عبدالله بن عمرو احسن، باب ماجاء فی کراهیة ان یسافر وحده،رقم: ١٦٧٤

140. 'Amr ibne-Shoib Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: A single rider is a *Shaitān* and a pair of riders is a pair of *Shaitāns* and three riders are a *Jamā'at*. (Tirmidhi)

Note: A rider here means a traveller. It means a traveller or two travellers can easily be trapped in evil by *Shaitān*. To clarify this a person travelling alone or two are stated to be *Shaitan*. It is therefore advisable that there be at least three persons in a journey so that they are saved from the *Shaitan*; and they can offer *Salāt* in *Jamā'ah* and also be mutually helpful. (Mazāhir Haque)

﴿141﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُوْلُ اللهِ ﷺ: الشَّيْطَانُ يَهُمُّ بِالْوَاحِدِ وَالِاثْنَيْنِ فَاِذَا كَانُوْا ثَلَاثَةً لَمْ يَهُمَّ بِهِمْ.

رواه البزار وفيه عبد الرحمن بن ابی الزناد وهوضعيف وقدوثق، مجمع الزوائد ٣/٤٩١

141. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: The *Shaitan* intends to do evil to one or two persons, but if they are three, then he does not intend to do evil to them. (Bazzār, Majma- 'uz-Zawāid)

﴿142﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِثْنَانِ خَيْرٌ مِنْ وَاحِدٍ وَثَلَاثٌ خَيْرٌ مِنِ اثْنَيْنِ وَاَرْبَعَةٌ خَيْرٌ مِنْ ثَلَاثَةٍ فَعَلَيْكُمْ بِالْجَمَاعَةِ فَاِنَّ اللهَ عَزَّوَجَلَّ لَنْ يَجْمَعَ اُمَّتِيْ اِلَّا عَلٰى هُدًى. رواه احمد ٥/١٤٥

142. Abu Dhar ؓ narrates that Rasúlullāh ﷺ said: Two men are better than one, and three are better than two, and four are

better than three. So, it is incumbent on you to be in a *Jamā 'at*; for Allāh ﷻ will never unite my *Ummah* on anything except on *Hidāyah* (guidance). (Musnad Ahmad)

﴿143﴾ عَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ الْاَشْجَعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ يَدَ اللهِ عَلَى الْجَمَاعَةِ، فَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَمَاعَةَ يَرْكُضُ. (وهو بعض الحديث)

رواه النسائي، باب قتل من فارق الجماعة......رقم:٤٠٢٥

143. 'Arfajah ibne-Shuraih Al-Ashja'i ؓ narrates that Rasúlullāh ﷺ said: Indeed, Allāh's hand is on *Jamā'at*. Indeed *Shaitan* is with the one who has separated himself from the *Jamā'at* and provokes him. (Nasai)

﴿144﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَتَخَلَّفُ فِي الْمَسِيْرِ فَيُزْجِي الضَّعِيفَ وَيُرْدِفُ وَيَدْعُوْلَهُمْ. رواه ابو داؤد، باب لزوم الساقة، رقم:٢٦٣٩

144. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that while travelling, Rasúlullāh ﷺ used to remain behind; and used to urge forward the weaker animals, and give a ride to the one on foot and pray for all of them. (Abu Dawúd)

﴿145﴾ عَنْ اَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا خَرَجَ ثَلاَثَةٌ فِيْ سَفَرٍ فَلْيُؤَمِّرُوْا اَحَدَهُمْ. رواه ابوداؤد، باب في القوم يسافرون......رقم:٢٦٠٨

145. Abu Sa'id Al-Khudri ؓ narrates that Rasúlullāh ﷺ said: When three set out on a journey, they must make one of them as their *Amir*. (Abu Dāwúd)

﴿146﴾ عَنْ اَبِيْ مُوسٰى رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ اَنَا وَرَجُلَانِ مِنْ بَنِيْ عَمِّيْ، فَقَالَ اَحَدُ الرَّجُلَيْنِ: يَا رَسُوْلَ اللهِ! اَمِّرْنَا عَلٰى بَعْضِ مَا وَلَّاكَ اللهُ عَزَّوَجَلَّ، وَقَالَ الْاٰخَرُ مِثْلَ ذٰلِكَ، فَقَالَ: إِنَّا وَاللهِ لَا نُوَلِّيْ عَلٰى هٰذَا الْعَمَلِ اَحَدًا سَاَلَهُ، وَلَا اَحَدًا حَرِصَ عَلَيْهِ. رواه مسلم، باب النهي عن طلب الامارة والحرص عليها، رقم:٤٧١٧

146. Abu Músā ؓ narrates that I and two of my paternal cousins, went to Nabí ﷺ. One of them said: O Rasúlullāh! Make us the *Amir* of the area which Allāh ﷻ has put in your charge. The other

also expressed the same desire. He replied: I swear by Allāh! We never put anyone in charge of these affairs who himself asks for it, or aspires for it. (Muslim)

﴿147﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ فَارَقَ الْجَمَاعَةَ وَاسْتَذَلَّ الْإِمَارَةَ لَقِيَ اللهَ وَلَا وَجْهَ لَهُ عِنْدَهُ.

رواه احمد ورجاله ثقات، مجمع الزوائد ٥/٤٠١

147. Hudhaifah ﷺ narrates: I heard Rasúlullāh ﷺ saying: He who separates from the *Jamā'at*, and degrades the authority of the *Amir* will meet Allāh having no status in His eyes.

(Musnad Ahmad, Majma-'uz-Zawāid)

﴿148﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِنَّ اللهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ اَحَفِظَ اَمْ ضَيَّعَ. رواه ابن حبان، قال المحقق: اسناده صحيح على شرطهما، ١٠/٣٤٤

148. Anas ﷺ narrates that Rasúlullāh ﷺ said: Verily, Allāh will ask every guardian for the things under his custody, whether he cared for them or neglected them. (Ibne-Hibbān)

﴿149﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِيْ اَهْلِهِ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَالْمَرْاَةُ رَاعِيَةٌ فِيْ بَيْتِ زَوْجِهَا وَمَسْئُوْلَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِيْ مَالِ سَيِّدِهِ وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِيْ مَالِ اَبِيْهِ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ.

رواه البخاري، باب الجمعة في القرى والمدن، رقم:٨٩٣

149. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: Every one of you is responsible and every one of you is accountable for those under you. A ruler is responsible and will be accountable for his subjects; a man is responsible for his family members, and will be accountable for them; a woman is responsible for her husband's house (his children, etc.) and she will be accountable for them; a servant is responsible for the wealth of his master, and will be accountable for it; a son is responsible for his father's wealth, and will be accountable for it. Every one

of you is responsible, and will be accountable for whatever is placed under his custody. (Bukhārī)

﴿150﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا اَنَّ النَّبِيَّ ﷺ قَالَ لَا يَسْتَرْعِي اللهُ تَبَارَكَ وَ تَعَالٰى عَبْدًا رَعِيَّةً قَلَّتْ اَوْ كَثُرَتْ اِلَّا سَاَلَهُ اللهُ تَبَارَكَ وَتَعَالٰى عَنْهَا يَوْمَ الْقِيَامَةِ : اَقَامَ فِيْهِمْ اَمْرَ اللهِ تَبَارَكَ وَتَعَالٰى اَمْ اَضَاعَهُ حَتّٰى يَسْاَلَهُ عَنْ اَهْلِ بَيْتِهِ خَاصَّةً. رواه احمد ٢/١٥

150. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Any person who is appointed a ruler by Allāh *Tabaraka wa Ta'ālā* over his subjects, whether small or big in number, Allāh *Tabaraka wa Ta'ālā* will question him about them on the Day of Resurrection; whether he established in them the commands of Allāh *Tabaraka wa Ta'ālā* or neglected them. So much so, that he would be, questioned about his family members in particular. (Musnad Ahmad)

﴿151﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَا اَبَا ذَرٍّ ! اِنِّيْ اَرَاكَ ضَعِيْفًا، وَاِنِّيْ اُحِبُّ لَكَ مَا اُحِبُّ لِنَفْسِيْ، لَا تَاَمَّرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيْمٍ.

رواه مسلم، باب كراهة الامارة بغير ضرورة، رقم: ٤٧٢٠

151. Abu Dhar ﷺ narrates that Rasúlullāh ﷺ said: O Abu Dhar! I see that you are weak; and I like for you what I like for myself. Do not be *Amír* even of two persons, and do not accept the responsibility of an orphan's wealth. (Muslim)

Note: What Rasúlullāh ﷺ impressed upon Abu Dhar was that if he were weak like Abu Dhar, he would not become *Amír* even over two persons.

﴿152﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ! اَلَا تَسْتَعْمِلُنِيْ؟ قَالَ: فَضَرَبَ بِيَدِهِ عَلٰى مَنْكِبِيْ، ثُمَّ قَالَ : يَا اَبَاذَرٍّ! اِنَّكَ ضَعِيْفٌ، وَاِنَّهَا اَمَانَةٌ، وَاِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، اِلَّا مَنْ اَخَذَهَا بِحَقِّهَا وَاَدَّى الَّذِيْ عَلَيْهِ فِيْهَا.

رواه مسلم، باب كراهة الامارة بغير ضرورة، رقم: ٤٧١٩

152. Abu Dhar ﷺ narrates that I said: O Rasúlullāh! Why do you not appoint me as a governor? Rasúlullāh ﷺ patted me on my shoulder and said: Abu Dhar! You are weak, and this is a trust and this will be a cause of humiliation and regret on the Day

of Resurrection; except for a person, who takes it as it ought to be taken and fulfils his obligations. (Muslim)

﴿153﴾ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ (لِيَ) النَّبِيُّ ﷺ: يَا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ: لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ اِنْ أُوْتِيْتَهَا عَنْ مَسْئَلَةٍ وُكِلْتَ اِلَيْهَا، وَاِنْ أُوْتِيْتَهَا مِنْ غَيْرِ مَسْئَلَةٍ اُعِنْتَ عَلَيْهَا.

(الحديث) رواه البخاري، باب قول الله تبارك وتعالى 'لا يؤاخذ كم الله......رقم:٦٦٢٢

153. 'Abdur Rahmān ibne-Samurah ﷺ narrates that Rasúlullāh ﷺ told him: O 'Abdur Rahmān ibne-Samurah! Do not ask to be a *Amír*, for if you are made that as a result of your asking for it, you will be left to deal with it yourself. And if you are made a *Amír* without aspiring for it, you will be helped in undertaking it. (Bukhārí)

﴿154﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّكُمْ سَتَحْرِصُوْنَ عَلَى الْإِمَارَةِ، وَسَتَكُوْنُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ.

رواه البخاري،باب مايكره من الحرص على الامارة، رقم: ٧١٤٨

154. Abu Hurairah ﷺ narrates that Nabí ﷺ said: A time is coming when you will aspire for authority (becoming *Amír*). but it will be a cause of regret on the Day of Resurrection. How good is she who breastfeeds and how bad is she who stops breastfeeding. (Búkharí)

Note: The last sentence of this *Hadíth* means that when somebody assumes public office, it appears to be very dear like a breast-feeding woman to an infant, and when one loses public position and authority this causes distress, just as an infant feels distressed when breast-feeding is stopped for him.

﴿155﴾ عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِنْ شِئْتُمْ اَنْبَاْتُكُمْ عَنِ الْإِمَارَةِ، وَمَا هِيَ؟ فَنَادَيْتُ بِاَعْلَى صَوْتِيْ ثَلَاثَ مَرَّاتٍ: وَمَا هِيَ يَارَسُوْلَ اللهِ ؟ قَالَ: اَوَّلُهَا مَلَامَةٌ، وَثَانِيْهَا نَدَامَةٌ، وَثَالِثُهَا عَذَابٌ يَوْمَ الْقِيَامَةِ اِلَّا مَنْ عَدَلَ، وَكَيْفَ يَعْدِلُ مَعَ قَرَابَتِهِ؟.

رواه البزار والطبراني في الكبير والاوسط باختصار ورجال الكبير رجال الصحيح، مجمع الزوائد ٣٦٣/٥

155. 'Awf ibne-Malik ﷺ narrates that Rasúlullāh ﷺ said: If you what I shall inform you what is the reality of *Imārah* (governing)? I loudly asked three times: What is it? O Rasúlullāh! He said: The first is criticism, the second is regret and the third is the Punishment on the Day of Resurrection, except he who dispenses justice and how can one dispense justice in respect of one's relatives.

(Tabarāni, Majma-'uz-Zawāid)

Note: This means that one who becomes an *Amír* (Ruler or Governor) is first criticised and admonished from every quarter; that he has done this wrong and done that wrong, etc. Next, due to this reproach, he becomes regretful and says: Why did I accept this responsibility (becoming a ruler)? Then in the last stage, if justice is not dispensed, there will be punishment on the Day of Reckoning. So this turns out to be a cause of disgrace and humiliation in this world, and of tough accountability in the Hereafter.

﴿156﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اسْتَعْمَلَ رَجُلًا مِنْ عِصَابَةٍ وَفِيْ تِلْكَ الْعِصَابَةِ مَنْ هُوَ اَرْضٰى لِلّٰهِ مِنْهُ فَقَدْ خَانَ اللهَ وَخَانَ رَسُوْلَهُ وَخَانَ الْمُؤْمِنِيْنَ.

رواه الحاكم فى المستدرك وقال: هذا حديث صحيح الاسناد ولم يخرجاه ٩٢/٤

156. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: If anyone makes someone *Amír* of a *Jamā'at* (group), and there is a man in that *Jamā'at* more pleasing to Allāh , he is guilty of breach of trust to Allāh, breach of trust to His Messenger and breach of trust to the believers. (Mustadrak Hākím)

Note: In the presence of a better one, if some other is to be made *Amír* due to certain religious considerations, then this will not be included in this warning. As am one occasion, Rasúlullāh ﷺ sent a delegation, in which he appointed 'Abdullah ibne-Jahsh ﷺ as *Amír*, and said to them: He is not superior amongst you but possesses more patience in withstanding hunger and thirst. (Musnad Ahmad)

﴿157﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ

اَمِيْرٍ يَلِى اَمْرَ الْمُسْلِمِيْنَ ثُمَّ لَا يَجْهَدُلَهُمْ وَيَنْصَحُ، اِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ.

رواه مسلم باب فضيلة الامير العادل، رقم: ٤٧٣١

157. Ma'qil ibne-Yasar ﷺ narrates that he heard Rasúlullāh ﷺ saying: Anyone who has been made *Amír* for the governance of the affairs of the Muslims, and he does not endeavour for their welfare, but he will not enter Paradise along with the Muslims. (Muslim)

﴿158﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَامِنْ وَالٍ يَلِيْ رَعِيَّةً مِنَ الْمُسْلِمِيْنَ فَيَمُوْتُ وَهُوَ غَاشٌّ لَهُمْ اِلَّا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ.

رواه البخاری باب من استرعی رعیة فلم ينصح رقم: ٧١٥١

158. Ma'qil ibne-Yasār ﷺ narrates that Rasúlullāh ﷺ said: Anyone made responsible for the governance of the affairs of Muslims dies acting dishonestly towards them, Allāh will forbid Paradise for him. (Bukhārī)

﴿159﴾ عَنْ اَبِيْ مَرْيَمَ الْاَزْدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ وَلَّاهُ اللهُ عَزَّوَجَلَّ شَيْئًا مِنْ اَمْرِ الْمُسْلِمِيْنَ فَاحْتَجَبَ دُوْنَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ احْتَجَبَ اللهُ عَنْهُ دُوْنَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ.

رواه ابوداؤد باب فيما يلزم الامام من امر الرعية ...... رقم: ٢٩٤٨

159. Abu Maryam Al Azdi ﷺ narrates: I heard Rasúlullāh ﷺ saying: If Allāh ﷻ puts a man in authority of the affairs of the Muslims, and he turns his face away from their needs, destitution and poverty, Allāh will turn away from his needs, and will not help him in destitution and poverty. (Abu Dāwúd)

﴿160﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ اَحَدٍ يُؤَمَّرُ عَلَى عَشَرَةٍ فَصَاعِدًا لَا يُقْسِطُ فِيْهِمْ اِلَّا جَاءَ يَوْمَ الْقِيَامَةِ فِى الْاَصْفَادِ وَالْاَغْلَالِ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٨٩/٤

160. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: If anyone made *Amír* over ten or more persons does not deal. with them equitably, he will come chained and handcuffed on the Day of Reckoning. (Mustadrak Hākim)

﴿161﴾ عَنْ اَبِيْ وَائِلٍ رَحِمَهُ اللهُ اَنَّ عُمَرَ اسْتَعْمَلَ بِشْرَبْنَ عَاصِمٍ عَلٰى صَدَقَاتِ هَوَازِنَ فَتَخَلَّفَ بِشْرٌ فَلَقِيَهُ عُمَرُ، فَقَالَ: مَاخَلَّفَكَ، اَمَا لَنَا عَلَيْكَ سَمْعٌ وَطَاعَةٌ، قَالَ: بَلٰى! وَلٰكِنْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ وُلِّيَ مِنْ اَمْرِ الْمُسْلِمِيْنَ شَيْئًا اُتِيَ بِهٖ يَوْمَ الْقِيَامَةِ حَتّٰى يُوْقَفَ عَلٰى جِسْرِ جَهَنَّمَ. (الحديث) اخرجه البخاري من طريق سويد، الاصابة ١/١٥٢

161. Abu Wail Rahimahullāh narrates that 'Umar appointed Bishr ibne-Asim of Hawadhin as collector of *Sadaqah*. But Bishr did not go. 'Umar met and asked him: What held you up? Is it not necessary for you to listen and to obey us? Bishr replied: Yes, verily! But I heard Rasúlullāh ﷺ saying that one who is made responsible for some affairs of the Muslims, he will be brought and held at the bridge over Hell on the Day of Resurrection.

(Bukhāri)

﴿162﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ اَمِيْرِ عَشَرَةٍ اِلَّا يُؤْتٰى بِهٖ يَوْمَ الْقِيَامَةِ مَغْلُوْلًا حَتّٰى يَفُكَّهُ الْعَدْلُ اَوْيُوْبِقَهُ الْجَوْرُ.

رواه البزار والطبراني في الاوسط ورجال البزار رجال الصحيح مجمع الزوائد ٥/٣٧٠

162. Abu Hurairah ﷺ narrates that Nabi ﷺ said: Any *Amír* over ten persons, will be brought on the Day of Reckoning with an iron collar around his neck, till his justice gets him free, or his tyranny destroys him. (Bazzār, Tabarani, Majma- 'uz-Zawāid)

﴿163﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سَيَلِيْكُمْ اُمَرَاءُ يُفْسِدُوْنَ وَمَا يُصْلِحُ اللهُ بِهِمْ اَكْثَرُ، فَمَنْ عَمِلَ مِنْهُمْ بِطَاعَةِ اللهِ فَلَهُمُ الْاَجْرُ وَعَلَيْكُمُ الشُّكْرُ، وَمَنْ عَمِلَ مِنْهُمْ بِمَعْصِيَةِ اللهِ فَعَلَيْهِمُ الْوِزْرُ وَعَلَيْكُمُ الصَّبْرُ.

رواه البيهقي في شعب الإيمان ٦/١٥

163. 'Abdullāh ibne-Mas'úd ﷺ narrates that Rasúlullāh ﷺ said: There will be some of your *Amírs* who will cause corruption, and Allāh will bring reforms through them, more than their corruption. So, that *Amír* who works in obedience to Allāh, will be rewarded, and gratefulness is necessary from you. And that *Amír* who works in disobedience to Allāh, the sins thereof, will be on him; and you will have to be patient. (Baihaqi)

﴿164﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ مِنْ رَسُوْلِ اللهِ ﷺ يَقُوْلُ فِيْ بَيْتِيْ هٰذَا: اَللّٰهُمَّ مَنْ وَلِيَ مِنْ اَمْرِ اُمَّتِيْ شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ وَ مَنْ وَلِيَ مِنْ اَمْرِ اُمَّتِيْ شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهٖ۔

رواه مسلم،باب فضيلة الامير العادل......رقم: ٤٧٢٢

164. 'A'ishah Radiyallāhu 'anha narrates: I heard from Rasúlullāh ﷺ making this *du'ā* in my house: O Allāh! Whosoever is placed in authority over my *Ummah* and is harsh with them, You be harsh on him; and whoever in authority over my *Ummah* is kind to them, You be kind on him. (Muslim)

﴿165﴾ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ وَكَثِيْرِبْنِ مُرَّةَ وَعَمْرِوبْنِ الْاَسْوَدِ وَالْمِقْدَامِ بْنِ مَعْدِ يْكَرِبَ وَاَبِيْ اُمَامَةَ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ الْاَمِيْرَ اِذَا ابْتَغَى الرِّيْبَةَ فِي النَّاسِ اَفْسَدَهُمْ۔

رواه ابوداؤد،باب فى التجسس برقم: ٤٨٨٩

165. Jubair ibne-Nufair, Kathír ibne-Murrah, 'Amr ibne-Aswad, Miqdām ibne-Ma'díkarib and Abu Umamah Radiyallāhu 'anhum narrate that Rasúlullāh ﷺ said: When an *Amír* exposes faults in the people, he corrupts them. (Abu Dāwúd)

Note: This means that when the *Amír*, instead of trusting his people, looks for their faults and becomes suspicious about them, then he himself is a source of discord and dispersion. Therefore, it is essential for the *Amír*, that he veils the faults of the people and is not suspicious, but makes good assumptions about them. (Badhl-ul-Majhúd)

﴿166﴾ عَنْ اُمِّ الْحُصَيْنِ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنْ اُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ اَسْوَدُ يَقُوْدُكُمْ بِكِتَابِ اللهِ فَاسْمَعُوْا لَهٗ وَاَطِيْعُوْا۔

رواه مسلم،باب وجوب طاعة الامراء......رقم: ٤٧٦٢

166. Umme Husain Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: If a slave is made an *Amír* on you, whose nose and ears are cut and he is of black complexion; but he leads you according to the Book of Allāh, you should listen to his orders and obey him. (Muslim)

﴿167﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِسْمَعُوْا وَاَطِيْعُوْا،

وَاِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَاَنَّ رَاْسَهُ زَبِيْبَةٌ۔

رواه البخاری، باب السمع والطاعة للامام......رقم:٧١٤٢

167. Anas ibne-Malik narrates that Rasúlulláh said: Listen and obey, even if an Abyssinian slave with a head like a raisin is made *Amír* over you. (Bukhári)

﴿168﴾ عَنْ وَائِلٍ الْحَضْرَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِسْمَعُوْا وَاَطِيْعُوْا فَاِنَّمَا عَلَيْهِمْ مَا حُمِّلُوْا وَعَلَيْكُمْ مَا حُمِّلْتُمْ۔

رواه مسلم،باب فی طاعة الامراء وان منعوا الحقوق،رقم: ٤٧٨٣

168. Wail Al-Hadramí narrates that Rasúlulláh said: Listen and obey the *Amír*, for on them shall be the responsibility of what they do, and on you shall be the responsibility of what you do. (Muslim)

﴿169﴾ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اُعْبُدُوا اللهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَاَطِيْعُوْا مَنْ وَلَّاهُ اللهُ اَمْرَكُمْ وَلَا تُنَازِعُوا الْاَمْرَ اَهْلَهٗ وَلَوْ كَانَ عَبْدًا اَسْوَدَ، وَعَلَيْكُمْ بِمَا تَعْرِفُوْنَ مِنْ سُنَّةِ نَبِيِّكُمْ وَالْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ، وَعَضُّوْا عَلٰى نَوَاجِذِكُمْ بِالْحَقِّ۔ رواه الحاكم وقال: هذا اسناد صحيح على شرطهما جميعا ولا اعرف له علة ووافقه الذهبی ١/٩٦

169. 'Irbãdh ibne-Sariyah narrates that Rasúlulláh said: Worship Alláh and do not associate anything with Him. And obey those put in authority of your affairs. Do not dispute with the *Amír* about his authority, even if he is a black slave. Hold firmly to the *Sunnah* of your Nabí and his rightly guided *Khalífahs*, blessed with *Hidayah*, and hold fast with your teeth to the righteous way. (Mustadrak Hakim)

﴿170﴾ عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ اللهَ يَرْضٰى لَكُمْ ثَلَاثًا وَيَسْخَطُ لَكُمْ ثَلَاثًا، يَرْضٰى لَكُمْ اَنْ تَعْبُدُوْهُ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَاَنْ تَعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا وَلَا تَفَرَّقُوْا وَاَنْ تَنَاصَحُوْا مَنْ وَلَّاهُ اللهُ اَمْرَكُمْ وَيَسْخَطُ لَكُمْ قِيْلَ وَقَالَ وَاِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ۔ رواه احمد ٢/٣٦٧

170. Abu Hurairah narrates that Rasúlulláh said: Alláh

likes for you three things and dislikes for you three things. He likes that you worship Him and do not associate any partner with Him That you all hold fast to the rope of Allāh and do not get divided. That you be a well-wisher to those whom Allāh has put in authority over you. And He dislikes your indulging in unprofitable discussions and; wasting your wealth; and asking unnecessary questions. (Musnad Ahmad)

﴿171﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَطَاعَنِيْ فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِيْ فَقَدْ عَصَى اللهَ، وَمَنْ أَطَاعَ الْإِمَامَ فَقَدْ أَطَاعَنِيْ، وَمَنْ عَصَى الْإِمَامَ فَقَدْ عَصَانِيْ۔ رواه ابن ماجه، باب طاعة الامام،رقم: ٢٨٥٩

171. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: He who obeys me has indeed obeyed Allāh; and he who disobeys me has indeed disobeyed Allāh. He who obeys the *Amír* has obeyed me. and who disobeys the *Amír* has disobeyed me. (Ibne-Mājah)

﴿172﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ رَأَى مِنْ أَمِيْرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، فَمِيْتَةٌ جَاهِلِيَّةٌ۔

رواه مسلم باب وجوب ملازمة جماعة المسلمين ....رقم: ٤٧٩٠

172. Ibne Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: If anyone sees something in his *Amir* that he dislikes, he should be patient. For, one who separates from the community of Muslims even the distance of a hand span, and dies, he dies like those dying in ignorance (pre-Islamic times). (Muslim)

Note: Dying like those in the pre-Islamic times means that during the time of ignorance people were unrestrained. They neither obeyed their leaders nor listened to their guidance. (Nawawi)

﴿173﴾ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَاطَاعَةَ فِي مَعْصِيَةِ اللهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوْفِ۔ (وهو بعض الحديث) رواه ابوداؤد، باب في الطاعة، رقم: ٢٦٢٥

173. 'Alí ﷺ narrates that Rasúlullāh ﷺ said: There is no obedience to anyone in disobedience to Allāh. Obedience is only in what is good. (Abu Dāwúd)

﴿174﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: السَّمْعُ وَالطَّاعَةُ حَقٌّ عَلَى الْمَرْءِ الْمُسْلِمِ فِيْمَا اَحَبَّ اَوْ كَرِهَ اِلاَّ اَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَاِنْ اُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ عَلَيْهِ وَلَا طَاعَةَ۔ رواه احمد ٢/١٤٢

174. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Hearing and obeying the *Amir* is the duty of a Muslim, whether he likes it or not, except when the Amir commands to do an act of disobedience to Allāh. If ordered disobedience to Allāh he must neither listen nor obey.

(Musnad Ahmad)

﴿175﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِذَا سَافَرْتُمْ فَلْيَؤُمَّكُمْ اَقْرَاُكُمْ، وَاِنْ كَانَ اَصْغَرَكُمْ، وَاِذَا اَمَّكُمْ فَهُوَ اَمِيْرُكُمْ۔

رواه البزار واسناده حسن، مجمع الزوائد ٢/٢٠٦

175. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: When you travel, your *Imām* (who leads the *Salāt*) ought to be the one who remembers the Qur'ān most (and be the one most acquainted with *Fiqh*), even if he is the youngest of you; and when he becomes your *Imām* he is your *Amír*. (Bazzār, Majma-'uz-Zawāid)

Note: However, from the other narrations, it appears that Rasúlullāh ﷺ made someone an *Amír* because of a certain specific quality though his companions were better than him as mentioned in *Hadith* No. 156.

﴿176﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ عَبَدَ اللهَ تَبَارَكَ وَتَعَالٰى لَايُشْرِكُ بِهٖ شَيْئًا فَاَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَسَمِعَ وَاَطَاعَ فَاِنَّ اللهَ تَبَارَكَ وَتَعَالٰى يُدْخِلُهٗ مِنْ اَيِّ اَبْوَابِ الْجَنَّةِ شَاءَ وَلَهَا ثَمَانِيَةُ اَبْوَابٍ وَمَنْ عَبَدَ اللهَ تَبَارَكَ وَتَعَالٰى لَايُشْرِكُ بِهٖ شَيْئًا وَاَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَسَمِعَ وَعَصٰى فَاِنَّ اللهَ تَبَارَكَ وَتَعَالٰى مِنْ اَمْرِهٖ بِالْخِيَارِ اِنْ شَاءَ رَحِمَهٗ وَاِنْ شَاءَ عَذَّبَهٗ۔ رواه احمد والطبراني ورجال احمد ثقات، مجمع الزوائد ٥/٣٨٩

176. 'Ubāda ibne-Sāmit ﷺ narrates that Rasúlullāh ﷺ said: He who worshipped Allāh *Tabāraka wa Ta'ālā*, and did not associate any partner with Him, established *Salāt*, paid *Zaka'āt*, and listened and obeyed his *Amir*, Allāh *Tabāraka wa Ta'ālā* will make him enter

Paradise from the door of his choice, and Paradise has eight doors. And he who worshipped Allāh *Tabāraka wa Ta'ālā* and did not associate any partner with Him, established *Salāt*, paid *Zaka'āt*, and listened to his *Amír* and disobeyed him, his matter is with Allāh *Tabaraka wa Ta'ālā;* He may have mercy on him or inflict punishment on him. (Musnad Ahmad, Tabarāni. Majma-'uz-Zawāid)

﴿177﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ اَنَّهُ قَالَ: اَلْغَزْوُ غَزْوَانِ فَاَمَّا مَنِ ابْتَغٰى وَجْهَ اللهِ، وَاَطَاعَ الْإِمَامَ، وَاَنْفَقَ الْكَرِيْمَةَ، وَيَاسَرَ الشَّرِيْكَ، وَاجْتَنَبَ الْفَسَادَ، فَاِنَّ نَوْمَهُ وَنَبْهَهُ اَجْرٌ كُلُّهُ، وَاَمَّا مَنْ غَزَا فَخْرًا وَرِيَاءً وَسُمْعَةً وَعَصَى الْإِمَامَ، وَاَفْسَدَ فِي الْاَرْضِ، فَاِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ. رواه ابو داؤد، باب فيمن يغزو ويلتمس الدنيا، رقم: ٢٥١٥

177. Mu'ādh ibne-Jabal ﷺ narrates that Rasúlullāh ﷺ said: *Jihād* is of two kinds. The one who seeks Allāh's favour, obeys the *Amír*, and spends the best he values, treats his colleagues kindly and avoids doing mischief; then he will have the reward, for all the time whether asleep or awake and he who fights in a boasting spirit, for the sake of vain display, and to gain a reputation, disobeys the *Amír* and spreads mischief on the earth, then he will not return with gain. (Abu Dawúd)

﴿178﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَجُلًا قَالَ: يَارَسُوْلَ اللهِ! رَجُلٌ يُرِيْدُ الْجِهَادَ فِيْ سَبِيْلِ اللهِ وَهُوَ يَبْتَغِيْ عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ فَقَالَ النَّبِيُّ ﷺ: لَا اَجْرَ لَهُ، فَاَعْظَمَ ذٰلِكَ النَّاسُ وَقَالُوْا لِلرَّجُلِ: عُدْ لِرَسُوْلِ اللهِ ﷺ فَلَعَلَّكَ لَمْ تُفْهِمْهُ، فَقَالَ يَارَسُوْلَ اللهِ! رَجُلٌ يُرِيْدُ الْجِهَادَ فِيْ سَبِيْلِ اللهِ وَهُوَ يَبْتَغِيْ عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ قَالَ: لَا اَجْرَ لَهُ. فَقَالُوْا لِلرَّجُلِ: عُدْ لِرَسُوْلِ اللهِ ﷺ فَقَالَ لَهُ الثَّالِثَةَ، فَقَالَ لَهُ: لَا اَجْرَ لَهُ.

رواه ابوداؤد، باب فيمن يغدو يلتمس الدنيا، رقم: ٢٥١٦

178. Abu Hurairah ﷺ narrates that a person asked: O Rasúlullāh! A man wishes to go on *Jihād* in the Path of Allāh desiring some worldly advantage. Nabi ﷺ said: He will have no reward. This had a great impact on the people, and they asked that man: Enquire from Rasúlullāh ﷺ again, as perhaps, you could not understand his point. This man again said: O Rasúlullāh! A man wishes to take part in *Jihād* in the Path of Allāh desiring some worldly

advantage. He said: He will have no reward. The people asked him to enquire from Rasúlullāh ﷺ again. So he asked the question for the third time. He replied: There is no reward for him.

(Abu Dawúd)

﴿179﴾ عَنْ اَبِي ثَعْلَبَةَ الْخُشَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: وَكَانَ النَّاسُ اِذَا نَزَلَ رَسُوْلُ اللهِ ﷺ مَنْزِلًا تَفَرَّقُوْا فِي الشِّعَابِ وَالْاَوْدِيَةِ فَقَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ تَفَرُّقَكُمْ فِي هٰذِهِ الشِّعَابِ وَالْاَوْدِيَةِ اِنَّمَا ذٰلِكُمْ مِنَ الشَّيْطَانِ، فَلَمْ يَنْزِلْ بَعْدَذٰلِكَ مَنْزِلًا اِلَّا انْضَمَّ بَعْضُهُمْ اِلٰى بَعْضٍ حَتّٰى يُقَالَ: لَوْ بُسِطَ عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ.

رواه ابوداؤد، باب ما يؤمر من انضمام العسكر وسعته، رقم: ٢٦٢٨

179. Abu Tha'labah Al-Khushani ﷺ narrates that the *Sahābah* used to encamp with Rasúlullāh ﷺ. At a location, they scattered in the mountain paths and valleys. Rasúlullāh ﷺ said: Your scattering in the mountain paths and valleys is only from *Shaitān*. After that whenever they camped at a location they kept so close together, that it used to be said, that if a cloth were to be spread over them, it would cover them all. (Abu Dāwúd)

﴿180﴾ عَنْ صَخْرٍ الْغَامِدِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: اَللّٰهُمَّ بَارِكْ لِاُمَّتِيْ فِيْ بُكُوْرِهَا وَكَانَ اِذَا بَعَثَ سَرِيَّةً اَوْجَيْشًا بَعَثَهَا مِنْ اَوَّلِ النَّهَارِ، وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ اَوَّلِ النَّهَارِ، فَاَثْرٰى وَكَثُرَ مَالُهُ.

رواه ابوداؤد،باب فى الابتكار فى السفر،رقم: ٢٦٠٦

180. Sakhr Al-Ghamidi ﷺ narrates that Rasúlullāh ﷺ said: "O Allāh! Bless my people in their early morning." When he sent an expedition, or an army, he set them out in the beginning of the day. Sakhr was a trader and he would send his merchandise at the beginning of the day; so he became rich and his wealth increased. (Abu Dawúd)

Note: The objective of the *du'a* of Rasúlullāh ﷺ, as mentioned in the *Hadíth*, is that when people of my *Ummah* travel or do any religious or worldly work, they should undertake that in the beginning of the day so that they are blessed.

﴿181﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِاَكْثَمَ بْنِ الْجَوْنِ

الْخُزَاعِيِّ: يَا أَكْثَمُ! اغْزُ مَعَ غَيْرِ قَوْمِكَ يَحْسُنْ خُلُقُكَ، وَتَكْرُمْ عَلَى رُفَقَائِكَ، يَا أَكْثَمُ!
خَيْرُ الرُّفَقَاءِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ وَلَنْ يُغْلَبَ اثْنَا
عَشَرَ أَلْفًا مِنْ قِلَّةٍ. رواه ابن ماجه، باب السرايا، رقم: ٢٨٢٧

181. Anas ibne-Malik narrates that Rasúlulláh ﷺ told Aktham ibne-Jawn Al-Khuzā'í: O Aktham! Participate in *Jihād* with others besides your own people. This will improve your conduct, and you will become respectable in the eyes of your companions. O Aktham! The best companions are four, and the best detachment is of four hundred men, and the best army is of four thousand men. Twelve thousand men can never be defeated due to shortage of manpower. (Ibne-Mājah)

﴿182﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ،
إِذْ جَاءَهُ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ
اللهِ ﷺ: مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا ظَهْرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ
زَادٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ، قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّى رَأَيْنَا أَنَّهُ لَا
حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ. رواه مسلم، باب استحباب المواساة بفضول المال، رقم: ٤٥١٧

182. Abu Saíd Al-Khudri narrates that while we were on a journey with Rasúlulláh ﷺ, a man came riding an animal and began to stare right and left. Rasúlulláh ﷺ said: He who has an extra mount, should give it to the one who has none. And he who has extra provisions, should give it to the one who has none. The narrator says that he mentioned various kinds of possessions, till we began to think that none of us had a right to anything extra. (Muslim)

﴿183﴾ عَنْ جَابِرِ بْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُمَا حَدَّثَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ أَرَادَ أَنْ
يَغْزُوَ قَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ! إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا لَيْسَ لَهُمْ مَالٌ وَلَا عَشِيرَةٌ
فَلْيَضُمَّ أَحَدُكُمْ إِلَيْهِ الرَّجُلَيْنِ أَوِ الثَّلَاثَةَ.

(الحديث) رواه ابو داؤد، باب الرجل يتحمل بمال غيره يغزو، رقم: ٢٥٣٤

183. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma mentions that when Rasúlulláh ﷺ intended to go on an expedition, he said: O

group of *Muhājireen* and *Ansār!* Among your brethren are such people, who neither have money nor relatives; so every one of you should take with him two or three of them. (Abu Dāwúd)

﴿184﴾ عَنِ الْمُطْعِمِ بْنِ الْمِقْدَامِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا خَلَّفَ عَبْدٌ عَلٰى اَهْلِهٖ اَفْضَلَ مِنْ رَكْعَتَيْنِ يَرْكَعُهُمَا عِنْدَهُمْ حِيْنَ يُرِيْدُ سَفَرًا.

رواه ابن شيبة حديث ضعيف، الجامع الصغير ٢/٤٩٥، ورد عليه صاحب الاتحاف وملخص كلامه ان الحديث ليس بضعيف، اتحاف السادة ٣/٤٦٥

184. Mut'im ibne-Miqdam ﷺ narrates that Rasúlullāh ﷺ said: No slave of Allāh leaves behind for his family an assistant better than offering two *Raka'ats* near them when he wants to go on a journey.

(Jāmi-'us-Saghír)

﴿185﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَسِّرُوْا وَلَا تُعَسِّرُوْا، وَبَشِّرُوْا وَلَا تُنَفِّرُوْا.

رواه البخاري، باب ما كان النبي ﷺ يتخولهم بالموعظة.....، رقم: ٦٩

185. Anas ﷺ narrates that Rasúlullāh ﷺ said: Make things easy (for people) do not make things hard and difficult for them. Give them good tidings and do not create hatred. (Bukhārí)

Note: Encourage people by mentioning glad tidings and virtues for doing good deeds; and because of their sins do not frighten them so much that they despair the mercy of Allāh, and are thus dragged away from *Deen* (religion).

﴿186﴾ عَنْ عَبْدِ اللهِ هُوَ ابْنُ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: قَفْلَةٌ كَغَزْوَةٍ.

رواه ابو داؤد، باب في فضل القفل في الغزو، رقم: ٢٤٨٧

186. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Returning from a *Jihād* is like going on *Jihād*.

(Abu Dāwúd)

Note: The reward similar to what one gets for *Jihad* (in the Path of Allāh), is again given after coming back at his place of dwelling from the Path of Allāh, provided he has intentions that as soon as the needs for which he came

back, are fulfilled, or whenever there is a call for the Path of Allāh, he would go for Allāh's cause forthwith.

(Mazāhir-e-Haque)

﴿187﴾ عَنْ عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيْرَاتٍ وَيَقُوْلُ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ، آيِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ، صَدَقَ اللهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

رواه ابوداؤد، باب في التكبير على كل شرف في المسير، رقم: ٢٧٧٠

187. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ while returning from *Jihad, Hajj* or *'Umrah* on climbing every elevation would say *Allāhu Akbar* (Allāh is the most Great) three times, and then say:

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ، آيِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ، صَدَقَ اللهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

None is worthy of worship but Allāh, Who has no partner, to Whom the dominion belongs, to Whom praise is due and Who is Omnipotent, we are are returning, repenting, worshipping, prostrating and praising our *Rabb*. Allāh has truthfully fulfilled His promise, helped His servant and defeated the enemies all by Himself.

(Abu Dāwūd)

﴿188﴾ عَنْ عَمْرِو بْنِ مُرَّةَ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَعَاهُ إِلَى الْإِسْلَامِ، وَقَالَ لَهُ: يَا عَمْرَو بْنَ مُرَّةَ: أَنَا النَّبِيُّ الْمُرْسَلُ إِلَى الْعِبَادِ كَافَّةً أَدْعُوْهُمْ إِلَى الْإِسْلَامِ وَآمُرُهُمْ بِحَقْنِ الدِّمَاءِ، وَصِلَةِ الْأَرْحَامِ، وَعِبَادَةِ اللهِ، وَرَفْضِ الْأَصْنَامِ، وَحَجِّ الْبَيْتِ وَصِيَامِ شَهْرِ رَمَضَانَ، شَهْرٍ مِنَ اثْنَيْ عَشَرَ شَهْرًا، فَمَنْ أَجَابَ فَلَهُ الْجَنَّةُ، وَمَنْ عَصَى فَلَهُ النَّارُ فَآمِنْ بِاللهِ يَا عَمْرُو يُؤْمِنْكَ اللهُ مِنْ هَوْلِ جَهَنَّمَ، قُلْتُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّكَ رَسُوْلُ اللهِ، وَآمَنْتُ بِكُلِّ مَا جِئْتَ بِهِ بِحَلَالٍ وَحَرَامٍ، وَإِنْ أَرْغَمَ ذٰلِكَ كَثِيْرًا مِنَ الْأَقْوَامِ، فَقَالَ النَّبِيُّ ﷺ: مَرْحَبًا بِكَ يَا عَمْرَو بْنَ مُرَّةَ، فَقُلْتُ: يَا رَسُوْلَ اللهِ بِأَبِيْ أَنْتَ وَأُمِّيْ، اِبْعَثْنِيْ إِلَى قَوْمِيْ لَعَلَّ اللهَ أَنْ يَمُنَّ بِيْ عَلَيْهِمْ كَمَا مَنَّ بِكَ عَلَيَّ فَبَعَثَنِيْ إِلَيْهِمْ فَقَالَ: عَلَيْكَ بِالرِّفْقِ وَالْقَوْلِ

السَّدِيْدِ، وَلَا تَكُنْ فَظًّا وَلَا مُتَكَبِّرًا وَلَا حَسُوْدًا، فَأَتَيْتُ قَوْمِيْ فَقُلْتُ: يَابَنِيْ رِفَاعَةَ، يَا مَعْشَرَ جُهَيْنَةَ، إِنِّيْ رَسُوْلُ رَسُوْلِ اللهِ ﷺ إِلَيْكُمْ، أَدْعُوْكُمْ إِلَى الْجَنَّةِ وَأُحَذِّرُكُمُ النَّارَ، وَآمُرُكُمْ بِحَقْنِ الدِّمَاءِ، وَصِلَةِ الْأَرْحَامِ، وَعِبَادَةِ اللهِ، وَرَفْضِ الْأَصْنَامِ، وَحَجِّ الْبَيْتِ، وَصِيَامِ شَهْرِ رَمَضَانَ، شَهْرٍ مِنَ اثْنَيْ عَشَرَ شَهْرًا، فَمَنْ أَجَابَ فَلَهُ الْجَنَّةُ، وَمَنْ عَصَى فَلَهُ النَّارُ، يَامَعْشَرَ جُهَيْنَةَ، إِنَّ اللهَ –عَزَّوَجَلَّ– جَعَلَكُمْ خِيَارَمَنْ أَنْتُمْ مِنْهُ، وَبَغَّضَ إِلَيْكُمْ فِيْ جَاهِلِيَّتِكُمْ مَا حُبِّبَ إِلَى غَيْرِكُمْ، مِنْ أَنَّهُمْ كَانُوْا يَجْمَعُوْنَ بَيْنَ الْأُخْتَيْنِ، وَيَخْلُفُ الرَّجُلُ مِنْهُمْ عَلَى امْرَأَةِ أَبِيْهِ، وَالْغَزَاةِ فِي الشَّهْرِ الْحَرَامِ، فَأَجِيْبُوْا هٰذَا النَّبِيَّ الْمُرْسَلَ مِنْ بَنِيْ لُؤَيِّ بْنِ غَالِبٍ، تَنَالُوْا شَرَفَ الدُّنْيَا وَكَرَامَةَ الْآخِرَةِ، وَسَارِعُوْا فِيْ ذٰلِكَ يَكُنْ لَكُمْ فَضِيْلَةٌ عِنْدَ اللهِ، فَأَجَابُوْهُ إِلاَّ رَجُلاً وَاحِدًا. رواه الطبراني مختصرا من مجمع الزوائد ٨/٤٤١

188. 'Amr ibne-Murrah Juhani ﷺ was invited towards Islām by Nabi ﷺ. He said: O 'Amr ibne-Murrah! I am a Prophet sent towards the entire mankind. I invite them towards Islām. I command them to respect blood (do not kill anyone unjustly); bind the ties of kinship; worship Allāh; give up idols; perform the pilgrimage of the House of Allāh; fast in the month of Ramadān out of twelve months. He who obeys all these, for him is the Paradise. He who disobeys all these, Hell is for him. Have faith upon Allāh, O 'Amr! Allāh shall grant you peace from the horrors of the Hell. Amr said: I testify none has the right to be worshipped, except Allāh, and verily, you are the messenger of Allāh, and I believe upon whatever you have brought, permitted or forbidden; though this will displease many people. Nabi ﷺ said: You are welcome, O 'Amr ibne-Murrah! Then Amr said: O Rasúlullāh! May my mother and father sacrifice their lives for you; you depute me to my people. May Allāh grant His bounty to my people through me as He has granted me bounty through you. So, He sent me to them and instructed me; Treat them kindly and speak uprightly, but not harshly; not to be arrogant and not to be jealous. I came to my people and said: O Bani Rifā'ah! O people of Juhania! I am a messenger of Rasúl of Allāh towards you. I invite you to Paradise and warn you of Hell; and I ask you to respect blood, bind the ties of relationship, worship Allāh; give up idols, perform pilgrimage of the house of Allāh, and fast during

the month of Ramadān out of the twelve months. Whoever obeys all of these, Paradise is for him. Whoever disobeys all of these, Hell is for him. O people of Juhania! Allāh has made you the best amongst the Arabs. From the time of ignorance, he has put hatred in your heart for the evil things which others liked. They used to marry two real sisters at one time, and married the wife of their father, and fought in the holy months. So, accept the invitation of the Messenger sent by Allāh who belongs to Bani Lui Ibne-Ghalib tribe, you will get the nobility of this world and the honour of the Hereafter. And hasten to accept this invitation, you will achieve excellence from Allāh. All the people of the tribe accepted Islam except one man. (Tabarini, Majma-'uz-Zawāid)

Note: There are four holy months in which Arabs did not fight. These are *Muharram, Rajab, Zi-qa'dah* and *Zil-Hajj.*

﴿189﴾ عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ لَا يَقْدَمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحٰى، فَإِذَا قَدِمَ، بَدَأَ بِالْمَسْجِدِ، فَصَلّٰى فِيْهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ فِيْهِ۔

رواہ مسلم،باب استحباب رکعتین فی المسجد......،رقم: ١٦٥٩

189. K'ab ibne-Malik ﷺ narrates that Rasūlullāh ﷺ normally never returned from a journey but at the time of *Salāt-ud-Duha.* (forenoon prayer). When he arrived, he first went to the *Masjid,* offered two *Raka'ats Salāt,* and sat down there. (Muslim)

﴿190﴾ عَنْ جَابِرِبْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: فَلَمَّا أَتَيْنَا الْمَدِيْنَةَ قَالَ (لِيْ رَسُوْلُ اللهِ ﷺ) :اِئْتِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ۔

رواہ البخاری باب الھبۃ المقبوضۃ وغیر المقبوضۃ......،رقم: ٢٦٠٤

190. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that when we came to Madinah, Rasūlullāh ﷺ said to me: Go to the *Masjid* and offer two *Raka 'ats Salāt.* (Bukhāri)

﴿191﴾ عَنْ شِهَابِ بْنِ عَبَّادٍ رَحِمَهُ اللهُ أَنَّهُ سَمِعَ بَعْضَ وَفْدِ عَبْدِ الْقَيْسِ وَهُمْ يَقُوْلُوْنَ: قَدِمْنَا عَلٰى رَسُوْلِ اللهِ ﷺ فَاشْتَدَّ فَرَحُهُمْ بِنَا، فَلَمَّا انْتَهَيْنَا إِلَى الْقَوْمِ أَوْسَعُوْا لَنَا فَقَعَدْنَا، فَرَحَّبَ بِنَا النَّبِيُّ ﷺ وَدَعَا لَنَا، ثُمَّ نَظَرَ إِلَيْنَا، فَقَالَ: مَنْ سَيِّدُكُمْ وَزَعِيْمُكُمْ؟ فَأَشَرْنَا

بِـاَجْـمَـعِـنَـا اِلَى الْمُنْذِرِ بْنِ عَائِذٍ، فَقَالَ النَّبِيُّ ﷺ: اَهٰذَا الْاَشَجُّ؟ فَكَانَ اَوَّلَ يَوْمٍ وُضِعَ عَلَيْهِ هٰذَا الْاِسْمُ بِضَرْبَةٍ لِوَجْهِهِ بِحَافِرِ حِمَارٍ، قُلْنَا: نَعَمْ يَا رَسُوْلَ اللهِ! فَتَخَلَّفَ بَعْدَ الْقَوْمِ، فَعَقَلَ رَوَاحِلَهُمْ وَضَمَّ مَتَاعَهُمْ، ثُمَّ اَخْرَجَ عَيْبَتَهُ فَاَلْقٰى عَنْهُ ثِيَابَ السَّفَرِ وَلَبِسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ اَقْبَلَ اِلَى النَّبِيِّ ﷺ وَقَدْ بَسَطَ النَّبِيُّ ﷺ رِجْلَهُ وَاتَّكَاَ، فَلَمَّا دَنَامِنْهُ الْاَشَجُّ اَوْسَعَ الْقَوْمُ لَهُ، وَقَالُوْا: هٰهُنَا يَا اَشَجُّ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاسْتَوٰى قَاعِدًا وَقَبَضَ رِجْلَهُ: هٰهُنَا يَا اَشَجُّ فَقَعَدَ عَنْ يَمِيْنِ النَّبِيِّ ﷺ فَرَحَّبَ بِهِ وَاَلْطَفَهُ، وَسَاَلَهُ عَنْ بِلَادِهِ، وَسَمّٰى لَهُ قَرْيَةً قَرْيَةً الصَّفَا وَالْمُشَقَّرِ وَغَيْرَ ذٰلِكَ مِنْ قُرٰى هَجَرَ، فَقَالَ: بِاَبِيْ وَاُمِّيْ يَا رَسُوْلَ اللهِ! لَاَنْتَ اَعْلَمُ بِاَسْمَاءِ قُرَانَا مِنَّا، فَقَالَ: اِنِّيْ قَدْ وَطِئْتُ بِلَادَكُمْ وَفُسِحَ لِيْ فِيْهَا قَالَ: ثُمَّ اَقْبَلَ عَلَى الْاَنْصَارِ فَقَالَ: يَامَعْشَرَ الْاَنْصَارِ! اَكْرِمُوْا اِخْوَانَكُمْ فَاِنَّهُمْ اَشْبَاهُكُمْ فِي الْاِسْلَامِ، اَشْبَهُ شَيْءٍ بِكُمْ اَشْعَارًا، وَاَبْشَارًا، اَسْلَمُوْا طَائِعِيْنَ غَيْرَ مُكْرَهِيْنَ وَلَا مَوْتُوْرِيْنَ اِذْ اَبٰى قَوْمٌ اَنْ يُسْلِمُوْا حَتّٰى قُتِلُوْا، قَالَ: فَلَمَّا اَنْ اَصْبَحُوْا قَالَ: كَيْفَ رَاَيْتُمْ كَرَامَةَ اِخْوَانِكُمْ لَكُمْ وَضِيَافَتَهُمْ اِيَّاكُمْ؟ قَالُوْا: خَيْرُ اِخْوَانٍ، اَلَانُوْا فِرَاشَنَا، وَاَطَابُوْا مَطْعَمَنَا، وَبَاتُوْا وَاَصْبَحُوْا يُعَلِّمُوْنَنَا كِتَابَ رَبِّنَا تَبَارَكَ وَتَعَالٰى وَسُنَّةَ نَبِيِّنَا ﷺ، فَاَعْجَبَتِ النَّبِيَّ ﷺ وَفَرِحَ بِهَا، ثُمَّ اَقْبَلَ عَلَيْنَا رَجُلًا رَجُلًا، فَعَرَضْنَا عَلَيْهِ مَا تَعَلَّمْنَا وَعُلِّمْنَا فَمِنَّا مَنْ عُلِّمَ التَّحِيَّاتِ وَاُمَّ الْكِتَابِ وَالسُّوْرَةَ وَالسُّوْرَتَيْنِ وَالسُّنَنَ.

(الحديث)۔ رواه احمد ٣/٤٣٢

191. Shihab ibne-'Abbad Rahmatullāhi 'alaih narrates that I heard a man from a delegation of the tribe 'Abad Al-Qais. He said: We went to Rasúlullāh ﷺ. The Muslims rejoiced much at our coming. When we reached the assembly of people, they made spacious room for us and we sat down there. Nabí ﷺ welcomed us and prayed for us. Then looking at us Nabí ﷺ asked: Who is your chief and who is your leader? We all pointed towards Mundhir ibne-'Aid. Nabí ﷺ said: Is this Ashaj? (some one who has an injury on his head and or face is called Ashaj) That was the first day he was called Ashaj. He had a mark of injury on his face suffered from the hoof of a donkey. We said: Yes O Rasúlullāh. He had stayed behind his people, he tied their riding animals and took care of their luggage. Then he took out his bag and changed his clothes of the journey, and wore clean clothes and came to Nabí

ﷺ. Nabí ﷺ was reclining and stretching his feet. When Ashaj came near, people made room for him and asked Ashaj to sit there. Nabí ﷺ sat up and folded his feet, and said: Come here. O Ashaj! He came and sat down to the right of Nabí ﷺ, who welcomed him, treated him kindly and enquired about his area, and also mentioned the names of towns like Safa, Mushqar and some other towns of Hajar. Ashaj said: May my mother and father sacrifice their lives for you; O Rasúlulláh! You know the names of our towns more than us. He said: I have walked in your areas and these have been opened to me. Then Nabí ﷺ turned his attention towards the *Ansār* and said: O People of *Ansār*! Treat your brothers generously for they are Muslims like you in Islām. They resemble you in respect of the colour of their hair and skin. They joined the fold of Islam with their own will. They were never forced, nor were they attacked and overpowered,(at a time) when other people refused to embrace Islam and some were even killed. (That delegation stayed with the *Ansār*). Then in the morning, Rasúlulláh ﷺ asked them: How did you find your brothers in treating and hosting you? They said: They are very good brothers. They gave us soft bedding, served us with good food, and taught us by night and day the Book of our *Rabb Tabaraka wa Ta 'ālā* and the *Sunnah* of our Nabí ﷺ. Rasúlulláh ﷺ liked this, and was very pleased. Then he paid attention to us individually. We told him what we had learnt and what we were taught. Someone was taught, *Attahiyāt*, someone *Súrah Fātihah*, someone one *Súrah*, some two *Súrah*, and some many Súnnah. (Musnad Ahmad)

﴿192﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَحْسَنَ مَا دَخَلَ الرَّجُلُ عَلَى أَهْلِهِ إِذَا قَدِمَ مِنْ سَفَرٍ أَوَّلَ اللَّيْلِ۔ رواه ابوداؤد،باب فى الطروق، رقم: ٢٧٧٧

192. Jābir ﷺ narrates that Rasúlulláh ﷺ said: The best time for a man returning to his family from a journey is at the beginning of the night. (Abu Dāwúd)

﴿193﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُوْلُ اللهِ ﷺ إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ، أَنْ يَأْتِيَ أَهْلَهُ طُرُوْقًا۔ رواه مسلم، باب كراهة الطروق...... رقم: ٤٩٦٧

193. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ forbade a man who was away for a prolonged duration to come back to his family by night. (Muslim)

Note: From this *Hadith* it appears, it is not appropriate to return home suddenly after a prolonged journey, for the members of the family would not be mentally prepared to welcome him at night. However, if the family is already informed, then there is no harm in going home at night.

AVOIDING THE IRRELEVANT

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَقُلْ لِعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ط اِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ ط اِنَّ الشَّيْطَانَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا﴾ [الاسراء: ٥٣]

Allāh ﷻ said to His Prophet ﷺ: And say to My slaves (believers) that they should (only) say those words that are the best (in which no one's heart is hurt). Because *Shaitān*, verily, provokes discord among them. Surely, Shai1~n is to man an open enemy. (Al-Isra: 53)

وَقَالَ تَعَالَى: ﴿وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ﴾ [المؤمنون:٣]

While mentioning the qualities of believers Allāh ﷻ says: And those who turn away from un profitable and shameful talk and actions. (Al-Mu'minún: 3)

وَقَالَ تَعَالَى: ﴿اِذْ تَلَقَّوْنَهُ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَّ تَحْسَبُوْنَهُ هَيِّنًا ق وَهُوَ عِنْدَ اللهِ عَظِيْمٌ ○ وَلَوْ لَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ اَنْ نَتَكَلَّمَ بِهٰذَا ق سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ ○ يَعِظُكُمُ اللهُ اَنْ تَعُوْدُوْا لِمِثْلِهِ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ﴾ [النور: ١٥-١٧]

Allāh ﷻ says: (A great Punishment would have touched you for that which you had spoken): When you were spreading it with your tongues, and saying with your

AVOIDING THE IRRELEVANT

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ط إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ ط إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِيْنًا﴾ [الاسراء: ٥٣]

Allāh ﷻ said to His Prophet ﷺ: And say to My slaves (believers) that they should (only) say those words that are the best (in which no one's heart is hurt). Because *Shaitān*, verily, provokes discord among them. Surely, Shail–n is to man an open enemy. (Al-Isra: 53)

وَقَالَ تَعَالَى: ﴿وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ﴾ [المؤمنون: ٣]

While mentioning the qualities of believers Allāh ﷻ says: And those who turn away from un profitable and shameful talk and actions. (Al-Mu'minún: 3)

وَقَالَ تَعَالَى: ﴿إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِأَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّ تَحْسَبُوْنَهُ هَيِّنًا ق وَّهُوَ عِنْدَ اللهِ عَظِيْمٌ ○ وَلَوْ لَآ إِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا ق سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ ○ يَعِظُكُمُ اللهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖٓ اَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِيْنَ﴾ [النور: ١٥-١٧]

Allāh ﷻ says: (A great Punishment would have touched you for that which you had spoken): When you were spreading it with your tongues, and saying with your

mouths that of which you had no knowledge; and you considered that to be insignificant, while with Allāh it was something very great. And why did you not, when you heard it, say: It is not right for us to speak of this. Glory is to You (O Allāh), this is a great false accusation. Allāh advises you not to repeat this ever again, if you are believers.

(An-Nur:15-17)

Note: These verses refer to an incident, when the hypocrites falsely propagated a slander against 'A'isha Radiyallāhu 'anha. at which some simple Muslims innocently began to spread the rumour.

وقَالَ تَعَالَىٰ: ﴿وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ لا وَإِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا﴾

[الفرقان: ٧٢]

Allāh ﷻ when mentioning qualities of believers, says: And those who do not participate in false works (neither lie, nor give false witness, nor attend meetings of wrong affairs and sins). And when they pass by playful meetings they pass honourably (Al-Furqān: 72)

Note: They neither join others in sins, nor meetings which go beyond the forbidden unnecessarily involved with them. pay heed to playful limits and nor get

وَقَالَ تَعَالَىٰ: ﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوْا عَنْهُ﴾ [القصص:٥٥]

Allāh ﷻ says: And when they hear unprofitable and shameful talk, they withdraw from it. (Al-Qasas:55)

وَقَالَ تَعَالَىٰ: ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا إِنْ جَآءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوْآ أَنْ تُصِيْبُوْا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ﴾ [الحجرات:٦]

Allāh ﷻ says: O you who believe! If an evil doer brings you a piece of news, then make a strict enquiry lest(believing in his words) you harm people in ignorance and afterwards become regretful of what you have done. (Al-Hujurāt: 6)

وَقَالَ تَعَالَىٰ: ﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ﴾ [ق: ١٨]

Allāh ﷻ says: Not a word is uttered by him (man) except that there is an observer (angel) ready (to note down whatever he says). (Qāf: 18)

AHADITH

﴿ 1 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيْهِ. رواه الترمذي وقال: هذا حديث غريب، باب حديث من حسن اسلام المرء، رقم: ٢٣١٧

1. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: The excellence and good observance of Islam by a man is to leave aside what does not concern him. (Tirmidhí)

Note: The meaning of this *Hadith* is that the perfection and beauty of a man's belief is reflected in his giving up unprofitable talk and actions.

﴿ 2 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ يَضْمَنْ لِيْ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ. رواه البخاري،باب حفظ اللسان، رقم: ٦٤٧٤

2. Sahl ibne-Sa'd ؓ narrates that Rasúlullāh ﷺ said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhārí)

﴿ 3 ﴾ عَنِ الْحَارِثِ بْنِ هِشَامٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ لِرَسُوْلِ اللهِ ﷺ: أَخْبِرْنِيْ بِأَمْرٍ أَعْتَصِمُ بِهِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: أَمْلِكْ هٰذَا وَأَشَارَ إِلَى لِسَانِهِ.

رواه الطبراني باسنادين واحدهما جيد، مجمع الزوائد ١٠/٥٣٦

3. Hārith ibne-Hisham ؓ narrates: I inquired Rasúlullāh ﷺ: Tell me something which I may hold to firmly. Rasúlullāh ﷺ pointed towards his tongue and said: Control this. (Tabrani, Majma-'uz-Zawāid)

﴿ 4 ﴾ عَنْ أَبِيْ جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللهِ؟ قَالَ: فَسَكَتُوْا فَلَمْ يُجِبْهُ أَحَدٌ قَالَ: هُوَ حِفْظُ اللِّسَانِ. رواه البيهقي في شعب الايمان ٤/٢٤٥

4. Abu Juhaifah ﷺ narrates that Rasúlullāh ﷺ asked the Sahābah Radiyallāhu 'anhum: Which deed is the most pleasing to Almighty Allāh? Everyone kept quiet and did not reply. Rasúlullāh ﷺ then said: It is to guard one's tongue. (Baihaqi)

﴿ 5 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَبْلُغُ الْعَبْدُ حَقِيْقَةَ الْإِيْمَانِ حَتّٰى يَخْزُنَ مِنْ لِسَانِهِ۔

رواه الطبراني في الصغير والاوسط وفيه داؤد بن هلال ذكره ابن ابي الحاتم ولم يذكر فيه ضعفا وبقية رجاله رجال الصحيح غير زهير بن عباد وقد وثقه جماعة، مجمع الزوائد ١٠/٥٤٣

5. Anas ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: A slave of Allāh cannot attain the reality of *Ímān*, until he guards his tongue. (Tabraní, Majma-'uz-Zawāid)

﴿ 6 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ! مَا النَّجَاةُ؟ قَالَ: أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلٰى خَطِيْئَتِكَ۔

رواه الترمذي وقال: هذا حديث حسن، باب ماجاء في حفظ اللسان برقم: ٢٤٠٦

6. 'Uqba ibne-'Amir ﷺ narrates that I asked: O Rasúlullāh! What is the way to salvation? He said: Control your tongue, remain in your house, and weep over your sins. (Tirmidhí)

Note: Control your tongue means that it should not be used wrongly, e.g. backbiting, slandering, talking immodestly, speaking unnecessarily, talking carelessly, quarrelling, abusing, cursing men and animals, excessively indulging in poetry, mocking, disclosing secrets, making false promises, swearing falsely, duplicity, flattery and asking uncalled questions. (Ittihāf)

﴿ 7 ﴾ عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ وَقَاهُ اللهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ۔

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في حفظ اللسان برقم: ٢٤٠٩

7. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Whom

Allāh saves from the evil of that which is between his jaws and the evil of that which is between his legs, he will enter Paradise.
(Tirmidhi)

﴿ 8 ﴾ عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ رَضِىَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ: يَارَسُوْلَ اللهِ! اَوْصِنِىْ، فَقَالَ (فِيْمَا اَوْصٰى بِهٖ): وَاخْزُنْ لِسَانَكَ اِلَّا مِنْ خَيْرٍ فَاِنَّكَ بِذٰلِكَ تَغْلِبُ الشَّيْطَانَ. (وهو بعض الحديث) رواه ابويعلى وفى اسناده ليث بن ابى سليم وهو مدلس،

قال المحقق: الحديث حسن مجمع الزوائد ٣٩٢/٤

8. Abu Sa'íd Khudri ﷺ narrates that a man came to Nabí ﷺ and said: O Rasúlullāh! Advise me. He advised (amongst other things): Protect your tongue except for good. Undoubtedly, by this you will overcome *Shaitān*. (Majma- 'uz-Zawāid)

﴿ 9 ﴾ عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ رَضِىَ اللهُ عَنْهُ رَفَعَهُ قَالَ: اِذَا اَصْبَحَ ابْنُ آدَمَ فَاِنَّ الْاَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُوْلُ: اتَّقِ اللهَ فِيْنَا فَاِنَّمَا نَحْنُ بِكَ، فَاِنِ اسْتَقَمْتَ اسْتَقَمْنَا، وَاِنِ اعْوَجَجْتَ اعْوَجَجْنَا. رواه الترمذى، باب ماجاء فى حفظ اللسان، رقم: ٢٤٠٧

9. Abu Sa'íd Al Khudrí ﷺ narrates that Rasúlullāh ﷺ said: When a man gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allāh concerning us, for we are dependent on you. If you are straight we are straight, if you are crooked we are crooked. (Tirmidhi)

﴿ 10 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سُئِلَ رَسُوْلُ اللهِ ﷺ عَنْ اَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، قَالَ: تَقْوَى اللهِ وَحُسْنُ الْخُلُقِ، وَسُئِلَ عَنْ اَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، قَالَ: الْفَمُ وَالْفَرْجُ.

رواه الترمذى وقال: هذا حديث صحيح غريب، باب ماجاء فى حسن الخلق، رقم: ٢٠٠٤

10. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ was asked: What will be greatest means of people entering into Paradise? He said: Fear of Allāh and good conduct. Then he was asked: What will be the greatest means of people going into Hell? He said: The mouth and the private parts. (Tirmidhi)

﴿ 11 ﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ اَعْرَابِيٌّ اِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: يَارَسُوْلَ اللهِ! عَلِّمْنِيْ عَمَلًا يُدْخِلُنِي الْجَنَّةَ فَذَكَرَ الْحَدِيْثَ فِيْ اَمْرِهِ اِيَّاهُ بِالْإِعْتَاقِ وَفَكِّ الرَّقَبَةِ وَالْمِنْحَةِ وَغَيْرِ ذٰلِكَ ثُمَّ قَالَ: فَاِنْ لَمْ تُطِقْ ذٰلِكَ فَكُفَّ لِسَانَكَ اِلَّا مِنْ خَيْرٍ.

رواه البيهقي في شعب الايمان ٤/٢٣٩

11. Barā ibne-'Azib Radiyallāhu 'anhuma narrates that a villager came to Rasúlullāh ﷺ and said: O Rasúlullāh! Tell me such a deed which may take me to Paradise. He mentioned some deeds: To set slaves free, to relieve the neck from the burden of debt, and to gift an animal to benefit others from its milk and besides some other deeds. And then said: If you cannot do so then restrain your tongue to speak nothing but good. (Baihaqi)

﴿ 12 ﴾ عَنْ اَسْوَدَ بْنِ اَصْرَمَ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَارَسُوْلَ اللهِ اَوْصِنِيْ، قَالَ: تَمْلِكُ يَدَكَ، قُلْتُ: فَمَاذَا اَمْلِكُ اِذَا لَمْ اَمْلِكْ يَدِيْ؟ قَالَ: تَمْلِكُ لِسَانَكَ، قُلْتُ: فَمَاذَا اَمْلِكُ اِذَا لَمْ اَمْلِكْ لِسَانِيْ؟ قَالَ: لَا تَبْسُطْ يَدَكَ اِلَّا اِلٰى خَيْرٍ وَلَا تَقُلْ بِلِسَانِكَ اِلَّا مَعْرُوْفًا.

رواه الطبراني و اسناده حسن، مجمع الزوائد ١٠/٥٣٨

12. Aswad ibne-Asram ﷺ narrates that he requested: O Rasúlullāh! Advise me. He said: Control your hands. I said: If my hands are not in my control, then what else can be in my control? Rasúlullāh ﷺ said: Control your tongue. I said: If my tongue is not in my control, then what else can be in my control? He then said: Do not use your hands except for good works, and do not say from your tongue except what is good.

(Tabrāni, Majma-'uz-Zawāid)

﴿ 13 ﴾ عَنْ اَسْلَمَ رَحِمَهُ اللهُ اَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ اِطَّلَعَ عَلٰى اَبِيْ بَكْرٍ وَهُوَ يَمُدُّ لِسَانَهُ قَالَ، مَا تَصْنَعُ يَا خَلِيْفَةَ رَسُوْلِ اللهِ؟ قَالَ: اِنَّ هٰذَا الَّذِيْ اَوْرَدَنِي الْمَوَارِدَ، اِنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَيْسَ شَيْءٌ مِنَ الْجَسَدِ اِلَّا يَشْكُوْ ذَرَبَ اللِّسَانِ عَلٰى حِدَّتِهِ.

رواه البيهقي في شعب الايمان ٤/٢٤٤

13. Aslam Rahimahullāh narrates that 'Umar ibnil-Khattāb ﷺ saw Abu Bakr pulling his tongue. 'Umar asked: O Khalifah of Rasúlullāh! What are you doing? He said: Indeed this tongue has

brought me to the place of destruction. Rasúlullāh ﷺ said: There is no part of the body that does not complain to the tongue of its sharpness for its speaking evil. (Baihaqi)

﴿ 14 ﴾ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ رَجُلاً ذَرِبَ اللِّسَانِ عَلَى اَهْلِيْ فَقُلْتُ: يَارَسُوْلَ اللهِ قَدْ خَشِيْتُ اَنْ يُدْخِلَنِيْ لِسَانِي النَّارَ قَالَ: فَاَيْنَ اَنْتَ مِنَ الْاِسْتِغْفَارِ؟ اِنِّيْ لَاَسْتَغْفِرُاللهَ فِي الْيَوْمِ مِائَةً. رواه احمد ٥/٣٩٧

14. Hudhaifah ﷺ narrates that I was sharp tongued with my family; I said: O Rasúlullāh I fear that my tongue will take me to Hell. He said: Where has your seeking forgiveness gone? I undoubtedly seek forgiveness from my *Rabb* a hundred times every day. (Musnad Ahmad)

﴿ 15 ﴾ عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَيْمَنُ امْرِئٍ وَاَشْاَمُهُ مَابَيْنَ لَحْيَيْهِ. رواه الطبراني ورجاله رجال الصحيح،مجمع الزوائد ١٠/٥٣٨

15. 'Adíy ibne-Hātim ﷺ narrates that Rasúlullāh ﷺ said: Good and evil for a man is between his two jaws. (Tabrānī, Majma-'uz-Zawāid)

﴿ 16 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللهُ يَقُوْلُ: بَلَغَنَا اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: رَحِمَ اللهُ عَبْدًا تَكَلَّمَ فَغَنِمَ اَوْسَكَتَ فَسَلِمَ. رواه البيهقي في شعب الايمان ٤/٢٤١

16. Hasan Rahimahullāh says that a *Hadíth* has been conveyed to us that Rasúlullāh ﷺ said: May Allāh have Mercy on His slave who speaks good and avails the benefit of it, or remains silent and so remains safe. (Baihaqi)

﴿ 17 ﴾ عَنْ عَبْدِاللهِ بْنِ عَمْرٍورَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَمَتَ نَجَا. رواه الترمذي وقال: هذا حديث غريب،باب حديث من كان يؤمن بالله......،رقم: ٢٥٠١

17. 'Abdullāh ibn 'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who keeps silent gets deliverance. (Tirmidhi)

Note: It means that he who restrains his tongue from useless talk is saved from many troubles, distress and harm of this world and that of the next. A man is caught up in troubles mostly on account of his tongue. (Mirqat)

﴿ 18 ﴾ عَنْ عِمْرَانَ بْنِ حَطَّانَ رَحِمَهُ اللهُ قَالَ: لَقِيْتُ اَبَا ذَرٍّ رَضِيَ اللهُ عَنْهُ فَوَجَدْتُهُ فِي الْمَسْجِدِ مُحْتَبِيًا بِكِسَاءٍ اَسْوَدَ وَحْدَهُ فَقَالَ: يَا اَبَاذَرٍّ مَا هٰذِهِ الْوَحْدَةُ؟ فَقَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اَلْوَحْدَةُ خَيْرٌ مِنْ جَلِيْسِ السُّوْءِ وَالْجَلِيْسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ وَاِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوْتِ وَالسُّكُوْتُ خَيْرٌ مِنْ اِمْلَاءِ الشَّرِّ.

رواه البيهقي في شعب الايمان ٤/٢٥٦

18. 'Imrān ibne-Hattān Rahimahullāh narrated that I went to Abu Dhar ﷺ and found him sitting alone in the *masjid*, with a black cloak wrapped around. I asked him: O Abu Dhar! Why this solitude? He replied: I had heard Rasúlullāh ﷺ saying: Solitude is better than an evil companion; and a good companion is better than solitude. Speaking what is good is better than silence, and silence is better than talking evil. (Baihaqi)

﴿ 19 ﴾ عَنْ اَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْتُ عَلٰى رَسُوْلِ اللهِ ﷺ فَقُلْتُ: يَا رَسُوْلَ اللهِ اَوْصِنِيْ، فَذَكَرَ الْحَدِيْثَ بِطُوْلِهِ اِلٰى اَنْ قَالَ: عَلَيْكَ بِطُوْلِ الصَّمْتِ فَاِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ وعَوْنٌ لَكَ عَلٰى اَمْرِ دِيْنِكَ، قُلْتُ: زِدْنِيْ، قَالَ: اِيَّاكَ وَ كَثْرَةَ الضِّحْكِ فَاِنَّهُ يُمِيْتُ الْقَلْبَ وَيَذْهَبُ بِنُوْرِ الْوَجْهِ. (وهو بعض الحديث) رواه البيهقي في شعب الايمان ٤/٢٤٢

19. Abu Dhar ﷺ narrates: I went to Rasúlullāh ﷺ and said: O Rasúlullāh! Advise me. He mentioned a long tradition till he said: You observe prolonged silence, for this drives away the Shaitan and helps you in your religious affairs. Abu Dhar said: Advise me more. He said: Avoid too much laughing, for indeed it brings death to the heart, and removes the *Núr* (light) of the face. (Baihaqi)

﴿ 20 ﴾ عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ لَقِيَ اَبَاذَرٍّ فَقَالَ: يَا اَبَا ذَرٍّ! اَلَا اَدُلُّكَ عَلٰى خَصْلَتَيْنِ هُمَا اَخَفُّ عَلَى الظَّهْرِ وَاَثْقَلُ فِي الْمِيْزَانِ مِنْ غَيْرِهِمَا؟ قَالَ: بَلٰى يَا رَسُوْلَ اللهِ، قَالَ: عَلَيْكَ بِحُسْنِ الْخُلُقِ وَطُوْلِ الصَّمْتِ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ مَا عَمِلَ الْخَلَائِقُ بِمِثْلِهِمَا. (الحديث) رواه البيهقي ٤/٢٤٢

20. Anas ﷺ narrates that Rasúlullāh ﷺ met Abu Dhar and said: O Abu Dhar! Shall I not tell you of two qualities, which are light

on the back, and are very heavy on the Scale as compared to others? Abu Dhar said: Yes verily, O Rasúlullāh! He said: Adopt good manners and observe prolonged silence. I swear by Him Who has control on the life of Muhammad, none of the deeds performed by any of the creation is as virtuous as these two.

(Baihaqí)

﴿ 21 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ:يَا رَسُوْلَ اللهِ! اَكُلُّ مَا نَتَكَلَّمُ بِهِ يُكْتَبُ عَلَيْنَا؟ فَقَالَ: ثَكِلَتْكَ اُمُّكَ، وَهَلْ يَكُبُّ النَّاسَ عَلٰى مَنَاخِرِهِمْ فِي النَّارِ اِلَّا حَصَائِدُ اَلْسِنَتِهِمْ، اِنَّكَ لَنْ تَزَالَ سَالِمًا مَا سَكَتَّ فَاِذَا تَكَلَّمْتَ كُتِبَ لَكَ اَوْ عَلَيْكَ. قلت: رواه الترمذی، باختصار من قوله: اِنَّكَ لَنْ تَزَالَ الٰى آخره

رواه الطبرانی باسنادين ورجال احدهما ثقات، مجمع الزوائد ١٠/٥٣٨

21. Mu 'ādh ibne-Jabal ﷺ narrates that I asked: O Rasúlullāh! Is all that we say recorded for us? (and will we be punished for it) He said: May your mother be bereaved of. you (understand well) that there is nothing more that throws people over their noses into Hell-Fire than the harvest of their tongues. Indeed you remain safe as long as you are silent but when you speak it will either be recorded in your favour (a good deed) or against you (a sin).

(Tabrāni, Majma-'uz-Zawāid)

Note: "May your mother be bereaved of you" is, according to the Arab tradition, an address of affection and not of cursing.

﴿ 22 ﴾ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اَكْثَرُ خَطَايَا ابْنِ آدَمَ فِيْ لِسَانِهِ. (وهو طرف من الحديث)

رواه الطبرانی ورجاله رجال الصحيح، مجمع الزوائد ١٠/٥٣٨

22. 'Abdullāh ﷺ narrates that he heard Rasúlullāh ﷺ saying: Most of the faults that the son of Adam commits are by his tongue.

(Tabrāni, Majma-'uz-Zawāid)

﴿ 23 ﴾ عَنْ اَمَةِ بِنْتِ اَبِي الْحَكَمِ الْغِفَارِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ

يَقُوْلُ: إِنَّ الرَّجُلَ لَيَدْنُوْمِنَ الْجَنَّةِ حَتّٰى مَايَكُوْنُ بَيْنَهُ وَبَيْنَهَا قِيْدُ ذِرَاعٍ فَيَتَكَلَّمُ بِالْكَلِمَةِ فَيَتَبَاعَدُ مِنْهَا اَبْعَدَ مِنْ صَنْعَاءَ۔ رواه احمد ورجاله رجال الصحيح غير محمد بن اسحاق وقد وثق،مجمع الزوائد ١٠/٥٣٢

23. A maid-slave of the daughter of Abul Hakam Radiyallāhu 'anha narrates that she heard Rasúlullāh ﷺ saying: Indeed a person comes so close to Paradise that between him and Paradise there remains a distance of an arm's length; then he speaks such a word because of which he is removed from Paradise more than the distance from Madínah to Sana'ā. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿ 24 ﴾ عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ رَضِيَ اللّٰهُ عَنْهُ صَاحِبِ رَسُوْلِ اللّٰهِ ﷺ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: اِنَّ اَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللّٰهِ مَايَظُنُّ اَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللّٰهُ لَهُ بِهَا رِضْوَانَهُ اِلٰى يَوْمِ يَلْقَاهُ، وَاِنَّ اَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللّٰهِ مَا يَظُنُّ اَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللّٰهُ عَلَيْهِ بِهَا سَخَطَهُ اِلٰى يَوْمِ يَلْقَاهُ۔

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في قلة الكلام، رقم: ٢٣١٩

24. Bilāl ibne-Hārith Al-Muzani ﷺ, a companion of Rasúlullāh ﷺ narrates: I heard Rasúlullāh ﷺ saying: Any of you says something that pleases to Allah, which he does not deem important, but by this saying, Allah destines His pleasure for him till the Day of Resurrection. And someone of you says something that displeases to Allāh, which he does not deem important, but by this saying, Allāh destines His displeasure for him till the Day of Resurrection. (Tirmidhí)

﴿ 25 ﴾ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ يَرْفَعُهُ قَالَ: اِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِا لْكَلِمَةِ لَا يُرِيْدُ بِهَا بَاْسًا اِلَّا لِيُضْحِكَ بِهَا الْقَوْمَ فَاِنَّهُ لَيَقَعُ مِنْهَا اَبْعَدَ مِنَ السَّمَاءِ۔ رواه احمد ٣/٣٨

25. Abu Sa'íd Al-Khudrí ﷺ narrates that Nabí ﷺ said: A man says such a word not considering it to be significant and only to make people laugh, by which he plunges himself into the depth of Hell to a distance more than that between the earth and the sky. (Musnad Ahmad)

﴿ 26 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللّٰهِ لَا يُلْقِىْ لَهَا بَالًا يَرْفَعُ اللّٰهُ بِهَا دَرَجَاتٍ، وَاِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللّٰهِ لَا يُلْقِىْ لَهَا بَالاً يَهْوِىْ بِهَا فِىْ جَهَنَّمَ. رواه البخارى،باب حفظ اللسان، رقم: ٦٤٧٨

26. Abu Hurairah ﷺ narrates that Nabi ﷺ said: A man speaks a word pleasing to Allah, without considering it of any importance, yet Allah exalts him in ranks for it. And a man speaks a word displeasing to Allah, without considering it of any importance, due to which he falls into Hell. (Bukhāri)

﴿ 27 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: اِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ مَا فِيْهَا يَهْوِىْ بِهَا فِى النَّارِ اَبْعَدَ مَابَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

رواه مسلم،باب حفظ اللسان، رقم: ٧٤٨٢

27. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: A man speaks something thoughtlessly because of which he falls deep into Hell to a distance more than that between the East and the West. (Muslim)

﴿ 28 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرٰى بِهَا بَاْسًا يَهْوِىْ بِهَا سَبْعِيْنَ خَرِيْفًا فِى النَّارِ. رواه الترمذى وقال: هذا حديث حسن غريب،باب ماجاء من تكلم بالكلمة......،رقم: ٢٣١٤

28. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Indeed a man says something not thinking it to be harmful, and for it, he falls into Hell equal to a journey of seventy years. (Tirmidhi)

﴿ 29 ﴾ عَنْ عَمْرِوبْنِ الْعَاصِ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: لَقَدْ اُمِرْتُ اَنْ اَتَجَوَّزَ فِى الْقَوْلِ فَاِنَّ الْجَوَازَ هُوَ خَيْرٌ.

(رواه ابو داؤد، باب ماجاء فى التشدق فى الكلام، رقم:٥٠٠٨)

29. 'Amr ibnil 'As Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: I have been commanded to talk briefly, for brevity is better. (Abu Dāwúd)

﴿ 30 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ

وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْلِيَصْمُتْ۔ (الحديث) رواه البخاري،باب حفظ اللسان،رقم ٦٤٧٥

30. Abu Hurairah ﷺ narrates that Rasûlullāh ﷺ said: He who believes in Allah and the Last Day, should speak what is good or be silent. (Bukhārī)

﴿ 31 ﴾ عَنْ اُمِّ حَبِيْبَةَ رَضِيَ اللّٰهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: كَلَامُ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ اِلَّا اَمْرٌ بِمَعْرُوْفٍ، اَوْ نَهْيٌ عَنْ مُنْكَرٍ اَوْ ذِكْرُ اللّٰهِ ۔ رواه الترمذي وقال: هذا حديث حسن غريب،باب منه حديث كل كلام ابن آدم عليه لا له، الجامع الصحيح لسنن الترمذي، رقم: ٢٤١٢

31. Umme Habiba Radiyallāhu 'anha, wife of Nabi ﷺ, narrates that Nabi ﷺ said: The words of the son of Adam are against him except enjoining good, prohibiting evil or remembering Allah. (Tirmidhi)

﴿ 32 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا تُكْثِرِ الْكَلَامَ بِغَيْرِ ذِكْرِ اللّٰهِ، فَاِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللّٰهِ قَسْوَةٌ لِلْقَلْبِ، وَاِنَّ اَبْعَدَ النَّاسِ مِنَ اللّٰهِ الْقَلْبُ الْقَاسِيْ۔ رواه الترمذي وقال : هذا حديث حسن غريب، باب منه النهي عن كثرة الكلام الا بذكر الله،رقم ٢٤١١

32. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasûlullāh ﷺ said: Do not speak too much except in glorifying Allāh, for talking too much without remembering Allāh causes hardness of the heart. And amongst the people farthest away from Allāh are those, whose hearts are hard. (Tirmidhi)

﴿ 33 ﴾ عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: اِنَّ اللّٰهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيْلَ وَقَالَ، وَاِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ.

رواه البخاري،باب قول الله عزوجل لا يسألون الناس الحافا، رقم: ١٤٧٧

33. Mughírah ibne-Shu'bah ﷺ narrates that he heard Nabi ﷺ saying: Indeed Allāh has disliked three habits for you. 1) Gossiping, 2)Squandering wealth, and 3)Asking too many questions. (Bukhārī)

﴿ 34 ﴾ عَنْ عَمَّارٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ۔ رواه ابوداؤد،باب في ذي الوجهين،رقم: ٤٨٧٣

34. 'Ammār ﷺ narrates that Rasúlullāh ﷺ said: He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection. (Abu Dāwūd)

﴿ 35 ﴾ عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: يَارَسُوْلَ اللهِ مُرْنِيْ بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ قَالَ: آمِنْ بِاللهِ وَقُلْ خَيْرًا، يُكْتَبْ لَكَ وَلَا تَقُلْ شَرًّا فَيُكْتَبُ عَلَيْكَ۔

رواه الطبرانی فی الاوسط، مجمع الزوائد ١٠/٥٣٩

35. Mu'ādh ﷺ asked: O Rasúlullāh! Command me such a deed that may send me to Paradise. He replied: Believe in Allāh and speak good words, reward will be written for you; and speak no evil words that will be written against you.

(Tabrāni, Majma-'uz-Zawāid)

﴿ 36 ﴾ عَنْ مُعَاوِيَةَ بْنِ حِيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: وَيْلٌ لِلَّذِيْ يُحَدِّثُ بِالْحَدِيْثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ، وَيْلٌ لَهُ وَيْلٌ لَهُ۔ رواه الترمذی وقال: هذاحديث حسن، باب ماجاء من تكلم بالكلمة ليضحك الناس، رقم: ٢٣١٥

36. Mu'āwiyah ibne-Hídah ﷺ narrates: I heard Nabí ﷺ saying: Woe to him who says something false just to make people laugh; Woe to him, woe to him. (Tirmidhí)

﴿ 37 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيْلًا مِنْ نَتْنِ مَا جَاءَ بِهِ۔ رواه الترمذی وقال: هذا حديث حسن جيد غريب، باب ماجاء فی الصدق والكذب، رقم: ١٩٧٢

37. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: When a man tells a lie, the angels move a mile away from him due to the bad odour of what he came with. (Tirmidhí)

﴿ 38 ﴾ عَنْ سُفْيَانَ بْنِ اَسِيْدٍ الْحَضْرَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كَبُرَتْ خِيَانَةً اَنْ تُحَدِّثَ اَخَاكَ حَدِيْثًا هُوَ لَكَ بِهِ مُصَدِّقٌ وَاَنْتَ لَهُ بِهِ كَاذِبٌ۔

رواه ابو داؤد، باب فی المعاريض، رقم: ٤٩٧١

38. Sufyān ibne-Asid Al-Hadramí ﷺ narrates: I heard Rasúlullāh ﷺ saying: It is great unfaithfulness that you say

something to your brother, and he believes you while you are lying. (Abu Dāwūd)

Note: This means that though lying is a serious sin, but in certain situations its seriousness is intensified. For instance, a man trusts you and you take undue advantage of this trust by lying and deceiving him.

﴾ 39 ﴿ عَنْ اَبِىْ اُمَامَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يُطْبَعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا اِلَّا الْخِيَانَةَ وَالْكَذِبَ۔ رواه احمد ٥/٢٥٢

39. Abu Umāmah ﷺ narrates that Rasúlullāh ﷺ said: A believer may naturally have all qualities (good or bad) except deception and falsehood. (Musnad Ahmad)

﴾ 40 ﴿ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَحِمَهُ اللهُ اَنَّهُ قَالَ: قِيْلَ لِرَسُوْلِ اللهِ ﷺ اَيَكُوْنُ الْمُؤْمِنُ جَبَانًا؟ فَقَالَ: نَعَمْ، فَقِيْلَ لَهُ اَيَكُوْنُ الْمُؤْمِنُ بَخِيْلًا ؟ فَقَالَ: نَعَمْ، فَقِيْلَ لَهُ اَيَكُوْنُ الْمُؤْمِنُ كَذَّابًا؟ قَالَ: لَا۔ رواه الامام مالك فى الموطاماجاء فى الصدق والكذب ص ٧٣٢

40. Safwān ibne-Sulaim Rahimahullāh narrates that Rasúlullāh ﷺ was asked: Could a believer be coward? He replied: Yes. He was asked: Could a believer be a miser? He replied: Yes. He was asked: Could a believer be liar? He replied: No. (Muatta Imam Malik)

﴾ 41 ﴿ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَقَبَّلُوْا لِيْ سِتًّا، اَتَقَبَّلْ لَكُمْ بِالْجَنَّةِ قَالُوْا: مَا هِيَ؟ قَالَ: اِذَا حَدَّثَ اَحَدُكُمْ فَلَا يَكْذِبْ، وَاِذَا وَعَدَ فَلَا يُخْلِفْ، وَاِذَا اؤْتُمِنَ فَلَا يَخُنْ، وَغُضُّوْا اَبْصَارَكُمْ وَكُفُّوْا اَيْدِيَكُمْ، وَاحْفَظُوْا فُرُوْجَكُمْ۔

رواه ابويعلى ورجاله رجال الصحيح الا ان يزيد بن سنان لم يسمع من انس وفى الحاشية: رواه ابويعلى وفيه سعيد او سعد بن سنان وليس فيه يزيد بن سنان وهو حسن الحديث، مجمع الزوائد ١٠/٥٤١

41. Anas ibne-Mālik ﷺ narrates that Nabí ﷺ said: You people guarantee six things about yourselves, I guarantee Paradise for you: They asked: What are these? He said: When anyone of you speaks, he should not lie; when he makes a promise, he should not break it; when entrusted, he should not breach the trust; lower your eyes; and control your hands; and protect your private parts. (Abu Ya'lā, Majma-'uz-Zawāid)

﴿ 42 ﴾ عَنْ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اِنَّ الصِّدْقَ يَهْدِيْ اِلَى الْبِرِّ، وَاِنَّ الْبِرَّ يَهْدِيْ اِلَى الْجَنَّةِ، وَاِنَّ الرَّجُلَ لَيَصْدُقُ حَتّٰى يُكْتَبَ عِنْدَ اللهِ صِدِّيْقًا، وَاِنَّ الْكَذِبَ يَهْدِيْ اِلَى الْفُجُوْرِ، وَاِنَّ الْفُجُوْرَ يَهْدِيْ اِلَى النَّارِ، وَاِنَّ الرَّجُلَ لَيَكْذِبُ حَتّٰى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا.

رواه مسلم باب قبح الكذب...... رقم: ٦٦٣٧

42. 'Abdullāh ﷺ narrates that Rasúlullāh ﷺ said: Undoubtedly, truth leads to good deeds, and good deeds lead to Paradise; a man keeps speaking the truth till he is labelled Siddíq (standard bearer of truth) by Allāh. Undoubtedly falsehood leads to evil and evil leads to Hell; a man keeps lying till he is labelled as a great liar by Allāh. (Muslim)

﴿ 43 ﴾ عَنْ حَفْصِ بْنِ عَاصِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كَفٰى بِالْمَرْءِ كَذِبًا اَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

رواه مسلم، باب النهي عن الحديث بكل ماسمع، رقم: ٧

43. Hafs ibne-'Ásim ﷺ narrates that Rasúlullāh ﷺ said: It is enough for a man to be a liar if he relates everything he hears. (Muslim)

Note: It means to narrate whatever one hears, without checking its truthfulness, is also a degree of falsehood, due to which one loses the trust placed in one by people.

﴿ 44 ﴾ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ ﷺ قَالَ: كَفٰى بِالْمَرْءِ اِثْمًا اَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

رواه ابوداؤد، باب التشديد في الكذب، رقم: ٤٩٩٢

44. Abu Hurairah ﷺ narrates that Nabí ﷺ said: It is enough for a man to be a sinner that he relates whatever he hears. (Abu Dāwúd)

﴿ 45 ﴾ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِيْ بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اَثْنٰى رَجُلٌ عَلٰى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: وَيْلَكَ قَطَعْتَ عُنُقَ اَخِيْكَ. ثَلَاثًا. مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: اَحْسِبُ فُلَانًا وَاللهُ حَسِيْبُهُ، وَلَا اُزَكِّيْ عَلَى اللهِ اَحَدًا، اِنْ كَانَ يَعْلَمُ.

رواه البخاري، باب ماجاء في قول الرجل ويلك، رقم: ٦١٦٢

45. 'Abdur Rahmān ibne-Abi Bakra Radiyallāhu 'anhuma narrates that a person praised another before Nabí ﷺ (and the

one being praised was also present). Nabí ﷺ said: Woe unto you! You have cut the neck of your brother (he repeated it thrice); if one of you must praise, and consider it to be essential and despite knowing him to (be good), he should just say: I think so and so is a good man, Allāh is going to account him (and Allāh alone in reality knows whether he is good or bad). I cannot praise anyone before Allāh with certainty. (Bukhārí)

﴿ 46 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كُلُّ اُمَّتِىْ مُعَافًى اِلَّا الْمُجَاهِرِيْنَ، وَاِنَّ مِنَ الْمُجَاهَرَةِ اَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللهُ فَيَقُوْلُ: يَا فُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ. رواه البخاري،باب ستر المومن على نفسه،رقم: ٦٠٦٩

46. Abu Hurairah ﷺ narrates: I heard Rasúlullāh ﷺ saying: All of my followers will be forgiven, except those who sin openly. Sinning openly is that a man commits an evil deed at night; and Allāh keeps it hidden then getting up at dawn he says: O so and so, I committed such and such sin last night. He spent the night in such a way that Allah veiled his sin, and at dawn he himself lifted the veil which Allah had put on him. (Bukhārí)

﴿ 47 ﴾ عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ فَهُوَ اَهْلَكُهُمْ. رواه مسلم،باب النهي عن قول هلك الناس،رقم: ٦٦٨٣

47. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: When a man says: People are ruined; he is the one who has to suffer the most. (Muslim)

﴿ 48 ﴾ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: تُوُفِّيَ رَجُلٌ مِنْ اَصْحَابِهِ فَقَالَ يَعْنِىْ رَجُلًا: اَبْشِرْ بِالْجَنَّةِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: اَوَ لَا تَدْرِىْ، فَلَعَلَّهُ تَكَلَّمَ فِيْمَا لَا يَعْنِيْهِ اَوْ بَخِلَ بِمَا لَا يَنْقُصُهُ. رواه الترمذي وقال: هذاحديث غريب، باب حديث من حسن اسلام المرء....،رقم: ٢٣١٦

48. Anas ibn Mālik ﷺ narrates that a Sahābí died, and a man said (addressing the dead): Glad tidings of Paradise to you. Rasúlullāh ﷺ told him: How do you know? Perhaps he spoke

something irrelevant or was miserly about something which would cause him no loss. (Tirmidhi)

Note: The meaning of this *Hadith* is that, one should not dare to declare someone to be a man of Paradise; however due to his good deeds, one can be hopeful.

﴿ 49 ﴾ عَنْ حَسَّانَ بْنِ عَطِيَّةَ رَحِمَهُ اللّٰهُ قَالَ: كَانَ شَدَّادُ بْنُ اَوْسٍ رَضِيَ اللّٰهُ عَنْهُ فِيْ سَفَرٍ فَنَزَلَ مَنْزِلًا فَقَالَ لِغُلَامِهِ: ائْتِنَا بِالسُّفْرَةِ نَعْبَثْ بِهَا، فَاَنْكَرْتُ عَلَيْهِ، فَقَالَ: مَا تَكَلَّمْتُ بِكَلِمَةٍ مُنْذُ اَسْلَمْتُ اِلَّا وَاَنَا اَخْطِمُهَا وَاَزِمُّهَا غَيْرَ كَلِمَتِيْ هٰذِهٖ فَلَا تَحْفَظُوْهَا عَلَيَّ وَاحْفَظُوْا مَا اَقُوْلُ لَكُمْ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: اِذَا كَنَزَ النَّاسُ الذَّهَبَ وَالْفِضَّةَ فَاكْنِزُوْا هٰؤُلَآءِ الْكَلِمَاتِ، اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الثَّبَاتَ فِي الْاَمْرِ، وَالْعَزِيْمَةَ عَلَى الرُّشْدِ، وَاَسْئَلُكَ شُكْرَ نِعْمَتِكَ، وَاَسْئَلُكَ حُسْنَ عِبَادَتِكَ، وَاَسْئَلُكَ قَلْبًا سَلِيْمًا، وَاَسْئَلُكَ لِسَانًا صَادِقًا، وَاَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ. رواه احمد ٣٣٨/٢٨

49. Hassān ibne-'Atiyyah Rahimahullāh says: Shaddād ibne-Aws ﷺ was on a journey. He camped at a location and said to his slave: Bring the Sufra (the cloth spread on the ground for placing food to eat), to have some leisure. (Hassān says) It was surprising for me, then he said: Since I became Muslim, I never said any thing without thinking except for these words, so do not remember these words, but remember what I say now: I heard Rasūlullāh ﷺ saying: When people start collecting treasure of gold and silver, then you make your treasure by these words:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الثَّبَاتَ فِي الْاَمْرِ، وَالْعَزِيْمَةَ عَلَى الرُّشْدِ، وَاَسْئَلُكَ شُكْرَ نِعْمَتِكَ، وَاَسْئَلُكَ حُسْنَ عِبَادَتِكَ، وَاَسْئَلُكَ قَلْبًا سَلِيْمًا، وَاَسْئَلُكَ لِسَانًا صَادِقًا، وَاَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ

O Allāh! I seek guidance, dutifulness and firmness in every work, and the ability to express thankfulness on Your bounties, and the ability to devotedly worship You, and ask You for a clean heart (from idolatry and infidelity), and seek of You a truthful tongue,

and beg for all the good in Your knowledge, and ask forgiveness from all sins in Your knowledge, and seek refuge of You from all evil in Your knowledge. Verily You have the knowledge of all the Unseen. (Musnad Ahmad)

GLOSSARY

Translitertion	Meaning
'Abd عَبْد	-a reverential term for the most obedient to Allah: slave of Allāh; slave.
'Alim عَالِمْ	-a man properly educated in Qur'ān, *Hadith* and Islāmic jurispurdence from authentic sources.
'Alaih-his Salam عليه السلام	-peace be upon him. A reverential suffix, for all the Prophets and Messengers of Allāh.
Ashab-us-Suffah اَصْحَابُ الصُّفَّه	-some 70 or so destitute *Muhajirin* that used to reside on the raised extension of *Masjid-un-Nabawi*
Ansar اَنْصَار	-the helpers. A term used for those who embraced Islām in Al-Madinãh in the very beginning, and vigourously lent their services to Islām.
Allah ﷻ	-Allah the Exalted.
Dajjal دَجَّالْ	-the Great Deceiver' who will appear near the end of the world and will claim to be God, and will be killed by 'Īsā عليه السلام at his second coming.
Fatwa فَتْوٰی	-decree concerning Islamic Law.
Hadith حَدِيْث	-the saying of Prophet Muhammad ﷺ through which he has given authoritative declarations on religious questions, moral, ceremonial, or doctrinal.
Halal حَلَال	-that which is lawful and permitted in Islām.

Harm حَرَم	-a sanctuary, a sacred territory. Makkah has been considered a Harm since the time of Ibrāhím ﷺ. All things within the limit of the limit are protected and considered inviolable. Madínah was also declared a *Harm* by the Prophet,thus the word *Harmãin Sharafãin,* the two honoured sanctuaries.
Haya حَيَا	-the essence of *Hayã* is that; it restrains a man from evil, and prevents a man from neglecting the obligations which he owes to others.
Haram حَرَام	-that which is unlawful or prohibited in Islām.
Hauz-al-Kauthar حَوْض الْكَوْثَرْ	-literally means 'The Pond of Abundance'. A pond in Paradise which is exclusively assigned to Prophet Muhammad ﷺ.
Hudud حُدُوْد	-the limits ordained by Allah. This includes the punishment for crimes according to the Islamic Law.
Jannat-ul-Baqi جَنّتُ الْبَقِيع	-the cemetery where a good many of the Sahābah are buried. It is located in the south-east side of Madinah.
Jihad جِهَاد	-literally means to strive in the path and cause of Allah and Islām.
Khair-ul-Umam خَيْرُ الْاُمَمْ	-the best among the communities, or the people of all the Prophets of Allãh; the *Ummah* of Prophet. Muhammad ﷺ.
Khushu'-wa Khudu خُشُوْع وخُضُوْع	-submissive humility entrenched with the fear of Allãh.
Mashwarah مَشْوَرَه	-consultation; deliberation; conference; counsel; advice; suggestion.
Mi'raj مِعْرَاج	-literally means 'An Ascent'. Muhammad's (ﷺ) journey to heaven; called also Isra, 'the nocturnal journey'. It is narrated to have taken place in the

Muhājir مُهَاجِر	-from the word *Ḥijrah* or migration. One who had performed *Ḥijrah* either by (1) leaving *Makkah* with Prophet Muḥammad Ṣallallāhu 'alaihi wasallam, or (2) leaving a country ruled by an infidel power, or (3) by fleeing from what Allāh has forbidden.
Rabb رَبٌّ.	Sustainer,Cherisher.
Raḍiyallāhu 'anha رَضِيَ اللهُ عَنْهَا	- Allāh is pleased with her.
Raḍiyallāhu 'anhum رَضِيَ اللهُ عَنْهُمْ	- Allāh is pleased with them.
Raḍiyallāhu 'anhuma رَضِيَ اللهُ عَنْهُمَا	- Allāh is pleased with them both.
Raḍiyallāhu 'anhu رَضِيَ اللهُ عَنْهُ	- Allāh is pleased with him.
Raḥimahullāh رَحِمَهُ اللهُ	-May Allāh bless him with His mercy.
Ṣallallāhu 'alaihi wasallam صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ	-peace and blessings of Allāh be upon him (Muḥammad).
Ṣadaqah صَدَقَه	-a term used in the Qur'ān for Almsgiving. Charity.
Taqwā تَقْوَى	-fear of Allāh; Allāh consciousness; piety and self-restraint.
Tartīl تَرْتِيل	-measured recitation of the Qur'ān, with close emphasis to its inflection rules.

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